



# INTRODUCTION

THE personalities of Rama and Sita have become so deeply embedded in the minds of the Indian people that their story has found expression in the form of several Ramayanas. Some of these are: Valmiki's Ramayana, Adhyatma Ramayana, Vasishtha Ramayana, Ananda Ramayana and Agastya Ramayana in Sanskrit and Kamba Ramayana in Tamil, Tulsidas Ramayana in Hindi, Kirtivasa Ramayana in Bengali and Ezuthachan's Adhyatma Ramayana in Malayalam. For all these works on the Rama Saga, Valmiki's famous epic on that theme is the basis. But according to the fundamental objects, which the poet-devotees who composed the other Ramayanas had in mind, they have introduced many changes from Valmiki's composition. But all of them directly or indirectly pay obeisance to Valmiki's grand epic, which is called the Adhikavya (the primeval poem) in Sanskrit, and its author the Adikavi (the first of poets).

In an Introduction to the Adhyatma Ramayana, we have necessarily got to make a study in brief of the main difference between this text and Valmiki's epic. Valmiki's object seems to have been to describe an ideal human character, namely that of Rama, though he accepts Rama also as an Incarnation of Mahavishnu. But the divinity of Rama is kept in the background, although all through the narrative there is an attempt made to refer to that also symbolically as explicated by many interpreters of Valmiki The direct object of Valmiki's Ramayana. epic is made plain at the very beginning of that text in verses 1 to 18 of Chapter I of the Bala Kanda. It reads as follows: (1) "Once in all humility the austere sage Valmiki asked sage Narada, who was ever engaged in Tapas and Vedic study and who was the most noted among the knowers of the Vedas, the following

question: (2) 'Who in the world today is a great personage endowed with all virtues, who is courageous, who knows the secret of Dharma, who is grateful, who is ever truthful and who is established in sacred observances; (3) Who has great family traditions, who has got sympathy for all creatues, who is most learned, who is skilful and whose outlook is ever kindly; (4) Who is courageous, who has subdued anger, who is endowed with splendour, who is free from jealousy, who when angry in the field of battle is a terror even to the Devas. (5) I am interested to know about this. My desire to know is intense. O sage! You have the capacity to know the real worth of a man.'

(6) "Being greatly pleased at these words of Valmiki, Narada the sage with the knowledge of the past, present and future, said, 'Listen', and began to give his reply as follows: (7) 'O great sage! The virtues that you have pointed out are many and very rare to be found in people. So I shall be giving you my reply after due deliberation. You now hear from me who that person is who is endowed with the qualifications mentioned by you. In the line of Ikshvakus, there was a prince named Rama who was very famous among men. He was possessed of self-control; he was powerful; he was endowed with splendour; he was firm in his resolve; he had the capacity to bring all under himself and govern. (9) He was highly intelligent and just; he was an accomplished speaker and possessor of all wealth. He was the dread of his enemies; he had sumptuous shoulders, long arms, conch-like neck and fleshy cheeks. (10) His chest was broad and collar bones invisible. He was the most noted of archers and a queller of all his foes. With arms extending upto the knees, his head and gaze were extremely charming. (11) His height and attractive limbs were all proportionate to one another. All the limbs of his body were flawless; his complexion was shining; he was regal in his appearance, broadchested and broad-eyed; he was endowed with beauty and all auspicious traits. (12) Established in Dharma and ever true to his words, he had the good of all creatures in mind. Farfamed, learned and pure, he was ever vigilant. He protected those who sought shelter under him-nay, he even subordinated his own interests to those of persons who thus sought refuge under him. Possessed of all auspicious traits, he was equal to Brahma himself. He ever protected his subjects and subdued his enemies. (13) A shelter to all living beings, he was the defender of Dharma and was ever devoted to his duties, always promoting the interests of his people. (14) He was interested in the truth of all the Vedas and their auxiliary subjects. He was not only versed in the science of arms, but had also the mastery of all the arts and sciences. His memory was most powerful and he had great powers of elucidating and explaining any subject. (15) Dear to all people, he was what a good man should be. He was given to both deep thought and to skilful action. As the ocean is ever accessible to all the rivers, so was he to all good men. (16) The worshipful personality that he was, he at the same time maintained a sense of equality with all, and was endowed with an outlook that cared for the interests of others. That dear son of Kausalya was endowed with every conceivable good quality. (17) In the gravity and depth of personality, he was like the ocean. In his capacity to bear heavy responsibilities, he was like the Himalayas. In valour and war-like qualities he was like Vishnu. In the mellowness of his personality he was like the moon. When his anger was roused, he was like the fire at the time of the world's dissolution. In patience, he was equal to the earth. In generosity he was a match to Kubera. In truthfulness, he was verily another Brahmadeva."

The object of an epic which begins with such a

description of its hero is obviously to give us a picture of human perfection. This is not. however, to say that Valmiki does not recognise the divinity of Rama. When a personage is directly described as a Deity, he fails to be a model for human beings to imitate. Man's tendency with regard to such a personality is mainly to worship him. It was perhaps the recognition of this that made Valmiki propound the divinity of Rama only in subdued tones and paint him prominently as a great man. To make him human, the poet has even attributed to him some of the human weaknesses But he takes care to see that Rama transcends them all, and teaches symbolically the great spiritual dictum of Saranagati, or resignation to the mercy of God. Vaishnava interpreters of the Ramayana have elaborately illustrated this teaching from various episodes in the life and doings of Rama. The most famous of those contexts is the episode in the Yuddha Kanda, where Vibheeshana takes shelter at the feet of Rama. Valmiki presents this teaching in his famous verse!

sakṛudeva prapannāya tavāsmīti ca yācate | Abhayam sarvabhūtebhyo dadāmyetat vratam mama ||

It means. "It is my vow to grant protection to all who take refuge in me saying, 'I am thine', even if it be by an enemy in battle." Thus while describing Rama as an ideal human personality, Valmiki has not, however, forgotten to remind his readers that Rama is a divine incarnation and all his doings are by way of illustration of the great teachings of Vedanta. Exponents of Valmiki-Ramayana have discussed this elaborately in their writings and thus shown that while it is a great piece of literature, it is as holy and profound as the Vedas and that its study with devotion leads to man's spiritual and material welfare.

Coming to the Adhyatma Ramayana, its very name suggests the trend of its contents. While Valmiki's great epic is mainly a Rama Saga in respect of its direct meaning, Adhyatma Ramayana is a direct elaboration of its spiritual implications. While in the former Rama is a

great hero, no doubt an incarnation of Vishnu, in the latter he is a Deity-Mahavishnu, in a thinly assumed mask of a man, held before all for worship. This is made plain in the very first chapter of the text. The whole text is in the form of a report of a conversation between the Lord Mahadeva and the Goddess Parvati occuring as a part of the Brahmanda Purana, whereas Valimiki Ramayana is recited by Lava and Kusa as instructed by sage Valmiki. The Adhyatma begins this way: (6) Once seated in a pavilion in the heaven of Kailasa on a diamond throne, luminous like a hundred suns, the three-eyed Deity Siva-who is the Supreme Lord, the bestower of refuge, the adored of the Siddhas and the abode of Blisswas addressed with devotion by Parvati Devi, his consort, and the daughter of the mountains, in the following sin-effacing words. Parvati said: (7) ....(10) O lotus-eyed one! I have yet another question to ask about a supremely esoteric matter. Please reply first to me about that. It is a well-known fact that devotion to Rama, the Essence of all existence, is a secure ship for man to cross the ocean of Samsara It is a well-known teaching that devotion to the Supreme Being is a royal road to liberation and that no means other than that is so secure for its attainment. Yet I have some doubts in respect of this.....(12) Rama is said to be the Original Being transcending all the manifestations of the Gunas of Prakriti and unaffected by them. Accepting Him to be such, men devote themselves day and night without any laxity to his adoration and thereby they attain to the Supreme State. (13) Some people, however, say that in spite of being the Supreme One, Rama could not know himself to be the Supreme Self (Brahman) owing to the sway of the power of his own ignorance. When instructed by another (that is, by Brahma, as stated in Valmiki's Ramayana), he came to know the truth about the Transcendent Self. (14) If he had known the truth about himself earlier, how could he, the Supreme Being, be stricken with grief by the loss of Sita and bemoan his fate? If he was thus without the knowledge of the Self, how can he be a fit object of adoration, being on a par with all ignorant creatures? (15) Whatever explanation you may have got for this difficulty, deign to inform me of it and remove my doubt."

Mahadeva said: (16) "Never before have I been questioned by anyone on the truth concerning Rama, which is an esoteric doctrine. extremely profound and subtle. (17) I, who have been devotedly questioned and thus propitiated by you today, shall reply to your question after making due salutations to that noblest one of Raghu's line. Rama is the Supreme Self distinct from Prakriti. He is the one Allcomprehending Being who is pure Bliss itself and the Spirit, supreme over all entities. Having projected all this universe by His power Maya-sakti, He dwells within and without the universe like the element sky. Though He is thus the resident within all beings, He is completely hidden from their vision, as He is their innermost self. He is the ultimate Seer and Witness of all this universe of His Maya's creation. (19) Before Him, the whole universe whirls as iron filings round a magnet. The unintelligent, with their minds covered by the power of ignorance (Avidya), know this not. On Him, Rama the Supreme Self, who is of the nature of Pure Consciousness, unaffected by Maya, ignorant Jivas superimpose their own ignorance and see Him as involved in worldly entanglements like themselves. Attached as they are to their own relatives and worldly assets, and involved in multifarious activities, they fail to perceive Rama dwelling within their hearts, just as they fail to recognise the presence of the golden necklaces adorning their necks. (21) In the sun, whose nature is luminosity, there can be no darkness. Even so, how can ignorance subsist in Rama, who is the condensation of Pure Consciousness and who is the transcendent and Supreme Self? A man of defective eye sight, whose vision is whirling. sees houses and other objects too as whirling. (The whirling movements of objects outside is only an attribution of his own whitting

vision on them. So also men are deluded by superimposing on the Supreme Self egoistic actions of their own I-sense (Ahamkara), which in combination with the body and the senses assumes the role of the doer.) (23) In the sun, who is of the nature of unobstructible and changeless luminosity, there can be no day and night at any time. In the same way, in Rama, who is the Supreme Being Hari, who is the condensation of Pure Consciousnesshow can there be knowledge and ignorance, the two changing states observed in limited centres of consciousness? (24) Rama, the noblest of the Raghus, is of the nature of Pure Bliss and Pure Consciousness that has no rise and fall. That lotus-eyed Lord is the witness of Ajnana (ignorance) and not a victim of it. Maya, the power of ignorance, is dependent on Him and therefore can never cause Him infatuation and ignorance."

A few verses after this we get a pointed statement of the above ideas in the following verse addressed by Sita to Hanuman. Sita says: (32) "Know Rama to be the Supreme Brahman, the Existence-Knowledge-Bliss Absolute and the One without a second. He is Pure Existence devoid of all adjuncts, whom the senses cannot perceive as their object. (33) Know Rama as Pure Bliss, as devoid of all impurities, as peace, as changeless substance, as free from the stain of ignorance, as allpervading Spirit, as devoid of all disvalues and as the revealing Consciousness. (34) Know me to be the primeval Prakriti, the material and instrumental cause of the creation, sustentation and dissolution of the universe. In the mere presence of Rama, the Supreme Brahman, I, His Prakriti or Power, create the universe unwearied. (35) What I create in His mere presence, the ignorant superimpose on Him." She then explains what it is that is thus superimposed. and in doing so narrates in brief the incidents of Rama's life and concludes, saying: (44) 6'Rama walks not: He sits not; He sorrows not; He desires not, He abandons not; there is no trace of any activity in Him. Being pure

Bliss itself, there is no movement, no transformation in Him. As He is the substratum of Maya, the changeful Nature of His, He underlies all these transformations of the constituents of Maya, and for those who cannot distinguish the substratum from the constituents of Maya, He seems to get transformed, whereas it is only the constitutents of Maya that undergo transformation."

Now this elaborate quotation makes plain that the object of Adhyatma Ramayana or the 'spiritual version of the Rama Saga' is to project Rama directly as the Supreme Self. But while doing so, the text takes care to see that He, who is the non-dual and uninvolved Self, is also the Personal Deity, the Supreme Isvara, who is to be adored and prayed to by all those who seek the knowledge of Non-duality described above. Bhakti of the most intense type is therefore taught, and it is also stressed that through devotion to Rama alone the saving knowledge would dawn in the Jiva. It pointedly says in verses 45 to 57 of the first chapter of Balakanda, well known as Sri-Rāmahrdaya, "A devotee of Mine who understands the Supreme Truth is fit for My Status. On the other hand, one who ignorantly engrosses himself in the search for this knowledge in the pit of scriptural texts without any devotion to Me, never attains this knowledge of My nature. They will not have liberation too even in a hundred life spans." And further it is said, "This knowledge, which is superior even to the attainment of the heaven of Indra, should not be imparted by you to any conceited man who has no devotion to Me." (Ch. v. 53). Thus the teaching of the Adhyatma-Ramayana is only an elaboration of the declaration of the Svetasvatara Upanishad, "It is only in one who has supreme devotion to God and to his spiritual teacher that this Truth (knowledge of the nondual Self), when taught, will shine." Sri Ramakrishna also emphasises this aspect of spiritual life in a beautiful parable. "Suppose a noble man has a big garden which he places under the care of a gardener. The gardener works hard and produces excellent fruits and vegetables all the year round. The master at last, in course of time, gets so highly pleased with him that he keeps him on his own seat and tells him that he is his own self. In place of seeking that place by the master's side by pleasing him through devotion, if he were to sit on that seat out of pride and greed, he will only be pushed away from it. Thus through devotion alone this Supreme knowledge is obtained." The Gita also declares: "Being gracious to those who are thus firmly devoted to Me, I destroy the darkness of ignorance in them, lighting the lamp of wisdom in them by My presence as their very self." (X-11).

Thus to establish Rama's divine status as an object of worship and devotion and to teach that Bhakti and Jnana are not only reconcilable but always go together-is the prime object of this great text. In order to achieve this objective. the Adhyatma Ramayana, while sticking to the main trends and incidents of the Rama Saga described in Valmiki's epic, makes various deviations here and there in the course of its extensive narration. To cite a few such examples: In the Adhyatama Ramayana, Rama at his very birth, reveals himself as the fourhanded Mahavishnu. Rama's departure to the forest is only of his own making, and the intrigues of Kaikeyi and Manthara are only external pretexts brought about by his Maya.. The Sita who is abducted by Ravana is not the real Sita but an illusory double of The real Sita is hidden by the Fire-deity. And finally at the end of the Yuddha Kanda Sita's entry into fire is only a ruse to take back the real Sita from the hands of the Fire-deity. Ravana, Kumbhakarna etc., know the spiritual identity of Rama, and are only seeking death at his hand, as a means for salvation. They know that 'devotion through confrontation' is a quicker path than that of Bhakti of the ordinary type. These are only a few striking deviations: there are many more of this type scattered all through the text. All these deviations are meant for preserving the Supreme

status of Rama in the eyes of the devotees. More of such deviations are listed in the Appendix.

Another feature which distinguishes the Adhyatama-Ramayana is the large number of hymns sung by the various personages entering into the narrative as also the many philosophical discourses that are spread in various parts of the text. Besides teaching fervent devotion, these give a very simple and non-technical but profound exposition of the doctrine of non-dualism. This is a deviations from Valmiki's epic which contains no such hymns and discourses.

On the whole the general scheme of the text seems to follow the pattern set by the Bhagavata Purana in dealing with the life of Sri Krishna in its 10th Skandha. The aim of the Bhagavata Purana is declared in its dictum-Kranastu bhagavān svayam-Krishna is really the Bhagavan Himself. The Adhyatma Ramayana seeks to provide the followers of the Rama cult with such an incarnation that is not merely a manifestation but is identical with the Deity Himself. This is achieved by Rama revealing himself as the four-handed Mahavishnu at his very birth, a feature that is not seen in Valmiki. for the achievement of this that many of the deviations from Valmiki are made. In most of the deviations, either whatever human imperfections there might be in Rama are explaind away or are made to be adopted with his previous knowledge in order to hide his divinity from unregenerate men. For example, the events leading to Rama's exile were superhumanly stage-managed by him, and Kaikeyi and Manthara were merely instruments he used to give the events the form of a court intrigue. The Sita who was abducted by Ravana was only a double and not the real Sita. Rama's weeping for Sita is expressly declared to be a mere assumption to look human in the eyes of The same object of deification of Rama is achieved by the numerous hymns addressed to him by the sages like Vasishtha, Parasurama, Bharadwaja, Agastya, Atri, Swayamprabha

and others. The example of the Bhagavata Purana is very closely followed in respect of these hymns. They are couched in highly devotional language and all the attributes of the Supreme Deity are used for adressing Rama. Many of them are Advaitic in their philosophic content while their tone is intensely devotional. They again and again establish the doctrine that non-duality is the Supreme Truth but the way to its realisation is through devotion and divine grace. Without these, mere intellectualism will never bring spiritual illumination. Thus this great text seeks to reconcile Jnana and Bhakti as the obverse and reverse of an identical spiritual discipline, and being a text of the Rama cult, Rama is held forth as the Deity to be adored by those who seek salvation.

The Adhyatma Ramayana must have powerfully influenced the Ramayanas that came afterwards in regional languages. Though they all took Valmiki's great epic as the main source, the spiritual turn given to it by Adhyatma-Ramayana is reflected very strongly in the Ramayana of Tulsidas. While it is very doubtful whether it influenced Kamban's well-known Ramayana in Tamil, Ezuthachan's Ramayana, considered one of the greatest literary works in Malayalam, is a close translation of it, with its poetical and devotional excellence enhanced by that great literary man and Bhakta, giving to it the freshness of an original, inspired work.

A word in conclusion about the literary side of the text will not be out of place. Its poetry does not come anywhere near the epic grandeur of Valmiki but yet it is a text with considerable literary beauty and is couched in easy yet lucid Sanskrit with a highly devotional tone. Its authorship and date are unknown. It is purposeless to enter into the pure guesswork that modern scholars indulge in regarding these matters. However relevant it may be for scholarly purposes, it is of no use for those who approach the

text from the devotional point of view.just as counting the number of leaves on a mango tree is for one going to an orchad for eating mangoes. Valmiki's Ramayana was composed by that sage himself on the advice of Brahma. Thus advised, the sage through meditation recovered the whole history of Rama, composed a great epic on it in the Sloka form that he himself had devised, taught Lava and Kusa to recite it in a musical manner, and thus publicised it in the world. The traditional origin of Adhyatma Ramayana is quite different from this. It is a part of the Brahmanda Purana beginning from the 61st Adhyaya (chapter) of the first part of that text. Of all the Puranas, Veda Vyasa is the traditional author, and we can therefore attribute the Adhyatama Ramayana to him. There are, however, some modern scholars who guess saint Ramananda of the 14th century to be its author. Excluding the Uttara Kanda, it consists of six Kandas with 56 Sargas (chapters) comprising about 3643 verses. We have translated only these six Kandas, excluding the seventh chapter called Uttara Kanda, as it seems to be extraneous to Ramayana proper. The text is in the form of a conversation between Siva and Parvati, which is reported by Brahma to Narada. Though thus the traditional origins of these two Ramayanas are different, and though there are differences in the treatment of the subject, it should not be supposed that there is any contradiction between these. Both of them deal with the same history of Rama, and what Adhyatma Ramayana has done is only to make explicit what Valmiki has taught implicitly and indirectly in his great epic. As a much smaller text than that of Valmiki and complete in itself, it offers the devotees of Rama a smaller and directly devotional exposition of Rama's greatness which they can use in their daily practice of devotion. In conclusion it may be pointed out that Bhagavan SriRamakrishna refers often to Adhyatma Ramayana in his talks, thus drawing people's attention to the devotional importance of this text.

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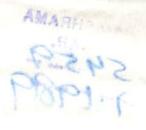
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# ADHYATMA RAMAYANA

THE SPIRITUAL VERSION OF THE RAMA SAGA



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### अध्यात्मरामायणम्

बालकाण्डम्

प्रथमः सर्गः

#### रामहदयम्

यः पृथिवीभरवारणाय दिविजैः संप्रार्थितश्चिन्मयः संजातः पृथिवीतले रविकुले मायामनुष्योऽव्ययः । निश्चकं हतराक्षसः पुनरगाद् ब्रह्मत्वमाद्यं स्थिगं कीर्तिं पापहरां विद्याय जगतां तं जानकीशं भजे ॥ 1 विश्वोद्भवस्थितिलयादिषु हेतुमेकं मायाश्रयं विगतमायमचिन्त्यमूर्तिम् । आनन्दसान्द्रममलं निजवोधरूपं सीतापितं विदिततत्त्वमहं नमामि ॥ 2 पठन्ति ये नित्यमनन्यवेतसः शृण्वन्ति चाध्यात्मिकसंद्भितं शुभम् । रामायणं सर्वपुराणसंमतं निर्धृतपापा हिरमेव यान्ति ते ॥ 3 अध्यातमरामायणमेव नित्यं पठेद्यदीच्छेद्भववन्धयुक्तिम् । गवां सहस्रायुतकोटिदानात् फलं लभेद्यः शृणुयात्स नित्यम् ॥ 4

## BALA KANDAM

### Chapter 1

#### THE TRUTH ABOUT RAMA

### Salutations to Rama (1-5)

1. He—the Light of Consciousness, the Undecaying One—who, being beseeched by the Devas, was born on earth in an assumed human form as a scion of the Solar Dynasty; who, after having effaced the tribe of the Rakshasas and established His eternal and sin-destroying holy fame all the world over, assumed again His own original form as Primeval Brahman—Him, the Lord of Janaka's daughter, I adore. 2. He who is the sole cause of the origin, the sustentation and dissolution of the world-systems; who

is the support of the manifesting power known as Maya but is at the same time free from all its effects, whose form transcends all mental conceptions; who is a condensation of Bliss and Pure Consciousness— Him, the Lord of Sita and the knower of Truth, I adore. 3. Those who study or hear with whole-hearted attention this Text called the Adhyatma-Ramayana. which has the approval of all the Puranas, are freed from all sins, and they attain to Sri Hari. 4. One who aspires for Mukti should verily study the Adhyatma-Ramayana.

वाक्यमानन्दकन्दम् ॥ ६

पुरारिगिरिसंभूता श्रीरामार्णवसङ्गता । अध्यात्मरामगङ्गोयं पुनाति भुवनत्रयम् ॥ <sup>5</sup> कैलासाग्रो कदाचिद्रविशतविमले मन्दिरे रत्नपीठे संविष्टं ध्याननिष्ठं त्रिनयनमभयं सेवितं सिद्धसंघैः। देवी वामाङ्कसंस्था गिरिवरतनया पार्वती भक्तिनम्रा प्राहेदं देवमीशं सकलमलहरं

## पार्वत्युवाच—

नमोऽस्तु ते देव जगिनवास सर्वात्मदक् त्वं परमेश्वरोऽसि ।

पृच्छामि तत्त्वं पुरुषोत्तमस्य सनातनं त्वं च सनातनोऽसि ॥

गोप्यं यदत्यन्तमनन्यवाच्यं वदन्ति भक्तेषु महानुभावाः ।

तदप्यहोऽहं तव देव भक्ता प्रियोऽसि मे त्वं वद यत्तु पृष्टम् ॥

इानं सिवज्ञानमथानुभक्तिवैराग्ययुक्तं च मितं विभास्वत् ।

जानाम्यहं योषिदपि त्वदुक्तं यथा तथा ब्रूहि तर्रान्त येन ॥

पृच्छामि चान्यच्च परं रहस्यं तदेव चाग्रे वद वारिजाक्ष ।

श्रीरामचन्द्रेऽखिललोकसारे भक्तिर्घ । गोर्भवित प्रसिद्धा ॥

who hears its recital every day derives merit equal to that gained by making a gift of several crores of cows. 5. This Ganga of Adhyatma-Ramayana, which originates from the mountain of Siva, and has its estuary in the ocean of Rama, purifies all the three worlds.

# Question of Parvati: Was Rama engrossed in worldliness? (6-15)

6. Once seated in a pavilion in the heaven of Kailasa, on a diamond throne luminous like a hundred suns, the three-eyed Deity Siva—who is the Supreme Lord, the bestower of refuge, the adored of the Siddhas, and the Abode of Bliss—was addressed with devotion by Parvati Devi his Consort, the Daughter of the Mountain, in the following sin-effacing words:

Parvati said: 7. Salutations to Thee, the Shining One and the Abode of the world systems! Thou art the Ultimate Seer to

whom all Jivas are objects! Thou art also the Supreme Lord over all beings. May Thou, who art the Eternal One too, be pleased to impart to me the truth about Purushottama, the supreme spiritual Substance. 8. Lo! Great ones impart to devotees even important spiritual secrets which should not in the ordinary course be communicated to others. I am Thy devotee and Thou art my dear one. So, O Lord, be pleased to answer my question. 9. Impart in brief and simple words, which could be grasped even by me, an ignorant woman, knowledge which produces spiritual experience, followed by supreme devotion and non-attachment to worldly values.

10. O Lotus-Eyed One! I have yet another question to ask about a supremely esoteric matter. Please tell (reply) me first about that. It is a well-known fact that devotion to Rama, the Essence of all existence, is a well-built ship for man to

भक्तिः प्रसिद्धा भवमोक्षणाय नान्यत्ततः साधनमस्ति किञ्चित् ।	
तथापि हत्संशयबन्धनं मे विभेत्तुमईखमलोक्तिभिस्त्वम् ॥	11
वदन्ति रामं परमेकमाद्यं निरस्तमायागुणसप्रवाहम् ।	
भजन्ति चाहर्निशमप्रमत्ताः परं पदं यान्ति तथैव सिद्धाः ॥	12
वदन्ति केचित्परमोऽपि रामः स्वाविद्यया संवृतमात्मसंज्ञम् ।	
जानाति नात्मानमतः परेण सम्बोधितो वेद परात्मतत्त्वम् ॥	13
यदि स जानाति कुतो विलापः सीताकृतेऽनेन कृतः परेण ।	
जानाति नैवं यदि केन सेन्यः समी हि सर्वेरपि जीवजातैः ॥	14
अत्रीत्तरं किं विदितं भवद्भिस्तद् ब्रूत मे संशयभेदि वाक्यम् ॥	15
श्रीमहादेव उवाच—	
धन्यासि भक्तासि परात्मनस्त्वं यज्ज्ञातुमिच्छा तव रामतत्त्वम् ।	
पुरा न केनाप्यभिचोटितोऽहं वक्तुं रहस्यं परमं निगूढम् ॥	16

cross the ocean of Samsara. 11. It is a well-known teaching that devotion (Bhakti) to the Supreme Being is the royal road to liberation (Moksha), and that no means other than that is required for its attainment. Yet I have some doubts in respect of this. It behaves Thee to dispel such doubts from my mind by Thy clear exposition. 12. Rama is said to be the Original Being transcending all the manifestations of the Gunas of Prakriti and is unaffected by them. Accepting him to be so, men devote themselves day and night without any reservation to his adoration and thereby they attain to the Supreme State. 13. Some people, however, say that in spite of being the Supreme One, Rama could not know himself as the Spiritual Self (Brahman) owing to his own Power of Ignorance. When instructed by another (i.e. by Brahma as stated in Valmiki's Ramayana), he came to

know the truth about the Transcendent Self. 14. If he had known the truth about himself earlier, how could he, the Supreme Being, be stricken with grief by the loss of Sita and bemoan his fate? But if he was without knowledge of the Self, how can he be a fit object for adoration, being only on a par with all the ignorant living creatures?

15. Whatever explanation you have for this conundrum, deign to inform me of it and remove my doubt.

# Mahadeva On the Truth about Rama (16-24)

16. Sri Mahadeva said: You are indeed fortunate in having got this desire to know the truth concerning the Supreme Self. You are a devotee. Never before this have I been questioned by any one on the truth concerning Rama, which is an esoteric doctrine, extremely profound and subtle.

त्वयाद्य भक्त्या परिनोदितोऽहं वस्ये नमस्कृत्य रघूत्तमं ते।	
रामः परात्मा प्रकृतेरनादिरानन्द एकः पुरुषोत्तमो हि ॥	17
स्वमाथः कृत्स्नमिदं हि सुष्ट्वा नभोवदन्तर्बहिरास्थितो यः।	
सर्वान्तरस्थोऽपि निगूढ आत्मा स्वमायया सृष्टमिदं विचष्टे ॥	18
जगन्ति नित्यं परितो भ्रमन्ति यत्सनिधौ चुम्बकलोहबद्धि ।	
एतन जानन्ति विमुढचित्ताः स्वाविद्यया संवृतमानसा ये ॥	19
खाज्ञानमप्यात्मनि शुद्धबुद्धे खारोपयन्तीह निरस्तमाये।	•
संसारमेवानुसरन्ति ते वै पुत्रादिसक्ताः पुरुकर्मयुक्ताः ।	
जानन्ति नैवं हृदये स्थितं वै चामीकरं कण्ठगतं यथाज्ञाः ॥	20
यथाप्रकाशो न तु विद्यते खौ ज्योतिःस्वभावे परमेश्वरे तथा।	
विशुद्धविज्ञानयने रघूत्तमेऽविद्या कथं स्थात्परतः परात्मनि ॥	21
यथा हि चाक्ष्णा भ्रमता गृहादिकं विनष्टदृष्टेभ्र मतीव दृश्यते ।	
तथैव देहेन्द्रियकर्तुरात्मनः कृते परेऽध्यस्य जनो विम्रुह्मति ॥	22

17. I, who have been devotedly questioned and thus prompted by you today, shall reply to your question after making due salutations to that noblest one of Raghu's line. Rama is the Supreme Self, distinct from Prakriti. He is the one all-comprehending Being, who is pure Bliss itself and the Spirit Supreme over all entities. 18. Having projected this entire universe by His Power, Maya-sakti, He dwells within and without the universe like the element ether. Though He is thus the resident within all beings, He is completely hidden from their vision, as He is their innermost Self. He is the ultimate Seer and Witness of all this universe of His Maya's creation. 19. Before Him the whole universe whirls as iron filings round a magnet. The unintelligent, with their minds covered by the power of Ignorance (Avidya), know this not. 20. On Him, Rama—the Supreme Self, the

Pure Consciousness unaffected by Mayaignorant Jivas superimpose their own ignorance and see Him as involved in worldly entanglements like themselves. Attached as they are to their own relatives and worldly assets, and involved in multifarious activities. they fail to perceive Rama dwelling within their hearts, just as they fail to recognise the presence of their golden necklaces adorning their own necks. 21. In the sun whose nature is luminosity, there can be no darkness. Even so how can ignorance subsist in Rama who is the condensation of Pure Consciousness, and who is the transcendent and Supreme Self? 22. A man of defective eye-sight, whose vision is whirling, sees the houses and other objects too as whirling. (The whirling movements of the objects outside is only an attribution on them of one's own whirling vision). So also men are deluded by superimposing on the

नाहा न रात्रिः सर्वतुयथा भवत् प्रकाशरूपाव्याभचारतः क्वचित् ।	
ज्ञानं तथाज्ञानमिदं द्वयं हरौ रामे कथं स्थासित शुद्धचिद्घने ॥	23
तसात्परानन्दमये रघूत्तमे विज्ञानरूपे हि न विद्यते तमः।	
अज्ञानसाक्षिण्यरविन्दलोचने मायाश्रयत्वान हि मोहकारणम् ॥	24
अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम्। सीताराममरुत्य्वनुसंवादं मोक्षसाधनम्।।	25
पुरा रामायणे रामो रावणं देवकण्टकम्। हत्वा रणे रणप्रलाघी सपुत्रबलवाहनम्।।	26
तीतया सह सुग्रीवलक्ष्मणाभ्यां समन्वितः। अयोध्यामगमद्रामो हनूमत्त्रमुखैर्वृतः॥	27
अभिषिक्तः परिवृतो वसिष्ठाद्यैर्महात्मभिः। सिंहासने समासीनः कोटिसूर्यसमप्रभः॥	28
दृष्ट्वा तदा हनूमन्तं प्राञ्जलि पुरतः स्थितम् । कृतकार्यं निराकाङ्क्षं ज्ञानापेक्षं महामितम् ॥	29
रामः सीताम्रुवाचेदं ब्रृहि तत्त्वं हनूमते । निष्कल्मषोऽयं ज्ञानस्यपात्रं नो नित्यभक्तिमान	[ 30

Supreme Self egoistic actions of their own I-sense (Ahankara) which in combination with the body and the senses, assumes the role of the doer. 23. In the sun who is of the nature of unobstructible and changeless luminosity, there can be no day and night at any time. In the same way, in Rama, the Supreme Being Hari, who is the condensation of Pure Consciousness, how can there be knowledge and ignorance, the two changing states observed in limited centres of consciousness? 24. Rama, the noblest of the Raghus, is of the nature Bliss-Consciousness of Pure that has no rise and fall. That lotus-eyed Lord is the witness of Ajnana (ignorance) and not a victim of it. Maya, the power of ignorance, is dependent on Him, and can therefore never cause Him infatuation and ignorance.

### Sita instructs Hanuman (25-31)

25. In further elaboration of this I shall narrate to you a conversation that took

place between Sita, Rama and Hanuman. It is concerned with the means for the attainment of Moksha—a closely guarded, inaccessible secret. (26-27). In days of old when the events related in the Ramayana took place, Rama the heroic warrior, after destroying Ravana, the enemy of the Devas, along with all his sons, army and vehicles, returned to Ayodhya with Sita, accompanied by Lakshmana and Sugriva, and attended by the monkey leaders headed by Hanuman. 28. Anointed king, Rama, who was luminous like numerous suns, sat on the royal throne surrounded by great men like the sage Vasishtha. (29-30). There Rama saw Hanuman, who had fulfilled all his duties, who was desireless, who was an aspirant for Knowledge, and who was high-minded, standing before him with hands held in salutation. Seeing him so standing, Rama said to Sita, "Impart to Hanuman the Knowledge of the Supreme Truth. is without any impurity, and he is ever devoted to us. He is a fit recipient for

# तथेति जानकी प्राह तत्त्वं रामस्य निश्चितम्। हनूमते प्रपन्नाय सीता लोकविमोहिनी ॥ . 31 सीतोवाच---

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् । सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ॥ आनन्दं निर्मेलं शान्तं निर्विकारं निरञ्जनम् । सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ॥ मां विद्धि मृलप्रकृति सर्गस्थित्यन्तकारिणीम् । तस्य सिम्निधिमात्रेण सृजामीदमतन्द्रिता ॥ तत्सानिध्यान्मया सृष्टं तसिन्नारोप्यतेऽबुधैः। अयोध्यानगरे जन्म रघुवंशेऽतिनिर्मले ॥ विश्वामित्रसहायत्वं मखसंरक्षणं मत्पाणिग्रहणं पञ्चाद्धार्गवस्य दण्डकारण्यगमनं विराधवध एव जटायुषो मोक्षलाभः

32 33 34 35 ततः । अहल्याशापशमनं चापभञ्जो महेशितुः ॥ 36 मदक्षयः । अयोध्यानगरे वासो मया द्वादशवार्षिकः ॥ 37 च । मायामारीचमरणं मायासीताहृतिस्तथा ॥ 38 कवन्धस्य तथैव च। शबर्याः पूजनं पश्चात्सुग्रीवेण समागमः॥ 39

spiritual illumination." 31. Sita, who is the Lord's Power infatuating the whole world with confusion about the true spiritual Self, agreed to do so, and imparted to Hanuman, who was a true spiritual refugee at the Lord's feet, the Truth about Rama in a convincing way.

## Sita on the real nature of Rama (32-43)

Sita said: 32. Know Rama to be the Supreme Brahman—the Existence-Knowledge-Bliss Absolute, the One without a second. He is Pure Existence devoid of all adjuncts, whom the senses cannot perceive as their object. 33. Know Rama as pure Bliss, as devoid of all impurity, peace, as changeless Substance, as free from the stain of ignorance, allpervading Spirit, as devoid disvalues, and as self-revealing Consciousness. 34. Know me to be the Primeval Prakriti, the material and instrumental cause of the creation, sustentation and dissolution of the universe. In the mere presence of Rama the Supreme Brahman, I. His Prakriti (Power), create the universe unwearied

35. What I create in His mere presence, the ignorant super-impose on Him. (Now hear about what is thus super-imposed). He was born in the city of Ayodhya in the very pure line of the Raghus. 36. He helped Visvamitra to conduct the sacrificial rites safe from the obstruction of Rakshasas. He then terminated the effects of the curse that was on Ahalya. Next he broke asunder the great bow of Mahesvara at the court of Janaka, my father. 37. Thereupon he solemnised his marriage with me, humbled the pride of Bhargava Rama on his way to Ayodhya after the marriage, and lived with me in Ayodhya for twelve years. 38. Then took place his exile to Dandakaranya, followed by the destruction of Viradha, the slaughter of the demon Maricha who came to deceive us in the form of a deer, and the abduction of Maya-Sita by Ravana. 39. Next he gave salvation to Jatayu and Kabandha, accepted the worshipful adoration of the ascetic woman Sabari, and

वालिनश्च वधः पश्चात्सीतान्वेषणमेव च । सेतुबन्धश्च जलधौ लङ्कायाश्च निरोधनम् ॥४० रावणस्य वधो युद्धे सपुत्रस्य दुरात्मनः । विभीषणे राज्यदानं पुष्पकेण मया सह ॥ ४१ अयोध्यागमनं पश्चाद्राज्ये रामाभिषेचनम् । एवमादीनि कर्माणि मर्येवाचिरतान्यि । आरोपयन्ति रामेऽसिकिर्विकारेऽखिलात्मनि ॥ ४२ रामो न गच्छिति न तिष्ठित नाजुशोचत्याकाङ्क्षते त्यजित नो न करोति किञ्चित् । आनन्दमूर्तिरचलः परिणामहीनो मायागुणाननुगतो हि तथा विभाति ॥ ४३ ततो रामः स्वयं प्राह हनूमन्तम्रपृत्थितम् । श्रृणुतत्त्वं प्रवक्ष्यामि द्यात्मानात्मपरात्मनाम् ॥ ४४ आकाशस्य यथा भेदस्त्रिविधो दृश्यते महान् । जलाशये महाकाशस्तदविष्ठक एव हि । प्रतिविम्बाख्यमपरं दृश्यते त्रिविधं नभः ॥ ४५ बुद्धचविष्ठक्षचैतन्यमेकं पूर्णमथापरम् । आभासस्त्वपरं विम्बभूतमेवं त्रिधा चितिः ॥ ४६ बुद्धचविष्ठक्षचैतन्यमेकं

entered into a treaty with Sugreeva. 40. Afterwards took place the destruction of Vali, the search for Sita, the spanning of the ocean with a bridge of rocks, and the siege of Lanka. (41-42). Next took place the destruction of the evil-minded Rayana with all his progeny, the gift of the Kingdom of Lanka to Vibhishana, the departure with me to Ayodhya in the aerial vehicle called Pushpaka, and finally the crowning of Rama as the King of Ayodhya, All these achievements, though accomplished by me (Prakriti), are superimposed on Rama, who is really changeless in Himself and is the soul of all beings. 43. Rama walks not, He sits not; He sorrows not; He desires not; He abandons not; there is no trace of any activity in Him. Being Pure Bliss itself, there is no movement, no transformation in Him. As He is the substratum of Maya, the changeful Nature of His. He underlies all these transformations of the constituents of Maya, as their substratum; and for those who cannot dis-

tinguish the substratum from the changeful

constituents of Maya, He seems to get transformed, whereas in fact it is only the constituents of Maya that undergo transformation.

#### Srirama-hridayam (44-56)

Sri Mahadeva said: 44. Next Rama himself said to Hanuman who was standing near: I shall tell you the truth about Atma, Anatma (non-Atma) and Paramatma (transcendent Atma). 45. The Akasa (sky) has three divisions. There is first of all the all-pervading sky. Then there is the Akasa or sky in association with (or pervading) the water receptacles like tanks, lakes, water pools etc. This sky cannot at all be called different from the universal sky in spite of its association with water receptacles. Apart from these, there is a third sky, namely, the reflection of the universal sky seen in the water of the vessel. 46. In the same way Consciousness has three aspects First of all there is the all-pervading Pure Consciousness. Next there is the Consciousness that is associated with the Buddhi (intellect). Thirdly there is the Consciousness

कर्त त्वमविच्छिन्नेऽविकारिणि । साक्षिण्यारोप्यते भ्रान्त्या जीवत्वं च तथा बुधैः ॥४७ साभासबुद्धः बुद्धिरविद्याकार्यमुख्यते । अविच्छिन्नं तु तदब्रह्म विच्छेदस्तु विकल्पतः ॥ ४८ मुषा आभासस्त एकत्वं प्रतिपाद्यते । तत्त्वमस्यादिवाक्यैश्च साभासस्याहमस्तथा ॥ ४९ पूर्णेन अविच्छि**नस्** ऐक्यज्ञानं यदोत्यन्नं महावाक्येन चात्मनोः। तदाविद्या स्वकार्येष्ट्रच नष्ट्यत्येव न संशयः।।50 मद्भावायोपपद्यते । मद्भावतिमुखानां हि शास्त्रगर्तेषु मुह्यताम् । मद्धक्तो एतद्रिज्ञाय न ज्ञानं न च मोक्षः स्यात्तेषां जन्मशतैरिप ॥ 51 मयैव साक्षात्कथितं इदं रहस्यं हृदयं ममात्मनी मझक्तिहीनाय शठाय न त्वया दातव्यमैन्द्रादिष राज्यतोऽधिकम् ॥ **52** श्रीमहादेव उवाच-

एतत्तेऽभिहितं देवि श्रीरामहृदयं मया। अतिगुद्धतमं हृद्यं पवित्रं पापशोधनम्।। 53

reflected in the Buddhi. 47. Ignorant people with distorted understanding superimpose on the partless and unchanging Witness Consciousness the sense of agency of the Consciousness reflected in the Buddhi. whose movements and distortions are all assumed by the reflected Consciousness as its own. Along with that, the state of the Jiva is also assumed. (For, in order that the Pure Consciousness may be made into Witness Consciousness, there must be something outside to be witnessed, and this is provided by the emergence of the Jiva or Reflection of Consciousness in Buddhi simultaneously with the assumption of witnesshood in Pure Consciousness.) 48. The Reflection (Jiva) is a false assumption: so also the Buddhi is a product of ignorance. Thus both the Jiva and the Buddhi are false. Brahman on the other hand is indivisible and therefore partless; divisibility in Him is due to adjuncts (which are unreal). 49. The great Vedic doctrines like 'Thou Art That' assert the unity of this individual Reflection (Jiva), along with the Collective Reflection (avichchinna), with the Full i.e.

Pure Consciousness devoid of the association of any adjuncts. 50. When by hearing and meditating on the great Vedic Dicta like 'Tattvamasi' the sense of the unity of the two Atmans (i.e. the Jivatman and the Paramatman) is recognised, then ignorance along with all its offshoots like the I-sense with regard to the body etc., will perish. There is no doubt about it.

51. A devotee of Mine, who understands this Supreme Truth, is fit for my Status. On the other hand one who ignorantly engrosses himself in the search for this Knowledge in the pit of scriptural Texts. without any devotion to Me, never attains to this Knowledge of My nature. He will not have liberation too, even in a hundred life-spans. 52. O Sinless One! This esoteric Truth about Me known as 'Sri Rama-hridaya' has been declared by Myself (the Divine Incarnate) to you. This Knowledge, which is superior even to the attainment of the heaven of Indra, should not be imparted by you to any conceited man who has no devotion to Me.

Sri Mahadeva said: 53. O Devi! I have

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साक्षाद्रामेण कथितं सर्ववेदान्तसंग्रहम् । यः पठेत्सततं भक्त्या स ग्रुक्तो नात्र संशयः ॥५४ व्रह्महत्यादि पापानि बहुजन्मार्जितान्यपि । नश्यन्त्येव न सन्देहो रामस्य वचनं यथा ॥ ५५

योऽतिभ्रष्टोऽतिपापी परधनपरदारेषु नित्योधतो वा । स्तेयी ब्रह्मध्नमातापितृवधनिरतो योगिवृन्दापकारी यः संपूज्याभिरामं पठित च हृदयं रामचन्द्रस्य भक्त्या योगीनद्रैरप्यलभ्यं पदिमह लभते सर्वदेवैः स पूज्यम् ॥ इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे

श्रीरामद्ददयं नाम प्रथमः सर्गः ॥ १ ॥

communicated to you this Knowledge known as Sri Rama-hridayam which I once imparted to Hanuman. It is a highly guarded secret, a panacea for all sins, holy and heart-delighting.

54. He who constantly studies with devotion this exposition given by Rama, the Lord Incarnate Himself, will surely attain to Moksha (liberation). 55. The effect of heinous sins like Brahmahatya (murder of a holy man) committed in numerous lives past, will all be dissipated by the devout

study of this—such is the unequivocal declaration of Rama Himself. 56. A man may be an outcaste, a confirmed sinner—one ever given to the appropriation of other people's wealth and women, a thief, a murderer of holy men and one's parents, a persecutor of ascetics—, if even he worships Sri Rama and studies this Sri Rama-hridayam with true devotion, he attains in this very life to a status which is difficult of achievement even for great Yogis.

# द्वितीयः सर्गः

## पार्वत्युवाच-

धन्यास्म्यनुगृहीतासि कृतार्थासि जगत्त्रभो । विच्छित्रो मेऽतिसन्देहग्रन्थिर्भवदनुग्रहात् ॥ 1 त्वन्मुखाद्गजितं रामतत्त्वामृतरसायनम् । पिवन्त्या मे मनो देव न तृप्यति भवापहम् ॥ 2

## Chapter 2

# ANNOUNCEMENT OF THE INCARNATION

### The Vision of Brahma (1-13)

Parvati said: 1. O Lord of the worlds! I am indeed fortunate and blessed, my hopes and expectations have been fulfilled by Thy grace. The knot of my complicated

doubt has been cut asunder. 2. O Lord! My mind has not yet reached the limits of satisfaction by imbibing Thy nectarine words concerning the Truth of Rama, which is capable of destroying one's worldly

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श्रीरामस्य कथा त्वत्तः श्रुता संक्षेपतो मया। इदानीं श्रोतुमिन्छामि विस्तरेण स्फुटाक्षरम् ॥ श्रीमहादेव उवाच—

शृणु देवि प्रवक्ष्यामि गुह्याद्गुह्यतरं महत् । अध्यात्मरामचरितं रामेणोक्तं पुरा मम ॥ तदद्य कथयिष्यामि शृणु तापत्रयापहम् । यच्छुत्वा मुच्यते जन्तुरज्ञानोत्थमहाभयात् ।

प्राप्नोति परमामृद्धि दीर्घायुः पुत्रसन्तितम् ॥
भूमिर्भारेण मग्ना दशवदनग्रुखाशेषरक्षोगणानां
धृत्वा गोरूपमादौ दिविजग्रुनिजनैः साकमञ्जासनस्य ।
गत्वा लोकं रुदन्ती व्यसनग्रुपगतं ब्रह्मणे प्राह सर्व
ब्रह्मा ध्यात्वा ग्रहूर्ते सकलमिप हृदावेदशेषात्मकत्वात् ॥
तस्मात्क्षीरसग्रद्रतीरमगमद् ब्रह्माथ देवेवृतो
देव्या चाखिललोकहृत्स्थमजरं सर्वज्ञमीशं हिरम् ।
अस्तौषीच्छ्रतिसिद्धनिर्मलपदैः स्तोत्रैः पुराणोद्भवैभक्त्या गद्गद्या गिरातिविमलौरानन्दबाष्येवृतः ॥

bondage. 3. Having heard from Thee the life-story of Sri Rama in brief along with the metaphysical truth about him, there has arisen in my mind a desire to hear it in all detail and in a manner easy enough for me to grasp.

Sri Mahadeva said: 4. O Devi! Listen to the story of Rama, the resident of the innermost soul of all—a supreme secret that I had heard in days of old from Rama himself. 5. I shall narrate it to you now. Listen to this narrative which removes the threefold misery of man, which eradicates the great fear of death generated by ignorance, and which bestows prosperity, longevity and male progeny.

6. The Earth-deity, finding that the earth was about to sink due to the load of evil represented by the host of Rakshasas

headed by Ravana, assumed the form of a cow, and along with all the great sages and celestials, resorted to the realm of Brahma. the Creator, and represented her tragic fate to him with tears in her eyes. Being the soul of all, Brahma, by a moment's reflection, grasped the situation mentally (without the help of any long narration). 7. Next Brahma, the four-faced Creator, proceeded to the Milk Ocean, accompained by a large number of Devas and the Earth-deity. There, with voice trembling with the fervour of devotion and eyes brimming with tears of joy stimulated by the excess of Divine love, he began to invoke Hari, the omniscient, the unaging Resident of the hearts of all and the Lord of all, with a hymn couched in clear words of Vedic import and having the sanction of the ancient spiritual tradition.

। आविरासीद्धरिः प्राच्यां दिशां व्यवनयंस्तमः ॥ 8 स्फुरत्सहस्रांश्र सहस्रसदृशप्रभः ततः द्रदेशीमकृतात्मनाम् । इन्द्रनीलप्रतीकाशं सितास्यं पद्मलोचनम् ॥ क्यंचिद्दष्टवान्ब्रह्मा कटकादिभिः। विभ्राजमानं श्रीवत्सकौस्तुभत्रभयान्वितम्। किरीटहारकेयुरकुण्डलैः 10 स्तुवद्भिः सनकाद्यैश्च पार्षदैः परिवेष्टितम् । शङ्खचक्रगदापद्मवनमालाविराजितम् ॥ 11 खर्णयज्ञोपवीतेन स्वर्णवर्णाम्बरेण च। श्रिया भूम्या च सहितं गरुडोपरि संस्थितम् ॥ 12 हर्षगद्गदया वाचा स्तोतं सम्प्रचक्रमे॥ 13 ब्रह्मोबाच-

नतोऽस्मि ते पदं देव प्राण-बुद्धीन्द्रियात्मभिः। यञ्चिन्त्यते कर्मपाशाद्ध्रुदि नित्यं ग्रुगुक्षभिः॥ 14 गुणमय्या त्वं सृजस्रवसि लुम्पसि । शुद्धिर्न दुष्टानां दानाध्ययनकर्मभिः। अतस्तवाङ्घिमें ब्रह्माद्यैः स्वार्थसिद्धचर्थमस्माभिः पूर्वसेवितः।

8. Then did Hari manifest in the eastern quarter, luminous and brilliant like a thousand suns, dispelling the darkness everywhere. (9-13). After earnest supplications, Brahma now got the vision of Hari, which people without purity of mind can never have. The Lord, as He appeared in the Vision, was luminous like the Indranila gem (lapis lazuli); having a smiling face with a pair of lotus-like eyes; adorned with a crown, pearl necklaces and ear-pendants; shining with the lustre of Srivatsa mark, Kaustubha jewel etc.; hymned by sages like Sanaka and others; surrounded by His attendants; sporting the conch. discus, mace, and play-lotus in His hands; beautified by a garland of wild flowers; wearing a Yajnopavita of gold and a cloth of golden yellow; accompanied by His consorts Sri and Bhu; and seated on His mount Garuda. Seeing this glorious vision of the Lord Brahma began to praise Him in words couched in a voice that was choked with joyous emotion.

जगत्तेन न ते लेप आनन्दानुभवात्मनः ॥ 15 शुद्धात्मता ते यशसि सदा भिनतमतां यथा ॥16 दृष्टिश्चित्तदोषापनुत्तये । सद्योऽन्तह् दये नित्यं ग्रुनिभिः सात्वतैवृतः ॥ 17 अपरोक्षानुभूत्यर्थं ज्ञानिभिद्दंदिभावितः ॥ 18

#### 2. The Hymn of Brahma (14-21)

Brahma said: 14. O Lord! Adoration to Thy lotus feet with my entire being-the body, vital forces, intellect, senses and mind-, to Thy lotus feet which are meditated upon constantly by those who yearn for liberation from the bonds of Karma. 15. By virtue of Thy mysterious power Maya, constituted of the three Gunas, Thou createst, sustainest and destroyest the universe. But by these actions Thy nature as the Supreme Bliss-Consciousness is not in the least affected. 16. The sinful mind of men is never purified as efficiently by good deeds like charity and scriptural study, as happens in the case of those who practise constant devotion to Thy holy fame. 17. May Thy holy feet, a glimpse of which I have had in my heart all of a sudden, and which devoted sages choose to adore, eradicate all the evil traits of my mind. 18. Thy feet which persons like me, the Creator, worship at the outset for the achievement of our purposes -say, in my तवाङ्घिपुजानिर्माल्यतुलसीमाल्या विभो । स्पर्धते वक्षसि पदं लब्ध्वापि श्रीः सपत्निवत् ॥19
अतस्त्वत्पादभक्तेषु तव भक्तिः श्रियोऽधिका । भक्तिमेवाभिवाञ्छन्ति त्वद्भक्ताः सारवेदिनः॥ 20
अतस्त्वत्पादकमले भक्तिरेव सदास्तु मे । संसारामयतप्तानां भेषजं भक्तिरेव ते ॥ 21
इति ब्रुवन्तं ब्रह्माणं बभाषे भगवान् हरिः । किं करोमीति तं वेधाः प्रत्युवाचातिहर्षितः ॥ 22
भगवन् रावणो नाम पौलस्त्यतनयो महान् । राक्षसानामधिपतिर्महत्त्वरदर्पितः ॥ 23
त्रिलोकीं लोकपालांश्च वाधते विश्ववाधकः । मानुषेण मृतिस्तस्य मया कल्याण कल्पिता ॥ 24
अतस्त्वं मानुषो भृत्वा जिह देविरपुं प्रभो । 25
श्रीभगवानुवाच—

कश्यपस्य वरो दत्तस्तपसा तोषितेन मे। याचितः पुत्रभावाय तथेत्यङ्गीकृतं मया। स इदानीं दशरथो भूत्वा तिष्ठित भूतले॥ 26 तस्ताहं पुत्रतामेत्य कौसल्यायां शुभे दिने। चतुर्धात्मानमेवाहं सृजामीतरयोः पृथक्॥ 27

case, for gaining the power of creation-, are contemplated in their hearts by knowing ones endowed with renunciation for gaining the direct experience of Thyself. 19. Sri Devi, Thy Consort and Goddess of Prosperity, though having her residence on Thy chest, is jealous, like a co-wife, of the holy Tulasi wreaths offered by devotees and occupying Thy feet. (For she fears that, being offered by Thy devotees, Thou art more fond of that humble Tulasi than of herself in spite of her being the Deity of all beauty, prosperity and all other glorious features.) 20. Therefore, Thy devotees of mature wisdom, knowing, as they thus do, that Thou art more fond of the genuine devotees than of Sri Devi, ever desire only for Bhakti, the highest form of devotion (in order that the Lord's choice may fall on them) 21. May I therefore be blessed with devotion to Thy lotus feet ever more. For to one stricken with the fever of transmigratory existence, nothing is as effective a medicament as Bhakti.

# The Lord Condescends to Incarnate (22-32)

(22-25). To Brahma who was thus hymning, the Supreme Being Hari spoke, enquiring what He should do for him. Delighted at this response of the Lord, Brahma said: "O Supreme Lord! A powerful Rakshasa named Ravana, who is the son of Visravas of the house of Pulastya, getting proud and audacious on account of certain boons I had given him, has now become a menace to the world at large, and is subjecting the three worlds and the celestials protecting them to terrible oppression. O Auspicious One! I had decreed that his death could be accomplished by a human being only. So, O Lord, deign to take a human embodiment and destroy this enemy of the celestials."

The Supreme Lord said: 26. The Prajapati Kasyapa once propitiated Me by his austerities. As requested by him, I have agreed to be born as his son. That Kasyapa is now born on earth as King Dasaratha. 27. I shall take a human embodi-

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सीतेति जनकस्य । गृहे तदा । उत्पत्स्यते तया सार्धं सर्वं सम्पादयाम्यहम् । इत्युक्त्वान्तर्देधे विष्णूर्वसा देवानयात्रवीत्।। 28 विष्णर्मानुषरूपेण भविष्यति रघोः इते ॥ 29 युयं धुजध्वं सर्वेऽपि वानरेष्वंशसम्भवान् । विष्णोः सहायं कुरुत यावत्स्थास्यति भूतले ॥ 30 इति देवान्समादिश्य समाश्वास्य च मेदिनीम् । ययौ ब्रह्मा स्वभवनं विज्वरः सुखमास्थितः ॥ 31

देवाश्च सर्वे हरिरूपधारिणः स्थिताः सहायार्थमितस्ततो हरेः। महाबलाः पर्वतवृक्षयोधिनः प्रतीक्षमाणा भगवन्तमीश्वरम् ॥ इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

बालकाण्डे द्वितीयः सर्गः ॥ 2 ॥

In his two other wives My Essence itself will take birth as three issue (two in one and one in the other). 28. When I incarnate. born as Sita, the daughter of Janaka. In association with Her, I shall accomplish all your purposes. Saying so, the Lord Mahavishnu disappeared from the sight of all. Then Brahma said to the Devas as follows. 29. "Mahavishnu will incarnate Himself in a human form in the royal house of Raghu. 30. All of you take birth among

ment as his son by his wife Kausalya. the tribe of Vanaras (apes) by fractions of yourselves, and be the helpers of the Lord Vishnu as long as He is on earth for the accomplishment of His mission." My Yoga-maya (Spiritual Power) will be Addressing the Devas thus and comforting Mother-earth, Brahma returned with a peaceful heart to his spiritual abode known as Satyaloka. 32. And the Devas, expecting the advent of Hari and the chances of becoming His helpers in this divine mission, got embodied in different places in the form of apes capable of fighting with mountains and trees as their weapons.

## वतीयः सर्गः

### श्रीमहादेव उवाच-

अथ राजा दशरथः श्रीमान्सत्यपरायणः। अयोध्याधिपतिर्वीरः सर्वेत्तोकेषु विश्वतः॥ पीडितो गुरुमेकदा। वसिष्ठं स्वकुलाचार्यमभिवाद्योदमन्नवीत्।। सोऽनपत्यत्वदुःखेन

### Chapter 3

### THE INCARNATION OF RAMA

Dasaratha's sacrifice for the Sake of Issue (1-9)

Sri Mahadeva said: (1-2). There was in

Ayodhya a king named Dasaratha supremely devoted to truth, heroic and renowned. all the world over. Being worried that he

स्वामिन्पुत्रा क्यं मे स्युः सर्वलक्षणलक्षिताः। ततोऽब्रवीद्वसिष्ठस्तं भविष्यन्ति स्रतास्तव । शान्ताभर्तारमानीय ऋष्यशृङ्गं तपोधनम् । असाभिः सहितः पुत्रकामेष्टि शीघमाचर ॥ तथेति ग्रुनिमानीय मन्त्रिमिः सहितः शुचिः। इयमानेऽग्नी तप्तजाम्बनदप्रभः। गुहाण पायसं दिच्यं पुत्रीयं देवनिर्मितम्। इत्युक्त्वा पायसं दत्त्वा राञ्जे सोऽन्तर्दधेऽनलः। वसिष्ठऋष्यशृङ्गाभ्यामनुज्ञातो ददौ हविः। ततः सुमित्रा संप्राप्ता जगृध्तुः पौत्रिकं चरुम् । कैकेयी च स्वभागार्ध ददौ प्रीतिसमन्विता।

was issueless, he one day addressed his family preceptor Vasishtha, after making obeisance to him in due form. 3. He said: "O Master! How can I have worthy sons with all auspicious features? My whole kingdom is only a cause of sorrow to me, as I have no issue to succeed me. 4. Thereupon the sage Vasishtha said to him: "You shall have four worthy sons who will be equal to the guardian deities of the quarters. 5. Without loss of time manage to get here the austere sage Rishyasringa, the husband of Santa, and perform Putra-kameshti, a sacrifice to be performed by one desiring issue, with him. Rishyasringa, as chief priest. He will be assisted by us, your family priests."

6. Complying with this instruction, King Dasaratha invited the sage Rishyasringa, and with due observance of preliminary sacrificial disciplines, commenced the performance of the sacrifice assisted by his ministers and sages like Vasishtha. 7. When holy offerings were made in the sacrificial fire, with great faith, the Fire-deity

पुत्रहीनस्य मे राज्यं सर्वं दुःखाय कल्पते ॥ 3 चत्वारः सत्त्वसम्पन्ना लोकपाला इवापराः ॥ 4 5 यज्ञकर्म समारेभे मुनिभिर्वीतकल्मपैः॥ 6 पायसं खर्णपात्रस्थं गृहीत्वोवाच हव्यवाट् ॥ 7 लप्स्यसे परमात्मानं पुत्रत्वेन न संशयः॥ R ववन्दे मुनिशार्द्जौ राजा लब्धमनीरथः॥ 9 कौसल्याये सकैकेय्ये अर्धमर्ध प्रयत्नतः ॥ कौसल्या त स्वभागार्ध ददौ तस्यै ग्रदान्विता ॥11 उपमुज्य च रुं सर्वाः स्त्रियो गर्भसमन्वित रः॥12

possessing the luminosity of gold purified by heating, emerged from the sacrificial pit, holding forth a golden vessel confaining Payasa (milk pudding). 8. "Receive this divine Payasa made by the Devas, which is productive of issue. It will undoubtedly help you to obtain Mahavishnu Himself as son." 9. Saying so, that Fire-deity gave the Payasa to the king and disappeared from sight. And the king, having achieved his object, made obeisance to both the sages, Vasishtha and Rishyasringa.

### Rama Incarnates (10-18)

10. Permitted by the sages Vasishtha and Rishyasringa, the king gave half the quantity of that Payasa to Queen Kausalya, and the other half to Kaikeyi. 11. Thereupon Sumitra, the third consort of the King, who too was extremely desirous of consuming that issue-conferring Payasa, came forward. Kausalya joyfully gave her one half from her own share. 12. Kaikeyi too gave her (Sumitra) one half of her share of the Payasa. All these women who consumed the Payasa became big with child.

देवता इव रेजुस्ताः स्वभासा राजमन्दिरे। दशमे मासि कौसल्या सुषुवे पुत्रमद्भुतम्।	13
मधुमासे सिते पक्षे नवम्यां कर्कटे शुभे। पुनर्वसृक्षसिहते उच्चस्ये प्रहपश्चके।।	14
मेषं पूषणि संप्राप्ते पुष्पवृष्टिसमाकुले । आविरासीज्जगन्नाथः परमात्मा सनातनः ॥	15
नीलोत्पलदलप्रयामः पीतवासाप्रचतुर्भुजः। जलजारुणनेत्रान्तः स्फुरत्कुण्डलमण्डितः॥	16
सहस्रार्कप्रतीकाशः किरीटी कुञ्चितालकः। शङ्खचक्रगदापवनमालाविराजितः॥	17
अनुग्रहाख्यहृत्स्थेन्दुस्रचकस्मितचन्द्रिकः । करुणारससम्पूर्णविशालोत्पललोचनः ।	
श्रीवत्सहारकेयूरन् पुरादिविभूषणः ॥	18
दृष्ट्वा तं परमात्मानं कौसल्या विस्मयाकुला । हर्षाश्रुपूर्णनयना नत्वा प्राञ्जलिरत्रवीत् ॥	19
कौसल्योवाच—	
देवदेव नमस्तेऽस्तु शङ्खचक्रगदाधर । परमात्माच्युतोऽनन्तः पूर्णस्त्वं पुरुषोत्तमः ॥	20
वदन्त्यगोचरं वाचां बुद्धचादीनामतीन्द्रियम् । त्वां वेदवादिनः सत्तामात्रं ज्ञानैकविग्रहम् ॥	21

13. In their quarters in the palace, these queens now shone like celestials, and in the tenth month Kausalya gave birth to a unique infant. 14-15. The Supreme Spirit, the Eternal Being and the Lord of all, incarnated in the month of Chaitra (Madhumasa) amidst a shower of flowers, on the ninth day of the bright fortnight, under the constellation of Punarvasu in the auspicious zodiacal sign of Cancer when the five planets (the Sun, Mars, Saturn, Jupiter and Venus) were in the ascendant, and the sun was at the sign of the Ram (Mesha). (16-18). Blue in complexion like the petals of a blue lily; draped with a yellow wearing cloth: sporting four arms; with the corner of the eyes tinged lotus-red; wearing a pair of shining ear-pendants; luminous like a hundred suns; crowned with a diadem over His head of curly locks; resplendent with conch, discus, mace and lotus in His four arms and a wreath of wild flowers on the chest; with His face illumined by the lunar light of his smile indicative of the presence of the

moon of grace in His heart; possessing lotus-like eyes overflowing with the sentiment of universal love; and adorned with the Srivatsa, necklace, armlets, anklets and other ornaments-such was the form of the Lord when He incarnated Himself as the son of Kausalya.

### Kausalya's Hymn and the Lord's **Response (19-34)**

19. Wonderstruck at the sight of the Divine form of the Lord, Kausalya addressed Him with her hands held in salutation and eyes brimming with tears of joy.

Kausalya said: 20. Salutations to Thee, the Lord over all divinities and the wearer of divine insignia like conch, discus and mace! Thou, O Lord, art the Supreme Spirit, the Highest of all beings, eternal, all-pervading and limitless. 21. The knowers of the Vedas declare Thee to be indescribable by words, and ungraspable by the conceptual process of the intellect. scending the purview of the senses, Thou

स्वमेव मायया विश्वं सुजस्वविस हंसि च। सन्त्वादिगुणसंयुक्तस्तुर्य एवामलः सदा।। 22 करोषीव न कर्ता त्वं गच्छसीव न गच्छसि । श्रृणोषि न श्रृणोषीव पश्यसीव न पश्यसि ॥ 23 अप्राणी समनाः शुद्ध इत्यादि अतिरज्ञवीत्। समः सर्वेषु भूतेषु तिष्ठज्ञपि न लक्ष्यसे।। अम्रानध्वान्तचित्तानां व्यक्त एव सुमेधसाम् । जठरे तव दृश्येन्ते ब्रह्माण्डाः परमाणवः ॥ त्वं ममोद्रसम्भूत लोकान्विडम्बसे । भक्तेषु पारवश्यं ते दृष्टं मेऽद्य रध्त्तम ॥ इति 26 पतिपुत्रधनादिषु । भ्रमामि मायया तेऽध पादमूलग्रुपागता ॥ संसारसागरे 27 ग्रस्ता तिष्ठतु मानसे। आवणोतु न मां माया तव विश्वविमोहिनी॥ देव त्वद्रपमेतन्मे रूपमलौकिकम् । दर्शयस्य महानन्दबालभावं सुकोमलम् । ! उपसंहर विश्वात्म**य**दो रु**जिताजिङ्गनाजापैस्तरिष्याम्यु**त्कटं तमः ॥ 29

> श्रीमगवानुवाच-यद्यदिष्ठं तवास्त्यम्य तत्तद्भवत् नान्यथा ॥

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art the Essence of all beings as pure Exis- abdomen. 26. Following the ways of the tence, and Thy form is of Pure Consciousness. 22. By Thy Power known as Maya Thou, in association with the Gunas of Rajas, Sattva and Tamas, createst, sustainest and destroyest the universe. But (unaffected by all this creative activity) Thou art ever the Pure Being, the Fourth transcending the three states of waking, dream and sleep. 23. Though Thou appearest to be doing, Thou art no doer; though Thou appearest to be moving, Thou art not moving; though Thou appearest to be hearing, Thou art not hearing; and though Thou appearest to be seeing, Thou art not seeing. 24. Without Prana, without mind, untaintedsuch is the declaration of the Vedas about Thee. Though Thou abidest in all beings alike as unmodified Being, Thou art outside the ken of all. 25. Though thus outside the range of persons whose mind is overcast with the darkness of ignorance, those endowed with a pure mind perceive Thee clearly. All the world systems included in the cosmos are but minute atoms in Thy

world, Thou art born of my womb. O Thou, the noblest one of Raghu's line! Today, by this condescension of Thine, I have come to understand how Thou dost subject Thyself to Thy devotees. 27. Today have I attained to Thy holy feet-I who am submerged in the ocean of Samsara, the transmigratory cycle, and who am by Thy illusory Power forced into an infatuating involvement with husband, children, wealth and other worldly concerns. 28. O Lord! May this form of Thine remain ever impressed in my mind, and let not Thy Maya, the Power that infatuates the whole world, affect and overpower me. 29. Soul of the universe! Deign to withdraw this suprahuman form of Thine, and reveal Thy charming form as an infant that confers bliss on all who see it. I shall overcome the formidable darkness of ignorance by lovingly embracing and talking with Thee as an infant.

30. The Lord said: "O mother! Let every thing take place as you wish. It will never be otherwise.

अहं तु ब्रह्मणा पूर्व भूमेर्भारापनुत्तये। प्रार्थितो रावणं हन्तुं मानुषत्वमुपागतः॥ 31 त्वया दशरथेनाहं तपसाराधितः प्रुरा। मत्पुत्रत्वाभिकाङ्क्षिण्या तथा कृतमनिन्दिते॥32 रूपमेतन्त्वया दृष्टं प्राक्तनं तपसः फलम्। मद्दर्शनं विमोक्षाृय कल्पते ह्यन्यदुर्लभम्॥ 33 संवादमावयोर्यस्तु पठेद्वा श्रृणुयादिप। स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत्॥34 इत्युक्त्वा मातरं रामो बालो भूत्वा रुरोद ह। बालत्वेऽपीन्द्रनीलाभो विशालाक्षोऽतिसुन्दरः॥35 बालारूणप्रतीकाशो लालिताखिललोकपः। अथ राजा दशरथः श्रृत्वा पुत्रोद्भवोत्सवम्। आनन्दार्णवमग्नोऽसावाययौ गुरुणा सह॥ 36

आनन्दाणवमग्नाऽसावायया गुरुणा सह ॥ 36 रामं राजीवपत्राक्षं दृष्ट्वा हर्षाश्रुसंप्लुतः। गुरुणा जातकर्माणि कर्तव्यानि चकार सः॥ 37 कैकेयी चाथ भरतमसूत कमलेक्षणा। सुमित्रायां ययौ जातौ पूर्णेन्दुसदृशाननौ॥ 38 रतदा ग्रामसहस्राणि ब्राह्मणेभ्यो सुदा ददौ। सुवर्णानि च रत्नानि वासांसि सुरभीः शुभाः॥39 यसिन् रमन्ते सुनयो विद्यया ज्ञानंविष्लवे। तं गुरुः प्राह रामेति रमणाद्राम इत्यपि॥ 40

31. "I have been entreated in the past by Brahma to relieve the earth of its burdens by destroying Ravana. For this purpose I have now assumed a human form. 32. Besides, O virtuous lady, you and Dasaratha had in days of old performed austerities, praying that you should get Me as your son. 33. This form of Mine which you have seen is a vision vouchsafed to you as the fruit of the austerities you have performed before. It is impossible for any one to experience this form otherwise. For, My vision bestows liberation on those who get it. 34. Those who study this dialogue between us or even hear it read, will have remembrance of Me at the time of death and attain Sarupya, liberation consisting in the attainment of My form.

### Rama's Infancy and Childhood (35-59)

35. Saying so to the mother, Rama adopted the form of an infant and cried like a newly born babe. Even in that infant's form, he was extremely handsome, blue in

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complexion like the Indra-neela gem, and having very broad eyes. 36. He shone like the early sun, and all the protecting divinities of the quarters rejoiced at his birth. hearing the gladdening news of a son's birth, King Dasaratha came running in great delight to see the infant, accompanied by his family priest Vasishtha. 37. With eyes brimming with tears of joy at the sight of the infant Rama, having eyes resembling lotus petals, Dasaratha performed all the birth ceremonies for him as directed by his preceptor. 38. Afterwards handsome Kaikeyi gave birth to Bharata, and Sumitra to a set of twins with faces resembling the full moon.

39. Overflowing with delight, Dasaratha made gifts of numerous villages, auspicious cows and dresses, besides gold and precious gems, to holy men in honour of the birth of his sons. 40. The preceptor Vasishtha gave the name of Rama to Kausalya's infant, meaning the one in whom the sages, whose ignorance has been dispelled by Vidya,

भरणाद्भरतो नाम लक्ष्मणं लक्षणान्त्रितम्। शत्रुष्टनं शत्रुहन्तारमेवं गुरुरभाषत ॥ 41 लक्ष्मणो रामचन्द्रेण शत्रु छ्नो भरतेन च। इन्द्रोभूय चरन्तौ तौ पायसांशानुसारतः ॥ 42 लक्ष्मणेनाथ विचरन्बाललीलया। रमयामास पितरी चेष्टितैर्मुग्धभाषितैः।। 43 रामस्त खर्णमयाश्वत्थपर्णमुक्ताफलप्रभम् । कण्ठे रत्नमणित्रातमध्यद्वीपिनखाश्चितम् ॥ भाले 44 स्वर्णसम्पन्नरत्नार्जुनसटालुकम् । शिञ्जानमणिमञ्जीरकटिस्रत्राङ्गदैवृतम् ॥ 45 । अङ्गणे रिङ्गमाणं तं तर्णकाननु सर्वतः। स्रितवक्त्राल्पद्शनमिन्द्रनीलमणित्रभम् दृष्ट्वा दृशरथो राजा कौसल्या मुमुदे तदा।। 46 भोक्ष्यमाणो दशरथो राममेहीति चासकृत्। आह्वयत्यतिहर्षेण प्रेम्णा नायाति लीलया ॥ 47 आनयेतिच कौसल्यामाह सा सिसता सुतम् । धावत्यपि न शक्नोति स्त्रष्टुं योगिमनोगितम् । 48 कर्दमाङ्कितपाणिना । किश्विद्गहीत्वा कवलं पुनरेव पलायते ॥ प्रहसन्स्वयमायाति 49

take delight (ramante). Because he delights (ramaṇāt) all, he was called Rama—this also can be another meaning of the name.

41. The other infants were named as follows by the Guru: Kaikeyi's infant was named Bharata, because he would come to have great administrative skill (bharanāt), and of Sumitra's two infants, one was named Lakshmana because he was endowed with all marks indicative of auspiciousness (laksanānvitam), and the other Satrughna, because he would be a destroyer of all enemies (satruhantāram).

42. In accordance with the parts of Pāyasa that Sumitra received from Kausalya and Kaikeyi, these infants moved about in pairs, Lakshmana with Rama, and Satrughna with Bharata. 43. Rama and Lakshmana, playing childish pranks, delighted their parents by their gestures and artless prattle. (44-46). Bedecked on the forehead with a golden Tilaka shaped like a banyan leaf studded in the centre with a pearl spreading its sheen all over the forehead;

having a leopard claw in the centre; with cheeks illumined by the rays coming from ear ornaments made of gold and studded with precious gems; wearing anklets of gold giving out a jingling sound, besides a golden girdle and bracelets; and revealing the just sprouting teeth in his mouth—Rama of the blue lustre of an Indra-neela gem delighted his parents, as they witnessed him sporting with the calves in the inner quadrangle of the palace.

(47-48) Dasaratha, at the time of taking food, would call Rama with great affection and joy several times to eat with him. Being absorbed in play he would refuse to respond. So the King, with a smile on his face, would ask Kausalya to fetch him; but even after much chasing, she could never get hold of him who could be grasped only by the mind of the Yogi. 49. Afterwards with a smile on his lips, Rama would go to the father of his own accord, and receiving in his mud-smeared hand, a

अपूपानमोदकान्कृत्वा गृहकुत्यं तया त्यक्तं तख चापल्यकारणात् । एकदा रघुनाथोऽसौ गतो मातरमन्तिके ॥ भोजनं देहि मे मातर्न श्रुतं कार्यसक्तया। ततः क्रोधेन भाण्डानि लगुडेनाहनत्तदा॥ शत्र इनाय ददौ पश्चाइधि दुग्धं तथैव च। स्रदेन कथिते मात्रे हास्यं कृत्वा प्रधावति॥ रघुनाथं करे धृत्वा किञ्चित्रोवाच भामिनी। बालभावं समाश्रित्य मन्दं मन्दं रुरोद ह ॥ ते सर्वे लालिता मात्रा गाढमालिङ्गच यत्नतः । एत्रमानन्दसन्दोहजगदानन्दकारकः ॥ मायाबालवपुध् त्वा उपनीता वसिष्ठेन

ball of rice, run away to play, once again.

(50-51) Every month His mother Kausalya used to observe vows and offer worship for counteracting all evil influences on the child, whom she would decorate well. She would also make elaborate preparations of various sweets and other dainties as offerings. (52-53) On account of the prankish movements of Rama, she would often be required to abandon her household duties. One day the boy went to his mother's side and said, "Oh mother! I am very hungry. Give me something to eat." But being absorbed in her work, she did not hear it. Extremely angry at this, Rama took a stick and with that broke all the vessels. 54. He broke the vessels in which milk and butter were hung in slings and distributed their contents between Lakshmana Bharata. 55. Afterwards he gave that curd and milk to Satrughna also. When the cook reported this to the mother, she came

कौसल्या जननी तस्य मासि मासि प्रकुर्वती। बायनानि विचित्राणि समलङकृत्य राघवम् ॥५० कर्णशब्द्वलिकास्तथा। कर्णप्रांश्र विविधान् वर्षवृद्धौ च वायनम् ॥ 51 53 शिक्यस्थं पातयामास गर्व्यं च नवनीतकम्। लक्ष्मणाय ददौ रामी भरताय यथाक्रमम्॥ 54 आगतां तां विलोक्याथ ततः सवैः पलायितम् । कौसल्या धावमानापि प्रस्खलन्ती पदे पदे ॥५६ 58 रमयामास दम्पती। अथ कालेन ते सर्वे कौमारं प्रतिपेदिरे॥ 59 सर्वविद्याविशारदाः । धनुर्वेदे च निरताः सर्वशास्त्रार्थवेदिनः ॥ 60

> Rama. (56-57). Seeing her approaching, all the brothers ran away, with Kausalya pursuing them in spite of her feet stumbling against obstructions. She at last caught hold of Rama, the Lord of the Raghus, and holding him in her hand, that noble lady could only keep on looking at his face without showing anything like anger or annoyance. But lo! Rama in his childish mood began to weep. (58-59) Embraced by the mother, all of them were fondled intensely by her. Thus did Rama, the embodiment of bliss and the source of joy for all the worlds, entertain Dasaratha and Kausalya with that assumed form of his as a child. In this way they passed from the stage of childhood to that of boyhood.

### Training of the Brothers (60-66)

60. Now they were invested with the sacred thread by the family preceptor Vasishtha and were instructed and made proficient in arts and sciences, especially in running and laughing, to catch hold of archery and bowmanship. They were thus

बमृबुर्जगतां नाथा लीलया नररूपिणः। लक्ष्मणस्तु सदा राममनुगच्छिति सादरम्॥ 61 सेव्यसेवकभावेन शत्रु इनो भरतं तथा। रामश्रापधरो नित्यं तृणीबाणान्त्रितः प्रभुः॥ 62 अश्वारुढो वनं याति मृगयायै सलक्ष्मणः। हत्वा दुष्टमृगानसर्वानिपत्रे सर्वं न्यवेदयत्॥ 63 प्रातरूत्थाय सुस्नातः पितरात्रभिवाद्य च। पौरकार्याण सर्वाण करोति विनयान्त्रितः॥ 64 बन्धुभिः सहितो नित्यं भुक्तवा सुनिभिरन्त्रहम्। धर्मशास्त्ररहस्यानि शृणाति व्याकरोति च॥ 65 एवं परात्मा मनुजावतारो मनुष्यलोकाननुसृत्य सर्वम्। चन्नेऽविकारी परिणापद्दीनो विचार्यमाणे न करोति किश्चित्॥

चक्रेऽविकारी परिणामहीनो विचार्यमाणे न करोति किञ्चित् ॥ इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे ततीयः सर्गः॥ ३॥

made competent in the knowledge of all the Sastras. 61. Though lords of the world, they, having assumed human forms in a sportive manner, had to undergo all the above training. Of the four brothers, Lakshmana was always in the habit of reverently following Rama. (62-63). In the attitude of a servant towards his master, Satrughna always followed Bharata. Daily, Rama, equipped with bow and arrows, would go to the forest on horseback along with Lakshmana to hunt wild animals, and he would bring all the game and present them before his father.

64. Getting up early in the morning and

finishing his ablutions and daily rites, he would salute his father and mother in all humility, and then attend to all the affairs of State. 65. Every day he would take his food along with all his kith and kin. Then he would engage himself in hearing expositions of scriptural and administrative texts by learned men and offer his own explanations. 66. In this way, incarnated in a human body, the Supreme Being, who is immutable and free from all transformations, did everything following the habits and customs of men. But when the truth about him is investigated it would be seen he was always unaffected by any change.

# चतुर्थः सर्गः

### श्रीमहादेव उवाच—

कदाचित्कौशिकोऽभ्यागादयोध्यां ज्वलनप्रभः । द्रष्टुं रामं परात्मानं जातं ज्ञात्वा स्वमायया ॥ 1

## Chapter 4

### RAMA'S ADOLESCENCE

Visvamitra's Arrival, Seeking Rama (1-11)

Sri Mahadeva said: 1. Once sage Visva-

mitra, possessed of a radiance like that of the fire, having understood that the supreme Being had incarnated Himself as हन्द्रवा दशरथो राजा प्रत्युत्थायाचिरेण तु । विसन्द्रेन समागम्य पूजियत्वा यथाविधि ॥ 2 अभिवाद्य मुनि राजा प्राञ्जिक्षिक्तिनम्रधोः । कृतार्थोऽस्मि सुनीन्द्राहं त्वदागमनकारणात् ॥ 3 त्विद्धा यद्गृहं यान्ति तत्र वायान्ति संपदः । यदर्थमागतोऽसि त्वं ब्रूहि सत्यं करोमि तत् ॥ 4 विश्वामित्रोऽपि तं प्रोतः प्रत्युवाच महोपितः । अहं पर्वणि संप्राप्ते हन्द्रवा यन्द्रं सुरान्पितन् ॥ 5 यदारभे तदा दैत्या विष्नं कुर्वन्ति नित्यशः । मारीचश्र सुवाहुश्वापरे चानुचरास्तयोः ॥ 6 अतस्तयोर्वधार्थाय ज्येष्ठं रामं प्रयञ्छ मे । लक्ष्मणेन सह भ्राता तव श्रेयो भविष्यति ॥ 7 विस्पन्ते सहामन्त्र्य दीयतां यदि रोचते । पप्रच्छ गुरुमेकान्ते राजा चिन्तापरायणः ॥ 8 किं करोमि गुरो रामं त्यक्तुं नोत्सहते मनः । बहुवर्षसहस्नान्ते कष्टेनोत्पादिताः सुताः ॥ 9 चत्वारोऽमरतुल्यास्ते तेषां रामोऽतिवल्लभः । रामस्त्वितो गच्छित चेन्न जीवामि कथश्रम ॥ 10 प्रत्याख्यातो यदि ग्रनिः भ्रापं दासत्यसंशयः । कथं श्रेयो भवेन्मद्यमसत्यं चापि न स्पृशेत् ॥ 11 वसिष्ठ उवाच—

श्रृणु राजन्देत्रगुह्यं गोपनीयं प्रयत्नतः। रामो न

Rama by assuming His power of Maya, came to Ayodhya in order to see him. 2. Seeing that Visvamitra had arrived, King Dasaratha went in haste along with Vasishtha to receive him and make the customary offerings. 3. Bowing down to him in great devotion with his palms joined together in salutation, the Raja said to the sage very respectfully, "O, great sage! I have attained the object of my life by this visit of your holiness. 4. Wherever sages like you go, those houses attain to great prosperity. Whatever might object with which you have come, I offer in truth to fulfil the same."

(5-6). Greatly pleased with the king's hospitality, the high-souled Visvamitra said in reply, "Whenever on the fourteenth day of the fortnight I offer special worship to Devas and Pitris, two Rakshasas named Maricha and Subahu along with their followers obstruct my rites. 7. Therefore in order to destroy these Rakshasas, please send with me Rama, the eldest of the

रामो न मानुषो जातः परमात्मा सनातनः ॥ 12 brothers, along with Lakshmana. This will bring great good to you. 8. If this proposal is agreeable to you, please take counsel with Vasishtha and then send them with me." Thinking deeply over the proposal, King Dasaratha approached his preceptor Vasishtha in solitude and asked him: (9-10). "O teacher! What am I to do now? My mind is very reluctant to send away Rama. It was after several thousand years of my life that I got these four sons. They are equal to celestials. Among them Rama is the dearest to me. If Rama goes away from here, it is impossible for me to sustain my life any longer. 11. But if I refuse to send him at Visvamitra's request, that sage is sure to curse me. What course shall I take in this situation, consistent with my good? It is also impossible for me to speak an untruth."

The true object of Visvamitra's mission (12-19)

Vasishtha thereupon said: 12. "O King!

भूमेर्भारावताराय ब्रह्मणा प्रार्थितः पुरा ! स एव जातो भवने कौसल्यायां तवानघ ॥ 13 त्वं तु प्रजापितः पूर्वं कश्यपो ब्रह्मणः सुतः । कौसल्या चादितिर्देवमाता पूर्वं यशस्विनी ॥ 14 भवन्तौ तप उग्रं वै तेपाथे बहुवत्सरम् ।

अग्राम्यविषयो विष्णुपूजाध्यानैकतत्परो । तदा प्रसन्तो भगवान् वरदो भक्तवत्सलः ॥ 15 वृणीष्व वरिमत्युक्ते त्वं मे पुत्रो भवामल । इति त्वया याचितोऽसौ भगवान्भूतभावनः ॥ 16 तथेत्युक्त्वाद्य पुत्रस्ते जातो रामः स एव हि । शेषस्तु लक्ष्मणो राजन् राममेवान्वपद्यत ॥ 17 जातौ भरतशत्रु घ्नौ शङ्खचक्रे गदाभृतः । योगमायापि सीतेति जाता जनकनन्दिनी ॥ 18 विश्वामित्रोऽपि रामाय तां योजयितुमागतः । एतद्गुद्धतमं राजन्न वक्तव्यं कदाचन ॥ 19 अतः प्रीतेन मनसा पूजयित्वायः कौशिकम् । प्रेषयस्व रमानायं राघवं सहलक्ष्मणम् ॥ 20 विस्छेनैवमुक्तस्तु राजा दशरथस्तदा । कृतकृत्यिमवात्मानं मेने प्रमुदितान्तरः ॥ 21 आहूय रामरामेति लक्ष्मणेति च सादरम् । आलिङ्गय मूध्न्यविष्ठाय कौशिकाय समर्पयत् ॥ 22

Hear the esoteric truth about Rama. It is in every way to be guarded from publicity. Rama is not a human being. He is the Eternal and Supreme Spirit incarnated. 13. In order to relieve the earth of its burdens, Brahma, the creator prayed to Him to be incarnated as man. O pious one! It is He, the Supreme Being, that has been born in your house to Kausalya as Rama. 14. In your previous embodiment, you were Kasyapa Prajapati, the offspring of Brahma. This renowned lady, Kausalya was Aditi, the mother of celestials. 15. Observing continence, you two engaged yourselves in the worship of, and meditation on, Mahavishnu, and performed severe austerities. The Lord, who is noted as the lover of His devotees and bestower of boons on them, became pleased with you. 16. The Lord appeared to you and asked you to choose any boon you wanted. Thereupon, O sinless one, you wanted Him, the protector of the world, to be

born as your offspring. 17. Having agreed to your request, He the Lord is now born as your son Rama. O King! Lakshmana who is none but Sesha would always be accompanying Rama. 18. The conch and the discus of Mahavishnu, the wielder of the mace, are incarnated as Bharata and Satrughna. The Lord's Power, Yogamaya, has been born as Sita, the daughter of Janaka. 19. To unite her with Rama is the real object of Visvamitra's arrival. This is a very closely guarded secret which you should not reveal to any one."

### Rama Goes with Visvamitra (20-25)

20. Afterwards the king in a very happy mood resolved to send Rama, the consort of Lakshmi, along with Lakshmana under the care of Visvamitra, whom he duly worshipped and honoured. 21. Hearing the words of Vasishtha, King Dasaratha was overjoyed and considered himself to have attained the greatest aim of his life. 22.

ततोऽतिहृष्टो भगवान्त्रिश्वामित्रः प्रतापवान	त्। आशोर्भिरभिनन्द्याय आगतौ रामलक्ष्मणौ।	
गृहीत्वा चापतुः	णीरबाणखङ्गधरौ ययौ । 2	23
किञ्चिद् शमतिक्रम्य राममाहूय भक्तित	ाः। ददौ बलां चातिबलां विद्ये द्वे देवनिर्मिते ॥ 2	24
ययोग्र हणमात्रेण	क्षुत्क्षामादि . न जायते ॥ 2	25
तत उत्तीर्य गङ्गां ते ताटकावनमागमन	त्। विश्वामित्रस्तदा प्राह रामं सत्यपराक्रमम्॥ 2	26
अत्रास्ति ताटका नाम राक्षसो कामरूपिण	ो । बाधते लोकमखिलं जहि तामविचारयन् ॥ 2	27
तथेति धनुरादाय सगुणं रघुनन्दन	ाः । टङ्कारमकरोत्तेन शब्देनापूरयद्वनम् /ll 2	28
तच्छु त्वासहमाना सा ताटका घोररूपिणी	। क्रोधसंमूर्विछता राममभिदुद्राव मेघवत् ॥	29
तामेकेन शरेणाशु ताडयामास वश्नस्	त । पपात विपिने घोरा वमन्ती रुधिरं बहु ॥	30
ततोऽतिसुन्दरी यक्षी सर्वाभरणभूषित	। । शापात्पिशाचतां प्राप्ता मुक्ता रामप्रसादतः ॥:	31
नत्वा रामं परिक्रा	म्य गता रामाञ्जया दिवस ॥	32

Calling Rama and Lakshmana to his side and smelling the crown of their heads with affection and embracing them, he entrusted them to the care of Visvamitra. 23. The powerful sage Visvamitra was immensely pleased at this and expressed his joy by bestowing his unreserved blessings on all. Then accompanied by Rama and Lakshmana, who approached him fully equipped with bow, quiver, sword etc, he started from (24-25). After travelling some Ayodhya. distance, he called Rama with great affection and imparted to him two Vidyas, Bala and Atibala which were of celestial origin. Those who know these two Vidyas will be free from hunger and exhaustion.

### Destruction of Tataka (26-33)

26. Then, after crossing the Ganga, they entered the region called the forest of Tataka. Visvamitra thereupon said as follows to Rama, who was endowed with the true quality of heroism. 27.

He said, "O Rama! Here dwells a Rakshasa woman called Tataka who is capable of taking any form she likes. She is a curse to all creatures passing this way. her without any hesitation." 28. Agreeing to do so, Rama, the scion of Raghu's family, strung his bow and twanged it, filling the whole forest with that sound. 29. Hearing that sound and disturbed beyond measure by it, the fierce-looking Tataka rushed at Rama in a fit of terrible anger, like a rain cloud with a torrent of rain. 30. Being struck by Rama with a single arrow on the chest, that terrible creature fell down, vomiting a torrent of blood. 31. Then came out from her the form of an extremely lovely Yakshi bedecked with all kinds of beautiful ornaments. By Rama's grace this Yakshi. who out of a curse had become this ogress. was thus liberated. 32. Saluting Rama and circumambulating him, she, as ordered by Rama, went back to divine her abode.

# ततोऽतिहृष्टः परिरम्य रामं मूर्घन्यवद्राय विचिन्त्य किश्चित् । सर्वास्त्रजालं सरहस्यमन्त्रं प्रीत्याभिरामाय ददौ ग्रुनीन्द्रः ॥ इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे चतुर्थः सर्गः ॥ ४ ॥

33

33. The Rishi Visvamitra was very much he imparted to delighted at this and embraced Rama pleasure all the and smelt the crown of his head out along with the of affection. Then thinking for a while, them.

he imparted to him with immense pleasure all the great divine missiles along with the Mantras relating to them.

## पश्चमः सर्गः

### श्रीमहादेव उवाच—

तत्र कामाश्रमे रम्ये कानने ग्रुनिसङ्कुले । उषित्वा रजनीमेकां प्रभाते प्रिश्चिताः शनैः ॥ 1 सिद्धाश्रमं गताः सर्वे सिद्धचारणसेवितम् । विश्वामित्रेण संदिष्टा ग्रुनयस्तिनवासिनः ॥ 2 पूजां च महतीं चक्रू रामलक्ष्मणयोद्धितम् । श्रीरामः कौशिकं प्राह ग्रुने दीक्षां प्रविश्यताम् ॥ उ दर्शयस्व महाभाग कुतस्तौ राक्षसाधमौ । तथेत्युक्त्वा ग्रुनिर्यष्टुमारेभे ग्रुनिभिः सह ॥ 4 मध्याह्वे दृष्टशाते तौ राक्षसौ कामरूपिणौ । मारीचश्र सुबाहुश्र वर्षन्तौ रुधिरास्थिनी ॥ 5 रामोऽपि धनुरादाय द्वौ बाणौ सन्द्धे सुधीः । आकर्णान्तं समाकृष्य विससर्ज तयोः पृथक् ॥ 6

## Chapter 5

#### REDEMPTION OF AHALYA

## Destruction of Subahu (1-9)

1. After spending one night in a forest Ashrama of that place known as Kamashram and inhabited by a large group of Rishis and providing a charming scenery, the party slowly proceeded on their journey in the early morning. (2-3). On their reaching Siddhashrama, a resort of Siddhas and Charanas, the ascetics living there gave a cordial reception to Rama and Lakshmana at the instance of Visvamitra. Afterwards Rama requested the sage Visvamitra, "O

holy one! Be pleased to start the disciplines connected with your sacrificial rite.

4. And show me the direction from which those heinous Rakshasas come to distress you." The sage Visvamitra agreed to do so and began the sacrificial rite along with the other ascetics of the place. 5. Towards noon appeared those two Rakshasas, Maricha and Subahu, who were capable of taking any form they liked. Approaching the Ashrama, they sent down a rain of blood and bones. 6. Thereupon Rama of mighty intellect,

तयोरेकस्तु मारीचं भ्रामयञ्छतयोजनम् । पातयामास जलधौ तदद्भृतमिवाभवत् ॥ 7 द्वितीयोऽग्निमयो बाणः सुबाहुमजयत्क्षणात् । अपरे लक्ष्मणेनाशु हतास्तद्वुयायिनः ॥ 8 सहलक्ष्मणम् । देवदुन्दुभयो नेदुस्तुष्ट्वः सिद्धचारणाः ॥ पुष्पौषैराकिरन्देवा राघवं 9 विश्वामित्रस्तु संपूज्य पूजाई रघुनन्दनम् । अङ्के निवेश्य चालिङ्गय भक्त्या बाष्पाकुलेक्षण :10 भोजयित्वा सह भ्रात्रा रामं पक्वफलादिभिः। पुराणवाक्यैर्मधुरैर्निनाय दिवसत्रयम् ॥। 11 चतुर्थेऽहनि संप्राप्ते कौशिको राममत्रवीत्। राम राम महायज्ञं द्रष्टुं गच्छामहे वयम्।। 12 तत्र माहेश्वरं चापमस्ति न्यस्तं पिनाकिना ॥ विदेहराजनगरे महात्मनः। जनकस्य 13 द्रक्ष्यसि त्वं महासत्त्वं पूज्यसे जनकेन च । इत्युक्त्वा मुनिभिस्ताभ्यां ययौ गङ्गासमीपगम्।।14 गौतमसाश्रमं पुण्यं यत्राहत्त्यास्थिता तपः। दिन्यपुष्पफलोपेतपादपैः परिवेष्टितम् ॥ नानाजन्तुविवर्जितम् । दृष्ट्वोवाच मुनि श्रीमान् रामो राजीवलोचनः॥ 16 मुगपक्षिगणैर्हीनं कस्यैतदाश्रमपदं भाति भास्वच्छुभं महत्। पत्रपुष्पफलैर्युक्तं जन्तुभिः परिवर्जितम्।। 17 आह्नादयति मे चेतो भगवन् ब्रूहि तत्त्वतः॥ 18

drawing his bowstring to his ear, released two arrows at the Rakshasas. 7. Wonder of wonders! One of those arrows, striking Maricha, hurled him away to a distance of a hundred Yojanas into the sea. 8. The second arrow, which was a fiery missile, struck Subahu dead, while his Rakshasa following was all destroyed by Lakshmana. 9. The Devas now showered a rain of flowers on Rama and Lakshmana. Their kettle drums began to sound, and the Siddhas and Charanas sang songs of praise.

### Rama at the ashrama of Gautama (10-18)

(10-11). Viswamitra bestowed all honours on Rama, which he richly deserved. Moved by respect and love, he seated Rama on his lap, and with his eyes brimming with tears, embraced him. He kept Rama along with the brother Lakshmana in his Ashrama for three days, feeding them with ripe fruits and other edibles, and entertaining them with ancient stories and anecdotes.

12. On the fourth day, the sage said to Rama: "O Rama! Let us go and see a great sacrifice that is about to take place. 13. In the palace of the great king Janaka situated in the city of Videha, there is a divine bow deposited there by Maheswara. (14-16). You can have a look at that mighty bow. King Janaka too will welcome you with honours." Saying so, Viswamitra started with some other Munis as well as Rama and Lakshmana, and went towards the Ganga to reach the place where the holy Ashrama of Gautama stood and where the lady Ahalya was engaged in austerities. The place was full of trees laden with celestial flowers fruits, but devoid of any birds or animals. Seeing the place so lifeless, the lotuseyed Rama now asked the Muni as follows: (17-18). "Whose Ashrama this? It looks like a very holy and extremely charming place. I find it full of trees with flowers and fruits, but without any

### विज्वामित्र उवाच-

शृणु राम पुरा वृत्तं गौतमो लोकविश्रुतः। सर्वधर्मभृतां श्रेष्ठस्तपसाराधयन् हरिम्।। तस्मै ब्रह्मा ददौ कन्यामहत्त्यां लोकसुन्दरीम् । ब्रह्मचर्येण सन्तुष्टः शुश्रूषणपरायणाम् ॥ तया सार्धमिहावात्सीद्गौतमस्तप तां वरः । शकस्तु तां धर्षयितुमन्तरं प्रेप्सुरन्वहम् ॥ कदाचिन्ग्रुनिवेषेण गौतमे निर्गते गृहात्। धर्षयित्वाथ निरगाच्चरितं ग्रुनिरप्यगात्।। योनिचम्पट

living creatures. It gives me great delight to be here. All these look wonderful. O great sage! Please tell me all the facts about this place and its peculiarities."

### Curse on Ahalya & her Redemption (19-42)

Viswamitra said: 19. "O Rama! Listen to what I say about the old traditions of this place. There was a great ascetic named Gautama, noblest among the observers of Dharma and famous all over the world. He adored Sri Hari with the austerities he was given to practising. 20. Highly pleased with him for the very strict way in which he observed Brahmacharya, Brahma bestowed upon him his own daughter Ahalya, the most handsome girl of her times, noted also for her devotion to the discipline of service. 21. That great ascetic Gautama was staying with Ahalya in this place. Now Indra developed a great passion for this girl Ahalya, and was on the look out for an opportunity to enjoy her by deception. 22. An opportune moment came for him when the sage had gone out of the Ashrama for some time. Indra then approached

19 20 21 22 दृष्टवा यान्तं स्वरूपेण ग्रुनिः परमकोपनः। पत्रच्छ कस्त्वं दुष्टात्मन् मम रूपधरोऽधमः ॥23 सत्यं ब्रह्मि चेद्भस करिष्यामि न संशयः। सोऽब्रवीद्वे वराजोऽहं पाहि मां कामिकङ्करम् ॥ 24 कृतं जुजुप्सितं कर्म मया कुत्सितचेतसा। गौतमः क्रोधताम्राक्षः शशाप दिविजाधिपम्।।25 दुष्टात्मन्सहस्रभगवानभव । प्राप्त्वा तं देवराजानं प्रविष्टय स्वाश्रमं द्रुतम् ॥26 दृष्टवाहल्यां वेपमानां प्राञ्जलिं गौतमोऽज्ञवीत् । दुष्टे त्वं तिष्ठ दुवृत्ते शिलांयामाश्रमे मम ॥ 27

> Ahalya in the disguise of Gautama and after gratifying his passion was departing thence in haste when the sage Gautama returned. 23. Seeing Indra going away disguised in his own (the sage's) form, Gautama was terribly angry, and he asked Indra, "Sirrah! You miscreant! Who are you that have assumed my form? 24. Tell the truth. Otherwise I shall certainly reduce you to ashes by a curse!" Thereupon Indra replied: "I am Indra. the chief of the celestials. I have been a slave to Cupid, the god of love. I seek your pardon and protection. 25. I have done a despicable act, the evil-natured fellow that I am." Thereupon Gautama, with eyes red with anger, pronounced a curse upon him. (26-27). Gautama cursed in great wrath: "O evil one! You who revel in the female genitals! I curse you to be deformed with a thousand female genitals on your body." After thus cursing Indra. the chief of celestials, he entered hermitage, and there saw Ahalya standing. trembling in fear and with palms joined in Gautama said to her: "O salutation.

निराहारा दिवारात्रं तपः ध्यायन्ती राममेकाग्रमनसा हृदि संस्थितम्। नानाजन्तुविहीनोऽयमाश्रनो मे भविष्यति॥ 29 गतेषु च । द्यनेकेष वर्षसहस्रेष एवं यदा त्वदाश्रयशिलां पादाभ्यामाक्रमिष्यति । परिक्रम्य नमस्कृत्य स्तुत्वा शापाद्विमोक्ष्यसे। इत्युक्त्वा गौतमः प्रागाद्धिमवन्तं नगोत्तमम्। पादरज:स्पर्शे काङक्षते पवनाशना। यावयस्व म्रनेभीयीमहत्त्यां ब्रह्मण: सुताम् । दर्शयामास चाहल्यामग्रेण तपसा स्थिताम् । ननाम राघवोऽहल्यां रामोऽहमिति चात्रवीत्। चतुर्भजं शङ्खनकगदापङ्कजधारिणम् । स्पितवक्त्र श्रीवत्साङ्कितवक्षसम् । पद्मनेत्रं

degenerate one! You will be converted into a rock in this Ashrama. (28-29). Without any food and drink day and night, and subjected to all the inclemencies of weather like rain, sun, wind etc., you will be stationed here in the practice of severe austerity, meditating on the Supreme Being Rama dwelling in the hearts of all. This place, which has been my hermitage, will hereafter be without any living creature. (30-32). After you have spent several thousand years in this condition, Sri Rama, the son of Dasaratha, along with his brother Lakshmana will be coming to this place. When he places his feet on the rock, with which you will now gain identity by my curse, you will be freed from sin. You will then adore Rama with great devotion, circumambulating him and prostrating before him. Liberated from the effects of the curse, you will again have opportunity to serve me."

(33-36). Saying so, Gautama went away and took his residence on that greatest of

परममास्थिता । आतपानिलवर्षादिसहिष्णः परमेशवरम् ॥ 28 रामो दाशरियः श्रीमानागमिष्यति सान्नजः ॥ 30 नदैव धूतपापा त्वं रामं संपूज्य भक्तितः ॥ 31 पूर्ववन्मम शुश्रुषां करिष्यसि यथासुखम् ॥ 32 तदाद्यहल्या भूतानामद्रश्या स्वाश्रमे शुभे ॥ 33 आस्तेऽद्यापि रघुश्रेष्ठ तपो दुष्करमास्थिता ॥ 34 इत्युक्त्वा राघवं हस्ते गृहीत्वा मुनिपुङ्गवः ॥ रामः शिलां पदा स्पष्टवा तां चापश्यत्तपोधनाम् 36 ततो दृष्ट्वा रघुश्रेष्ठं पीतकौशेयवाससम् ॥ धनुर्वाणधरं रामं लक्ष्मणेन समन्वितम् ॥ 38 नीलमाणिक्यसङ्खाशं द्योतयन्तं दिशो दश्।। 39

> mountains, the Himalayas. From that day, O Rama, unseen by any living being, Ahalya has been till this present moment observing severe penance eschewing all food, and ever awaiting the holy contact of the dust of your feet. Now deign to purify Ahalya, the daughter of Brahma and the wife of Gautama." Saying so, Viswamitra took Rama by the hand to the place where Ahalya was standing as a stone and observing the most rigorous penance. On Rama placing his feet on the stone, he saw Ahalya coming out of it and standing before him.

> (37-39). Rama of Raghu's line thereupon saluted Ahalya, and announced himself to her. Then did Ahalya see Rama, the best of Raghu's line, along with Lakshmana, in his form as Mahavishnu-wearing a yellow silk, sporting in His four arms the conch, discus, mace and lotus; equipped with bow and arrows: revealing a face with lotus-like eyes and a comely smile playing on it; bearing the Srivatsa mark on His

रस्वा	रामं रमानाथं	हर्षंविस्फारितेक्षणा ।	गौतमस्य वचः स्मृत्वा ज्ञात्वा नारायणं वरम्।	l 40
संपूज्य	विधिवद्राम	मर्घ्यादिभिरनिन्दिता ।	हर्पाश्रुजलनेत्रान्ता दण्डवत्त्रणिपत्य सा॥	41
उत्याय	च पुनर्छष्ट्वा	रामं राजीवलोचनम्।	पुलकाङ्कितसर्वाङ्गाः गिरा गद्गदर्येलत ॥	42
. •			योवाच <i>—</i>	

अहो कृतार्थास जगिवास ते पादाञ्जसंरुग्नरजःकणादहम् ।

स्प्रशामि यत्यवजशंकरादिभिर्विमृग्यते रिन्धतमानसः सदा ॥

अहो विचित्रं तव राम चेष्टितं मनुष्यभावेन विमोहितं जगत् ।

चलसजसं चरणादिवर्जितः सम्पूर्ण आनन्दमयोऽतिमायिकः ॥

44

यत्पादपङ्कजपरागपवित्रगात्रा भागीरथी भवविरित्रिम्रखान्युनाति ।

साक्षात्स एव मम द्यविषयो यदास्ते किं वर्ण्यते मम पुराकृतभागधेयम् ॥

45

मर्त्यावतारे मनुजाकृतिं हरिं रामाभिधेयं रमणीयदेहिनम् ।

धनुर्धरं पद्यविशाललोचनं भजामि नित्यं न परान्भजिष्ये ॥

46

chest; and illumining the ten quarters with the lustre of his blue emerald-like splendour. Such was the form of Rama that Ahalya now saw. (40-42). Seeing Rama, the consort of Rama, Ahalya shed tears of joy. Remembering the words of Gautama, she recognised Rama to be Narayana Himself. That holy lady, with her eyes brimming with tears, worshipped Rama in due form with Arghya and other ingredients. before falling him in full prostration and getting up, she saw the lotus-eyed Rama once again, and with horripilations all over her body, and voice choking with emotion, began to praise him with a hymn.

### Ahalya's Hymn (43-65)

Ahalya said: 43. O Thou Indweller of the whole universe! Blessed am I with the contact I have had with the particles of dust adhering to Thy lotus-feet—the feet which form only an object of quest for Brahma and Sankara with concentrated

minds, but which I have now been fortunate to contact even with the physical body. 44. Everything about Thee is wonderful indeed O Rama! Thy human form only deludes the world. For, Thou, the super-magician immersed in the plenitude of Bliss and infilling the whole universe with Thy presence. art without any particular form thaving hands and feet; but yet as the Incarnate Thou art none the less moving about as a man with a particular form. 45. He the dust of whose lotus-feet rendered the waters of the Ganga sacred enough to sanctify even great beings like Brahma, even He is now present here for my corporeal eyes to see. This indeed is a rare good fortune, indescribable by words, arising from some meritorious 46. To none deeds of mine in the past. else is the adoration of my heart directed than to Sri Hari now embodied in a human form in His incarnation as Rama revealing a body of exquisite beauty, having broad eyes like lotus-petals and holding a bow in

	यत्पादपङ्कजरजः श्रुतिभिविमृग्य यन्नाभिपङ्कजभवः कमलासनश्च ।	
	यन्नामसाररसिको भगवान्पुरारिस्तं रामचन्द्रमनिशं हृदि भावयामि ॥	47
	यस्रावतारचरितानि विरिश्चिलोके गायन्ति नारदश्चन्त्र भवपद्मजाद्याः ।	
	आनन्दजाश्रुपरिषिक्तकुचाग्रसीमा वागीश्वरी च तमहं शरणं प्रपद्ये ॥	48
	सोऽयं परात्मा पुरुषः पुराण एकः स्वयंज्योतिरनन्त आद्यः ।	
	मायातनुँ लोकविमोहनीयाँ धत्ते परानुग्रह एष रामः ॥	49
	अयं हि विश्वोद्भवसंयमानामेकः स्वमायागुणविम्बितो यः।	
	विरिञ्जिविष्ण्वीश्वरनामभेदान् धत्ते स्वतन्त्रः परिपूर्ण आत्मा ॥	50
•	नमोऽस्तु ते राम तवाङ्घिपङ्कजं श्रिया धृतं वक्षसि लालितं प्रियात् ।	
	आक्रान्तमेकेन जगत्त्रयं पुरा ध्येयं मुनीन्द्रैरिभमानवर्जितै: ॥	51
जगतामादिभूतस्त्वं		52
ओंकारवाच्यस्त्वं	राम वाचामविषयः पुमान् । वाच्यवाचकभेदन भवानेव जगनमयः॥	53

hand. 47. He whose lotus-feet are always the object of quest for the Srutis, He whose navel-lotus is the birth place of Brahma the Creator; He whose holy name of Rama is the dearest among His thousand names to Lord Siva, the destroyer of citieson that Sri Ramachandra I contemplate in my heart. 48. He whose deeds in His incarnations are glorified in Brahma-loka by sages like Narada and Divinities like Bhava (Siva) and the lotus-born Brahma, as also by Saraswati the goddess of learning with outbursts of bliss-inspired streams of tears, wetting her breasts-in that Sri Rama I take refuge. 49. Rama, the adorable, is the supreme Self; He is the eternal and all-pervading Being, the Self-luminous Consciousness by whom everything is revealed. He is the First Cause who is without an end. For the blessing of the world He has now assumed a form of heart-ravishing beauty. 50. He is the One Being that forms the cause of the creation, sustentation

and dissolution of the universe. The free and the perfect being that He is, He assumes the different names of Brahma, Vishnu and Maheswara when He reflects Himself in the three Gunas of His Maya, namely Rajas, Sattva and Tamas, respectively. 51. Obeisance to Thee, O Rama! Thy Lotus feet are ever held by Sri on her breast and fondled. It was with a single one of those feet that Thou didst measure the three worlds in ancient times. Again those feet are holy enough to be contemplated upon by sages who have abandoned identification with the narrow self. 52. Thou art the origin of all the worlds, nay, Thou art the world itself, in its totality, and the support of the worlds as well. Unrelated to any second existence, Thou art the transcendent and unitary Being. 53. O Rama! Thou art denoted by the sound symbol Om, but Thou art also the all-pervading Being transcending the scope of any verbal description. Thou who dost comprehend the

कार्यकारणकर्त त्वफलसाधनभेदतः । एको विभासि राम त्वं मायया बहुरूपया ॥ 54 त्वन्मायामोहितधियस्त्वां न जानन्ति तत्त्वतः । मानुषं त्वाभिमन्यन्ते मायिनं परमेश्वरम् ॥ 55 आकाशवन्त्वं सर्वत्र बहिरन्तर्गतोऽमलः । असङ्गो स्रचलो नित्यः शुद्धो बुद्धः सद्वययः॥ 56 योषिन्मृहाहमञ्जा ते तन्त्वं जाने कथं विभो । तसात्ते शतशो राम नमस्कुर्यामनन्यधीः ॥ 57 देव मे यत्र कुत्रापि स्थिताया अपि सर्वदा । त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे ॥ 58 नमस्ते पुरुषाध्यक्ष नमस्ते भक्तवत्सल । नमस्तेऽस्तु हृषीकेश नारायण नमोऽस्तुते ॥ 59 भवभयहरमेकं भानुकोटिप्रकाशं करधृतशरचापं कालमेषावभासम् ।

कनकरुचिरवस्त्रं रत्नवत्कुण्डलाढ्यं कमलविशदनेत्रं सानुजं राममीडे ॥ 60 स्तुत्वैवं पुरुषं साक्षाद्राघवं पुरतः स्थितम् । परिक्रम्य प्रणम्याशु सानुज्ञाता ययौ पतिम् ॥ 61 अहल्यया कृतं स्तोत्रं यः पठेक्क्रसियुतः । स क्रूच्यतेऽिखलैः पापैः परं त्रक्षाधिगच्छति ॥62

totality of existence in Thyself, art both the object and the idea. 54. By Thy Power of Maya which is capable of projecting this multiplicity, Thou, the Unitary Being, seemest to be manifested as the all— Prakriti the Root Cause, its evolutes known as the categories, the worlds forming their products, sufferings and enjoyments forming the fruits of creative activity, and the various types of rites and deeds that yield such fruits. 55. Those who are deluded by Thy Maya do not recognise Thy identity with the Supreme Lord of Maya, and consider Thee only to be a human being. 56. Like the sky Thou art all-pervading, being both within and without and everywhere. Pure, unattached and unchanging, Thou art the eternal, immaculate, and Undecaying Being who can be described only as Pure Consciousness and Pure Existence. 57. O Allpervading One! The senseless and ignorant woman that I am, how can I know Thee in truth and in reality? So, O Rama, I salute Thee a hundred times with wholehearted devotion. 58. O Lord! Wherever might be and at all times, may

I have unobstructed devotion to Thy lotus feet. 59. Salutations to Thee, the Supreme Spirit directing all! Salutations to Thee, the lover of all devotees! Salutations to Thee, the master of all the senses! Salutations to Thee, who dwellest in all Jivas. 60. Adoration to Rama in the company of his brother Lakshmana-Rama who is the saviour of the Jivas from the cycle of births and deaths (Samsara), who is the One without a second, who is brilliant like a million suns, who sports a bow and an arrow in his hands, who has the lustre of a blue cloud, who is dressed in a cloth of bewitching golden colour, who bears earpendants studded with precious and who has eyes broad and beautiful like the petals of the lotus flower.

61. In this way praising, circumambulating and prostrating before Rama, the Eternal Being embodied as a scion of the Raghu's line, she stood before him; and on being permitted by him, she went away to join her husband, the sage Gautama. 62. He who studies with devotion this hymn of Ahalya will be free from all sins. He will attain to

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पुत्राद्यर्थे पठेद्भक्त्या रामं इदि निधाय च । संवत्सरेण लभते वन्ध्या अपि सुपुत्रकम् ॥ 63 सर्वान्कामानवाप्नोति रामचन्द्रप्रसादतः॥ 64 ब्रह्मच्नो गुरुतल्पगोऽपि पुरुषः स्तेयी सुरापोऽपि वा भोगैकबद्धातरः । मात्रभातविहिंसकोऽपि सततं नित्यं स्तोत्रमिदं जपन् रघुपतिं भक्त्या हृदिस्थं समरन् ध्यायन्युक्तियुपैति किं पुनरसौ खाचारयुक्तो नरः॥ 65 इति श्रोमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे अहल्योद्धरणं नाम पश्चमः सर्गः ॥ ५ ॥

the Supreme Brahman. 63. By studying in immorality, theft and drink, of cruel bearing children, will have an issue within all one's desires will be fulfilled. 65. Even acts like murder of holy men, indulgence

this hymn with a mind concentrated on conduct towards parents and brothers, Rama, a woman, even if she be unfit for of indulgence in sensuous enjoyments always-even such a one will attain to one year. 64. By the grace of Rama liberation if he recites this hymn every day concentrating his mind on Rama, and a person who is guilty of various sinful meditating upon him with devotion. What then to speak of a man of good conduct!

# षष्ठः संगः

विश्वामित्रोऽथ तं प्राह राघवं सहलक्ष्मणम् । गच्छामो बत्स मिथिलां जनकेनाभिपालिताम् । 1 दृष्टवा क्रतुवरं पश्चाद्योध्यां गन्तुमुहिस ।

इत्युक्त्वा प्रययौ गङ्गाम्चर्त् सहराघवः। तस्मिन्काले नाविकेन निषिद्धो रघनन्दनः॥ 2 नाविक उवाच-

> क्षालयामि तव पादपङ्कजं नाथ दारुद्दपदोः किमन्तरम्। मानुषीकरणचूर्णमस्ति ते पादयोरिति कथा प्रथीयसी ॥

# Chapter 6 RAMA'S MARRIAGE WITH SITA

Journey to Mithila (1-5) governed by King Janaka. 2. After refused to take Rama into the boat

being performed there, we shall return to 1. Afterwards Viswamitra said to Rama Ayodhya. Saying so, he. along with Rama and Lakshmana, "O Darlings! Let us and Lakshmana, set off for crossing the country of Mithila the river Ganga. But the boatman there witnessing the great sacrifice that is The boatman said: 3. "O Lord! I would like

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# पादाम्बजं ते विमलं हि कृत्वा पश्चात्परं तीरमहं नयामि । नोचेत्तरी सद्य वती मलेन स्थाच्चेद्विभो विद्धि कुटम्बहानिः॥

इत्युक्त्वा श्वालितौ पादौ परं तीरं ततो गताः। कौशिको रघुनाथेन सहितो मिथिलां ययौ ॥ विदेहसा पुरं प्रातऋषिवाटं पुजाद्रच्याणि संगृह्य सोपाध्यायः समाययौ । दण्डवत्त्रणिपत्याथ पजयामास कौशिकम् ॥ पत्रच्छ राघवी दृष्टवा नरशार्द्ही पुत्री प्रत्युवाच म्रुनिः प्रीतो हर्षयन् जनकं तदा । पुत्री दशरथस्यैती भ्रातरी रामलक्ष्मणी ।। मखसंरक्षणार्थाय मयानीतौ शरेणैकेन हतवास्रोदितो मारीचं सुबाहप्रमुखान्हत्वा गत्वा तत्र शिलारूपा गौतमस्य वध्रः स्थिता। पादपङ्कजसंस्पर्शात्कृता मानुषरूपिणी॥

समाविशत । प्राप्तं कौशिकमाकर्ष्य जनकोऽतिग्रुदान्वितः ॥ 7 सर्वलक्षणसंयुतौ । घोतयन्तौ दिशः सर्वाश्चनद्रसूर्याविवापरौ ॥ 8 देवसुतोपमौ । मनःप्रीतिकरौ मेऽद्य नरनारायणाविव ॥ 9 10 पितुः पुरात्। आगच्छन् राघवो।मार्गे ताटकां विश्वघातिनीम्।।11 मेऽतिविक्रमः । ततो ममाश्रमं गत्वा मम यज्ञविहिंसकान ।। 12 सागरेऽखिपत् । ततो गङ्गातटे पुण्ये गौतमस्याश्रमं शुभम् ॥ 13

to wash and cleanse your feet first. What is the difference between a stone and wooden things? The news has spread that the dust of your feet can transform anything into a human being. (It happened with Ahalya.) 4. Therefore I shall clean your feet of all the dust on it and then take you to the other shore. If this is not done, there is the danger of my boat being converted into a young woman. In that case, O Master, the livelihood of my family will be endangered." 5. Saying so, he washed the feet of Rama and then took the party to the other side of the river. Then Viswamitra along with Rama, the leader of Raghu's line, proceeded to the kingdom of Mithila

## Breaking of Siva's Bow (6-27)

(6-7). By morning they reached Mithila the Kingdom of Janaka-Videha, mitra went to the quarters of the Rishis

and took his station there. Hearing that Viswamitra had come to his city. King Janaka was rejoiced, and gathering all the necessary ingredients for worship, came along with his preceptor in great joy to the sage, prostrated before him and adored him in the proper way. 8. Seeing the two princes of Raghu's line, illumining all the quarters by their brilliance like another sun and moon, and possessed of all auspicious marks on their body, Janaka asked: 9. "Who are these two heroic boys resembling the children of celestials? Whose sons are they? My mind is filled with joy on seeing them, just like the experience one gets on seeing Nara and Narayana." 10. Pleased at these words, the sage Viswamitra said to Janaka, delighting him, "These are two brothers-Rama and Lakshmana. They are sons of King Dasaratha.

(11-16). "In order to protect my Yajna (sacrificial rites) from the depredations of दृष्ट्वाहल्यां नमस्कृत्य तया सम्यक्प्रपूजितः। इदानीं द्रष्टकामस्ते गृहे माहेश्वरं धनुः॥ 15 सर्वें इं ध्टिमित्य नुशुश्र वे । पजितं राजभि:

अता दर्शय राजेन्द्र शैवं चापमनुत्तमम् । दृष्ट्वायोध्यां जिगमिषुः पितरं द्रष्टुमिच्छति ॥ 16 इत्युक्तो मुनिना राजा पूजार्हाविति पूजया। पूजयामास धर्मज्ञो विधिदृष्टेन कर्मणा।। 17 जनक उवाच-

मम्ब्रेषयामास चापं गृहीत्वा बलिनः पश्चसाहस्रसङ्खयकाः। घण्टाशतसमायुक्तं मणिवज्रादिभूषितम्॥

मन्त्रिणं बुद्धिमत्तरम् । शीव्रमानय विश्वेशचापं रामाय दर्शय ॥ 18 ततो गते मन्त्रिवरे राजा कौशिकमन्नवीत्। यदि रामो धनुर्ध्वत्वा कोटचामारोपयेद्गुणम् ॥19 तदा मयात्मजा सीता दीयते राघवाय हि। तथेति कौशिकोऽप्याह रामं संवीक्ष्य सिसतम् ॥20 चापाग्रचं रामायामिततेजसे। एवं ब्रुवित मौनीशे आगताश्चापवाहकाः॥ 21 दर्शयामास रामाय मन्त्री मन्त्रयतां वरः। दृष्टवा रामः प्रहृष्टात्मा बद्धवा परिकरं दृहम् ॥23 गृहीत्वा वामहस्तेन लीलया तोलयन् धनुः। आरोपयामास गुणं पत्रयत्स्विखलराजसुः।।

Rakshasas, I brought them from the palace of their father. On the way this heroic Rama King Janaka, who was a knower of Dharma, of Raghu's line killed with a single arrow Tataka—the terror of the world. After- respectful reception. Therefore he extended wards, arriving at my Ashrama, he killed to them honours with rites prescribed by Subahu and other Rakshasas, who were the Sastras. 18. Then the king sent for his obstructing the sacrificial rites there; and highly accomplished minister and said to hurled away Maricha, their associate, into him, "Let the bow of Parameswara be the sea. Reaching the banks of the holy brought here soon to be shown to Rama". river Ganga and the Ashrama of Gautama (19-20) After the minister had departed, situated there, he by the touch of his King Janaka said to Viswamitra, "If feet redeemed Ahalya, the wife of Gautama, Rama is able to lift and string this bow, curse. He restored her to her human form, on him." At this, Viswamitra looking at your palace. He wants to see the great bow of Siva that is in your possession. It is well known that royalties from all places have been coming to see it. Therefore, O great king, be pleased to show him that bow. After seeing it, his idea is to go back to Ayodhya to join his father." A -3

17. Hearing these words of the sage, understood that these princes deserved all converted into a stone as the result of a I shall certainly bestow my daughter Sita After himself honouring Ahalya, he was Rama with a smile, said: 21. "Let it be so. adored by her. Now he has come over to Without delay do please show this noble bow to Rama of unlimited prowess." While the sage was uttering these words, the bow was brought there by a set of carriers.

> 22. Five thousand men of strong build were carrying that bow studded with innumerable gems and diamonds and having on it numerous mini bells. (23-24) That highly

ईषदाकर्षयामास पाणिना दक्षिणेन सः। दिशाश्च विदिशाश्चेव स्वर्गं मर्त्यं रसातलम् । क्समैदें वाः स्ततिभिरीडिरे । आच्छादयन्तः द्विधा भग्नं धनुर्देष्टवा राजालिङ्गच रघूद्रहम् । सीता खर्णमयीं मालां गृहीत्वा दक्षिणे करे। मुक्ताहारैः कर्णपत्रैः क्वणच्चरणनपूरा। रामस्रोपरि निश्चिष्य सायमाना सुदं येयो । गवाक्षजालरन्ध्रे भयो दृष्टवा लोकविमोहनम्। भो कौशिक मुनिश्रेष्ठ पत्रं प्रेषय सत्वरम्। विवाहार्थं कुमाराणां सदारः सहमन्त्रिभः।

26. That sound penetrated into all the face, worlds-those of celestials, of men, and of the Titans. With wonder, the celestials, stationing themselves in the sky, looked at the scene. 27. They covered the earth with a rain of flowers, recited songs and panegyrics in praise of Rama and sounded their kettle-drums, while the celestial artistes danced in joy.

# Sita's Choice of Rama (28-32)

28. Seeing the bow broken, King Janaka embraced Rama-the noblest of Raghu's selves in the courtyards of their quarters,

वभञ्जाखिलहत्सारो दिशाः शब्देन पूरयन्॥	25
तदद्भुतमभूत्तत्र देवानां दिवि पश्यताम् ॥	26
देवदुन्दुभयो नेदुर्ननृतुश्चाप्सरोगणाः ॥	27
विस्मयं लेभिरे सीतामातरोऽन्तःपुराजिरे ॥	28
स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता ॥	29
दुकूलपरिसंवीता वस्त्रान्तर्व्यञ्जितस्तनी ॥	30
ततो मुमुदिरे सर्वे राजदाराः खलङ्कृतम् ॥	31
ततोऽब्रवीन्मुनिं राजा सर्वशास्त्रविशारदः॥	32
राजा दशरथः शोधमागच्छतु सपुत्रकः ॥	33
तथेति प्रेषयामास दूतांस्त्वरितविक्रमान् ॥	34

competent minister exhibited the bow before Then arrived Sita on the scene in all her Rama. Glad on seeing it, Rama tightened his natural splendour enhanced by her decorawearing cloth, and as in sport, lifted the tions. She was adorned with various kinds bow with his left hand and, in the presence of ornaments like pearl necklaces and earof all the assembled rulers, strung it. 25. pendants. On her feet she had anklets Holding the bow in his left hand and pulling that produced a delightful tinkling sound. the string by the right, Rama, who embodied Dressed in a silken wearing-cloth and in a in himself the energy of the whole universe, thin upper cloth that faintly revealed the broke the bow producing a tremendous contours of her breasts, the golden-hued sound that resounded from all the quarters. Sita advanced towards Rama with a smiling and put on his neck a golden necklace which she held in her right hand. Her face, wreathed in smiles, revealed the supreme joy of her heart. Viewing through the windows of the galleries, the ladies of the royal household saw with great delight the forms of Rama and Sita whose exquisite beauty charmed the whole world. Now King Janaka, versed in all scriptures, said to sage Viswamitra as follows:

## Arrangements for Marriage (33-44)

33. The King said, "O great sage Viswaline, while the womenfolk, stationing them- mitra! Send letters soon announcing this news to King Dasaratha, so that he may go looked on in great amazement. 29-32. over here soon with his sons. 34. Let him ते गत्वा राजशाद् लं रामश्रेयो न्यवेदयन् । श्रुत्वा रामकृतं राजा हर्षेण महताप्लुतः ॥ 35 मिथिलागमनार्थाय त्वरयामास मन्त्रिणः। गच्छन्तु मिथिलां सर्वे गजाश्वरथपत्तयः॥ 36 रथमानय मे शीर्घ गच्छाम्यद्यैव मा चिरम् । वसिष्ठस्त्वप्रतो यातु सदार सहितोऽग्निभिः ॥३७ राममातृः समादाय ग्रुनिर्मे भगवान् गुरुः। एवं प्रस्थाप्य सकलं राजर्षिर्विपुलं रथम्।। 38 महत्या सेनया सार्धमारुख त्वरितो ययौ । आगतं राघवं श्रुत्वा राजा हर्षसमाञ्चलः ॥ 39 जनकः शतानन्दपुरोधसा । यथोक्तपूजया पूज्यं पूजयामास सत्कृतम् ॥ 40 रामस्तु लक्ष्मणेनाशु ववन्दे चरणौ पितुः। ततो हृष्टो दशरथो रामं वचनमन्नवीत् ॥ 41 दिष्टचा पत्रयामि ते राम मुखं फुल्लाम्बुजोपमम् । मुनेरनुग्रहात्सर्वं सम्पन्नं मम शोभनम् ॥ 42. इत्युक्त्वात्राय मुर्धानमालिक्कय च पुनः पुनः । हर्षेण महताविष्टो ब्रह्मानन्दं गतो यथा ॥ 43 मन्दिरे सनिवेशितः। शोभने सर्वभोगादये सदारः समुतः सुद्धी ॥ 44

be pleased to come with his wives and filling the mind of that Rajarshi with ministers to attend the marriage ceremony great joy. of the princes." Accordingly speedy messengers were despatched immediately. arranging for the journey of all others, Dasaratha got into his great chariot, and accompanied by a grand army proceeded to Mithila Mithila reached the ears of King Janaka, ment.

40. Accompanied by his preceptor Sat-35. ananda, King Janaka hurried to receive the Reaching Ayodhya quickly, they com- august guest, and arranged for a reception municated the news of Rama's great success ceremony according to the programmes to the valiant King Dasaratha, who received prescribed by custom and scriptural texts for the news with overwhelming joy. (36-39). such occasions. 41. Then Rama and Lak-He ordered his ministers to make quick shmana prostrated at the feet of their father preparations for going to Mithila. He in salutation. Dasaratha who was all joy. said, "Let army divisions consisting of now spoke to Rama. 42. He said, "O elephant regiments, cavalry and chariots Rama! I am fortunate to see your lotusbe ordered to proceed to that city of Mithila like face again. Due to the grace of the in advance. Order my chariot to be made sage Viswamitra, all circumstances have ready so that I may start even today. Let turned in our favour, bringing great good there be no delay on any account. Arrange fortune to us." 43. With these words he for my preceptor Vasishtha to proceed in embraced Rama and smelt the crown of advance with his consort and his sacred his head again and again, and thereby fires. So also let the queens, the mothers of attained to the acme of joy like one Rama, proceed in advance." Thus, after enjoying the bliss of Brahman. 44. Next. Dasaratha with his wives and sons was provided accommodation by Janaka in a spacious palace which had arrangements in all haste. The news of his arrival at for every form of comfort and enjoy-

ततः शुभे दिने लग्ने सुमुहूर्ते रघुत्तमम् । आनयामास धर्मज्ञो रामं सभ्रातृकं तदा ॥ 45 रत्नस्तम्भस्रविस्तारे स्रतोरणे। मण्डपे सर्वश्रोभाढचे मुक्तापुष्पफलान्विते ॥ ४६ स्रविताने स्वर्णभूषितैः । सुवासिनीभिः परितो निष्ककण्ठीभिरावृते ॥ वेदविद्धिः ससम्बाधे ब्राह्मणैः भेरीदुन्दुभिनिर्घोषं गींतन्त्यैः समाकुले । दिन्यरत्नाश्चिते स्वर्णपीठे रामं न्यवेशयत् ॥ वसिष्ठं कौशिकं चैव शतानन्दः पुरोहितः। यथाक्रमं पूजियत्वा रामखोभयपार्श्वयोः॥ 49 सीतामानीय शोभाढ्यां नानारत्नविभूषिताम् ॥50 स्वापयित्वा स तत्राग्नि ज्वालयित्वा यथाविधि । पादौ प्रक्षाल्य विधिवत्तद्यो मुध्न्यधारयत् । 51 प्रायाद्वामं राजीवलोचनम् । या घृता मूर्छिन शर्वेण ब्रह्मणा ग्रुनिभिः सदा । ततः सीतां करे घृत्वा साक्षतोदकपूर्वकम् ॥ 52 सीता कमलपत्राक्षी स्वर्णमक्तादिभूषिता ॥ रामाय प्रदरी प्रीत्या पाणिग्रहविद्यानतः । 53 दीयते मे सुता तुभ्यं प्रीतो भव रघूतम । इति प्रीतेन मनसा सीतां रामकरेऽर्पयन् ॥ मुमोद जनको लक्ष्मीं श्वीरान्धिरिव विष्णवे । उर्मिलां चौरसीं कन्यां लक्ष्मणाय ददौ मुदा ॥55 च माण्डवीं भ्रातकन्यके। भरताय ददावेकां शत्रुष्नायापरां ददौ ॥ त्रयैव श्रतिकीर्ति 56

The Marriage Ceremony (45-57)

(45-48). Soon after, on an auspicious day at an auspicious hour, King Janaka, who was well acquainted with Dharma, Rama and his brothers to a specially erected marriage pavilion, which was supported by columns studded with precious gems. hall was spacious, splendorous, and welldecorated with festoons, flags and canopies and a profusion of pearl strings, fruits and flowers. Crowds of Brahmanas, learned in Vedas and wearing golden ornaments, were present there, while womenfolk, dressed in their best attire, and adorned with shining stood on all jewels, sides. Dancing, music and playing on percussion instruments added to the holiday atmosphere. Into such a splendid marriage pavilion Rama was brought and seated on a golden pedestal embellished with every kind of rare jewels. preceptor Satananda now (49-51). The honoured the sages Vasishtha and Viswa-

mitra with all due ceremony and seated them on either side of Rama. He then lighted the sacred fire before which the marriage ceremony was to be performed. Now Sita, resplendent with all jewellery and other decorations, was ushered into the marriage pavilion. Next, King Janaka with his consort went near Rama, washed his feet, and sprinkled that water on their own heads. (52-56). That water from the feet of Rama the Incarnate is identical with the water with Mahavishnu's feet were washed and which Brahma and Siva consider holy enough to bear on their heads. Next, holding Sita's hand Janaka gifted her to Rama along with offerings of water and Akshata (unbroken grains of rice), according to the rites of Panigrahana (marriage symbolised by the holding of the spouse's hand by the bridegroom). He said: "With this I am handing over to you my daughter Sita, lotus-eyed and bedecked with pearls

ततोऽब्रवीद्वसिष्ठाय यञ्चभूमिविशुद्धधर्षं कर्षतो लाञ्चलेन मे । सीतामुखात्मप्रत्यमा कन्यका शुभलक्षणा ॥ त्रीत्या एकदा नारदोऽभ्यागाद्विविकते मयि संस्थिते। रणयन्महतीं वीणां गायन्नारायणं विभुम्॥ पजितः सुखमासीनो माम्रुवाच सुखान्वितः। श्रृण् व वचनं गुद्धं तवाभ्युद्यकारणम् ॥ परमात्मा जातो राम इति ख्यातो मायापानुषवेषध्कः। आस्ते दाशरियर्भृत्वा चतुर्धा परमेश्वरः॥ योगमायापि सीतेति जाता वै तव वेश्मिन । अतस्त्वं राषवायेव देहि सीतां प्रयत्नतः ॥ नान्येभ्यः पूर्वभार्येषा रामस्य परमात्मनः। इत्युक्त्वा प्रथयौ देवगति देवम्रनिस्तदा॥

and gold. O Rama, the greatest of the one of the furrows in the field (Sita-mukhāt). (the celestial guardians of the quarters).

### Janaka on the Antecedents of Sita (58-75)

58. Now that the marriage ceremony Maya. He is was over. Janaka narrated to the sages King Dasaratha Vasishtha and Viswamitra, about Sita's past, which he happened to Lord has taken a fourfold form. hear from Narada.

चत्वारो दारसम्पना भातरः शुभलक्षणाः। विरेजुः प्रजया सर्वे लोकपाला इवापरे॥ 57 विश्वामित्राय मैथिलः। जनकः स्वसुतोदन्तं नारदेनाभिभाषितम्॥ 58 59 पुत्रिकाभावभाविताम् । अर्पिता वियभार्यायै शरच्चन्द्रनिमानना ॥ 60 61 62 ह्मीकेशो भक्तानुग्रहकाम्यया । देवकार्यार्थसिद्धवर्थं रावणख वद्याय च ॥ 63 65 66

Raghus! May you be pleased with this 60. Looking lovingly upon that moon-like offering." Uttering these words, Janaka infant as my own daughter, I handed her now placed the hand of Sita in Rama's to over to the care of my consort. (61-62). One symbolise his having given her over to him day while I had withdrawn myself into with a heart over-flowing with joy, just like solitude, there came sage Narada, singing to that of the deity of the milk-ocean when he the accompaniment of his noted Vina, hymns gave away Lakshmi in marriage to Maha- in praise of the all-pervading Narayana. vishnu. On this occasion Janaka gave After he was duly honoured and seated on away his own daughter Urmila in marriage a comfortable seat, the sage Narada said to Lakshmana, and his brother's daughters to me: "Hear from me a secret that will Srutikirti and Mandavi to Bharata and lead to your welfare. (63-64). For the Satrughna respectively. 57. United with blessing of devotees, for the destruction of their wives, the handsome princes shone Ravana and for the achievement of the resplendent like another set of Lokapalas purposes of the celestials, the Supreme Lord, the director and master of the senses, has incarnated Himself in a human body, which he has assumed by the power of His born as the the world-famous as an account Sri Rama. incarnation In this the 65. 59. Janaka said: His spiritual counterpart, Yoga-maya, has "While I was once ploughing a field with manifested Herself in your house. Strive the idea of making it into a holy site for a in every way to give her in marriage to sacrifice, I got a beautiful female child from Rama and Rama alone. 66. For, being

तदारभ्य मया सीता विष्णोर्ज्ञभ्मीर्विभाव्यते । कथं मया राघवाय दीयते जानकी शुभा ॥ कार्यमेकमचिन्तयम् । मत्यितामहगेहे तु न्यासभूतिमदं धनुः ॥ इति चिन्तासमाविष्टः 68 पुरदाहादनन्तरम् । धनुरेतत्पणं कार्यमिति चिन्त्य कृतं तथा ॥ 69 माननाशनम् । त्वत्प्रसादान्मुनिश्रेष्ठ रामो राजीवलोचनः ॥ ७० सीतापाणिग्रहार्थाय सर्वेषां आगतोऽत्र धनुर्द्रष्टं फलितो मे मनोरथः। अद्य मे सफलं जन्म राम त्वां सह सीतया ॥71 एकासनस्यं प्रथामि भ्राजमानं रविं यथा॥ 72

सन्दिचऋप्रवर्तकः । बलिस्त्वत्पादसलिलं ध्रत्वाभूदिविजाधिपः ॥ 73 त्वत्पादाम्बद्यरो भर्तु शापतः । सद्य एव विनिर्मुक्ता कोऽन्यस्त्वत्तोऽधिर क्षिता ॥७४ त्वत्पाद्पांसुसंस्पर्शादहल्या यत्पादपङ्कजपरागसुरागयोगिवन्दैर्जितं भवभयं जितकालचक्रैः। यन्नामकीर्तनपरा जितदुःखशोका देवास्तमेव शरणं सततं प्रपद्ये ॥ 75

इति स्तुत्वा नृपः प्रादाद्राघवाय महात्मने । दीनाराणां कोटिशतं रथानामयुतं तदा ॥ 76

Lakshmi, the eternal consort of Rama the Paramatman, she has never been the wife the washings of Thy feet, Brahma the of anyone else before." Instructing me thus creator has gained the power to start and that celestial sage departed to his divine regulate the creative cycle. Bali, the king abode.

been looking upon Sita as Mahavishnu's the holy water of Thy feet. And today, consort Lakshmi, and planning how I O Supreme Saviour, the dust of Thy feet could arrange to give her, my auspicious has liberated Ahalya from the effects of the daughter, in marriage to Rama. In my curse of her husband. 75. He, by intense ancestral palace there was in safe keeping devotion to the dust of whose lotus feet this bow, which was deposited by Maheswara great Yogis overcome the wheel of Time in times gone by after he destroyed the and transcend the fear of transmigratory Tripuras. I resolved to make the stringing of any one attempting to do so, the wager overcome their woes and sorrows—in Him for one aspiring to marry her. O great sage! By your grace Rama has come here to see this bow, and my long-standing desire has been fulfilled. Today, O Rama, I am fortunate to see Thee seated together with Sita on the same seat as husband and wife. Indeed the purpose of my life has thus been fulfilled.

(73-74). "Because he bears on his head of the Asuras, became Indra, the king of (67-72). "Ever since that time I have the celestials, by sprinkling on life, He, by absorption in the hymns and of this bow, which would humble the pride praises of whose sacred name the celestials alone I seek refuge for ever more."

# Rama's Departure to Ayodhya (76-82)

(76-78). After having praised Rama in this way, King Janaka gave valuable presents to that high-souled one of Raghu's line. He presented him with a hundred crores of gold coins (dinara), a thousand chariots.

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अश्वानां नियुतं प्रादाद्गजानां पट्शतं तथा । पत्तीनां लक्षमेकं तु दासीनां त्रिशतं ददौ ॥ दिव्याम्बराणि हारांश्र मुक्तारत्नमयोज्ज्वलान् । सीतायै जनकः प्रादात्त्रीत्या दुहितृवत्सलः ॥ **78** भरतं लक्ष्मणं तथा। प्जयित्वा यथान्यायं तथा दशरथं नृपम् ॥ वसिष्ठादीन्ससंपज्य रघुसत्तमम् । सीतामालिङ्गय रुद्तीं मातरः साश्रुलोचनाः॥ 80 त्रस्थापथामास नपो राजानं नित्यं राममुज्जाता । पातिज्ञत्यग्रपालम्ब्य तिष्ठ वत्से यथा सुखम् ॥॥। इवश्रू शुश्रू षणपर। प्रयाणकाले रघनन्दनस्य भेरीमृदङ्गानकतूर्यघोषः। स्वर्वासिभेरीघनतूर्यशब्दैः संमुच्छितो भूतभयङ्करोऽभूत् ॥ 82

# इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे षष्ठः सर्गः ॥ ६ ॥

(79-80). After honouring the sages like (pativrata), live in happiness." Vasishtha, the princes Bharata and Lakshthe Lord of the Raghus. with tears in their eyes

ten thousand horses, six hundred elephants, of the king embraced their weeping daughter a lakh of foot-soldiers and three hundred Sita, and advised her: 81. "O dear one, be female attendants. Besides he gave Sita, devoted to the father and mother of your his dear daughter, valuable clothes and husband. Be with Rama wherever he is. jewellery, resplendent with gems and pearls. Observing the duties of a chaste wife

82. Loud and awe-inspiring was the tummana, as also King Dasaratha according ultuous sound produced by the orchestra to protocol, King Janaka bade farewell to of drums and other percussion instruments Thereupon, of men and celestials, signalling the departhe wives ture of Rama from Mithila to Ayodhya,

# सप्तमः सर्गः

गच्छति श्रीरामे मैथिलाद्योजनत्रयम् । निमित्तान्यतिघोराणि ददर्श नृपसत्तमः ॥ किमिदं म्रनिपुङ्गव । निमित्तानीह दृश्यन्ते विषमाणि समन्ततः॥

### Chapter 7

### THE DEFEAT OF BHARGAVA RAMA

Confrontation with Bhargava Rama (1-20) 1. When Rama and party had proceeded about three Yojanas from Mithila, King Dasaratha was taken aback to see various

omens causing terror in the Saluting the preceptor Vasishtha, he said him, "Venerable Sir! How is it that portents foreboding evil are

प्राह भयमागामि मृगाः प्रदक्षिणं यान्ति पश्य त्वां शुभस्रचकाः । इत्येवं वदतस्तस्य ववौ घोरतरोऽनित्तः ॥ मुणां इच्छांषि सर्वेषां कोटिसर्यप्रतीकाशं नीलमेघनिभं प्रांशं कार्तत्रीयन्तिकं रामं तं दृष्टवा भयसन्त्रस्तो राजा दण्डवत्प्रणिपत्याह पत्रप्राणं उवाच निष्ठ्रं वाक्यं क्रोधात्प्रचिततिन्द्रयः। त्वं राम इति नाम्ना मे चरिस क्षत्रियाधम ॥ 11 द्वन्द्वयुद्धं प्रयच्छाशु यदि त्वं क्षत्रियोऽसि वै। पुराणं जर्जरं चापं भडकत्वा त्वं कत्थसे प्रधा ॥12 असिंस्तु वैष्णवे चापे आरोपयसि चेद्गुणम्। तदा युद्धं त्वया सार्धं करोमि रघवंशज ॥ नो चेत्सर्वान्हनिष्यामि

showing that some terrible events are going reception of a great personage, he beseeched to take place. But there are also simul- him, saying, "Save us, O mighty one! Save taneous indications to the effect that their us! (10-14). May you be pleased to spare effects will be short-lived. Don't you see the lives of my sons." With these words how auspicious animals are circumambu- King Dasaratha made prostrations to him. You?" While they locks and weapons consisting of a formi- as dable bow and a battle axe, looked like the therefore god of death embodied.

स्रच्यते । पुनरप्यभयं तेऽद्य शीघ्रमेव भविष्यति ॥ 3 4 पांसुवृष्टिभिर्दयन् । ततो त्रजन्ददर्शाग्रे तेजोराशिसुपस्थितम् ॥ विद्यत्युञ्जसमप्रभम् । तेजोराशिं ददर्शाथ जामदग्नयं प्रतापवान ॥ जटामण्डलमण्डितम् । धनुः परशुपाणि च साक्षात्कालिमवान्तकम् ॥ ७ दृष्तक्षत्रियमर्दनम् । प्राप्तं दशरथस्थात्रे कालमृत्युमिवापरम् ॥ ८ दशरथस्तदा । अध्योदिपूजां निस्मृत्य त्राहि त्राहीति चात्रवीत ॥ 9 व्रयच्छ मे । इति ब्रवन्तं राजानमनादृत्य रघूत्तमम् ॥ क्षत्रियान्तकरोह्यहम् । इति त्रुवित वै तसिश्रचाल वसुधा भृशम् ॥ 14

all sides?" (3-4). To him, Vasishtha replied: was in great fright and forgetting even "There are no doubt some indications to make the customary offerings at the were thus But spurning him contemptuously, he (Jamaconversing, a terrific wind began to blow. dagni's son Rama) turned towards Sri Rama, (5-8) It blinded the vision of all by raising and with body trembling in anger, said the clouds of dust. Proceeding a little further following ominous words: "Sirrah, you, they came across a luminous mass, brilliant scum of the Kshatriya race! You have the like numerous suns or an assemblage of temerity to go about the earth, bearing streaks of lightning. Closing my name. If you are really a Kshatriya, nearer, Dasaratha saw therein the awe-ins- take up my challenge for a duel. Breaking piring form of Rama, the son of Jamadagni, an old and flimsy bow, you go about boasting the terror of Kshatriyas, and the destroyer about your prowess. If you are able of Karthavirya. Tall and blue like a rain- to string this bow of Vishnu that is cloud in complexion, he with his matted in my possession, I shall consider you one born in Raghu's worthy of a fight. fail. I shall kill the whole 9. Confronted by him, King Dasaratha you. For, know me to be Jamadagni's

अन्धकारो बभूवाथ सर्वेषामपि चक्षुपाम्। रामो दाशरिथर्वीरो वीक्ष्य तं भार्गवं रूषा।। 15 गुणमञ्जला । तृणीराद्धाणमादाय संघायाकृष्य वीर्यवान ॥ 16 तद्धस्तादारोप्य उवाच भार्गवं रामं शृणु ब्रह्मन्वचो मम। लक्ष्यं दर्शय बापस्य ह्यमोघो मम सायकः॥ 17 लोकान्पादयुगं वापि वदं शीघं ममाज्ञया । अयं लोकः परो वाथ त्वया गन्तुं न शक्यते ॥18 एवं त्वं हि प्रकर्तव्यं वद शीघं ममाज्ञया। एवं वदित श्रीरामे भागवो विकृताननः॥ 19 वचनमत्रवीत । राम राम महाबाहो जाने त्वां परमेश्वरम् ॥ संसारन्यर्ववत्तान्तिमदं 20 जगत्सर्गलयोद्भवम् । बाल्येऽयं तपसा विष्णुमाराधयितुमञ्जसा ॥ पुराणपुरुषं 21 चक्रतीर्थं शुभं गत्वा तपसा विष्णुमन्वहम्। अतोषयं महात्मानं नारायणमनन्यधीः॥ 22 प्रसमो देवेशः शङ्खचऋगदाधरः। उत्राच मां रघश्रेष्ठ प्रसन्तमुखपङ्कजः॥ ततः 23

### श्रीभगवानुवाच

उत्तिष्ठ तपसो ब्रह्मन्फिलितं ते तपो महत्। मिच्चदंशेन युक्तस्त्रं जिह हैहयपुङ्गवम्।। 24 यदर्थं तपसः श्रमः। ततस्त्रिःसप्तकृत्वस्त्वं हत्वा क्षत्रियमण्डलम् ॥ 25 पितहणं

son Rama, the destroyer of the whole Bhrigu's line became distorted out of a violently threatening words, there arose severe tremors of the earth. (15-17). blinding darkness now came upon the eyes of all. Rama, the heroic son of Dasaratha, now looked angrily at Rama of Bhrigu's me. Show the target for my arrow. For holy spot known as Chakratirtha. Through an arrow shot by me shall never go in vain. austere living and unwavering concentration (18-20). Reply quickly to my command. day after day, I propitiated the great in this? Retribution so severe shall fall line, Mahavishnu, the Supreme Divinity on you that you would have no place here of lotus-like face, appeared to me sporting or in the hereafter." When Sri Rama the conch, discus, mace and other emblems

tribe of Kshatriyas." As he spoke these sense of humiliation. Suddenly the memory of past incidents flashed in his mind, and A he began to speak as follows:

### The Hymn of Bhargava Rama (21-45)

(21-23). "O Rama, Thou great hero! I clan and snatched away the bow from the have now understood Thee to be the Suplatter's hand. Possessed as he was of reme Lord Mahavishnu, who creates, presergreat prowess, he easily strung it, and fix- ves and dissolves the universe—the Eternal ing to it an arrow that he took from the Being residing in the hearts of all. In my quiver, addressed the scion of Bhrigu's boyhood I sought to adore Mahavishnu clan thus: "O great Brahmana! Hark unto through the practice of austerities at the Shall I with this arrow destroy all your Narayana, the indweller in all as their prospects in the worlds to come, or those essence. Then, O great prince of Raghu's demanded in this way, the face of Rama of in His hands, and said: (24-29). 'O holy

कृत्स्नां भूमिं कश्यपाय दत्त्वा शान्तिग्रपावह । उत्पत्स्ये परया शक्त्या तदा द्रश्च्यसि मां ततः। तदा तपश्चरंल्लोके तिष्ठ त्वं ब्रह्मणो दिनम् । स एव विष्णुस्त्वं राम जातोऽसि ब्रह्मणार्थितः। अद्य में सफलं जनम प्रतीतोऽसि मम प्रभी। स्वयि जनमादिषड्भावा न सन्त्यज्ञानसंभवाः। यथा जले फेनजालं धूमो वह्नौ तथा त्विय । यावन्मायावता लोकास्तावच्यां न विजानते। अविद्याकतदे हादि सङ्गते प्रतिविभिन्नता ।

they have come to their fruition. You are remembrance. It is difficult for Brahma endowed with a part of My divine power. and other divinities to attain to Thee. The By virtue of it, you will be able to destroy scriptures declare that Thou transcendest Kartavirya of Hehaya dynasty, the slayer Prakriti, the matrix of this universe. 31. The of your father, and thus achieve the purpose six states of ignorance like birth. growth, for which you have been performing these etc., are not in Thee. For Thou art ever austerities. After that you shall destroy the full and the changeless, devoid of all the tribe of one campaigns, and then give as gift the of adjuncts which ignorant beings attribute whole of the earth you have conquered to Thee). 32. Just as there is foam in from them to Kasyapa. I, the eternal water and smoke in fire, so the whole of Dasaratha's son in the Treta-yuga. You Thy Maya (Power), who has her seat and Thou hadst endowed me

त्रेतामुखे दाशरियर्भत्वा रामोऽहमन्ययः॥ 26 मत्तेजः पुनरादास्ये त्विय दत्तं मया पुरा ॥ इत्युक्त्वान्तर्दधे देवस्तथा सर्वे कृतं मया ॥ 28 मिय स्थितं तु त्वत्तेजस्त्वयैव प्रनराहृतम् ॥ 29 ब्रह्मादिभिरलभ्यस्त्वं प्रकतेः पारगो मतः॥ 30 निर्विकारोऽसि पूर्णस्त्वं गमनादिविवर्जितः॥ 31 त्वदाधारा त्वद्विषया माया कार्य सुजत्यहो ॥ 32 अविचारितसिद्धैषाविद्या विद्याविरोधिनी ॥ 33 चिक्कवितर्जीवलोकेऽसिन जीव इत्यमिधीयते 34

one! Now stop your austere practices, for have now come within the purview of Thy Kshatriyas in twenty- movements (which are characteristic only will be incarnated on earth as the objective world is projected in Thee by will meet me then, and on that occa- support in Thee and who has no indesion, you will remit to Me the power pendent existence apart from being Thy that I have endowed you with earlier. After object. 33. As long as the Jivas are enthat you will remain on earth till the end shrouded in Maya, they do not know Thee. of Brahma's current day, performing aus- In the individual, Maya functions as Avidya, terities.' The Lord disappeared after comignorance, obstructing Vidya or Enlightenmanding me thus. I have finished the ment. This Avidya or Ignorance, experienced mission entrusted to me. O Rama! Thou as a positive entity opposed to Vidya, is preart verily that Mahavishnu. Implored by sent in the absence of discriminative intelli-Brahma, Thou hast incarnated Thyself. Thou gence (avicāritasiddha). 34. What is called Jiva hast now taken back that divine power is the reflection of the power of Pure Conwith. sciousness (cicchakti) in the complex aggre-30. My life has today become fruitful. I gate of a body-mind generated by Ignorance

प्राणबुद्धचादिष्वभिमानवान् । तावत्कर् त्वभोक्तृत्वसुखदृश्खादिभाग्भवेत् ॥ 35 आत्मनःसंसृतिर्नास्ति बुद्धेज्ञानं न जात्विति । अविवेकादुद्धयं युङ्क्त्वा संसारीति प्रवर्तते ॥ 36 जडस चित्समायोगाच्चित्तं भूयाच्चितेस्तथा । जडसङ्गाज्जडत्वं हि जलाग्न्योर्मेलनं यथा ॥ 37 यावत्त्वत्पादभक्तानां सङ्गसौख्यें न विन्दति। तावत्संसारदुःखौघाश्व निवर्तेन्नरः तत्सङगलन्धया भक्त्या यदा त्वां सम्रुपासते । तदा माया शनैर्याति तानवं प्रतिपद्यते ॥ सद्गुरुस्तेन लभ्यते । वाक्यज्ञानं गुरोर्लब्ध्वा त्वत्त्रसादाद्विष्ठच्यते ॥ ४० ततस्त्वज्ज्ञानसम्पन्नः कल्पकोटिशतेरिप । न मुक्तिशङ्का विज्ञानशङ्का नैव सुखं तथा ॥ 41 तस्माच्चद्धक्तिहीनानां अतस्त्वत्यादयुगले भक्तिर्मे जन्म जन्मनि । स्थान्त्वद्भक्तिमतां सङ्गोऽविद्या याभ्यां विनश्यति ॥ त्वद्धक्तिनिश्तास्त्वद्धमीमृतवर्षिणः । पुनन्ति लोकमिखलं कि पुनः स्वकुलोद्भवान् ॥४३

pure sentiency, assumes insentiency by identi- enlightenment and liberation. Thus fication with the insentient body-mind com- will

(Avidya). 35. As long as one feels the life brought about by the above-described 'I-sense' in relation to the complex aggre- state of Ignorance until he gets the good gate of body-mind, Prana. Buddhi, etc., so fortune of association with Thy ardent delong one is subject to the experience of votees. 39. When man adores Thee with agency and enjoyership, of happiness and devotion fostered by association with holy misery. 36. The Atman in himself has no men, then Maya (Ignorance) both recedes transmigratory involvement. Nor has the and gets attenuated. 40. When this state Buddhi in itself consciousness or sentiency. of mental purity is attained, an aspirant When these two, the Atman and the Buddhi will get an authentic teacher who is endowed unite into one through imaginary identifi- with knowledge derived from the realication arising from lack of discriminative sation of Thee. Gaining, through such a reflection, then we get that complex entity teacher, the knowledge of the true meaning called the Jiva (the individualised and of the scriptural dicta, he will attain liberembodied Atman). 37. The insentient body- ation by Thy grace. 41. Therefore for these mind complex, by identification with the who have no devotion to Thee, there is pure sentiency that is the Atman, assumes not the slightest chance, even in the course sentiency. So also the Atman, who is of a myriad cosmic cycles, of gaining not have happiness plex. It is just like the mutual superimposi- life. 42. Therefore bless me, so that in tion of the properties of fire and water in the life after life I am born with devotion to phenomenon of lightning in which water Thee and with opportunities for association (cloud) and fire with opposite properties with Thy devotees; for, that is the only get a unified presentation as the brilliant means for the dispelling of Ignorance. and fiery lightning. 38. Never shall man 43. Men who have true devotion to Thee, be free from that enormous body of miseries and who by their life and words propagate arising from involvement in transmigratory the path of devotion, purify the whole

नमोऽस्तु जगतां नाथ नमस्ते भक्तिभावन । नमः कारुणिकानन्त रामचन्द्र नमोऽस्त ते ॥ ४४ देव यद्यत्कृतं पुण्यं मया लोकजिगीषया। तत्सर्वं तव वाणाय भूयाद्राम नमोऽस्त ते॥ 45 ततः प्रसन्तो भगवान् श्रीरामः करुणामयः। प्रसन्तोऽस्यि तव ब्रह्मन्यत्ते मनसि वर्तते ॥ दास्ये तद्खिलं कामं मा कुरुष्वात्र संशयम् । ततः त्रीतेन मनसा भागवो राममत्रवीत् ॥ तवास्ति मधुद्धद्न । त्वद्भक्तसङ्गस्त्वत्यादे दृढा भक्तिः सदास्तु मे ।।48 यदि मेऽनुबहो राम सर्वदा । त्वद्भिक्तिसास विज्ञानं भूयादन्ते स्पृतिस्तव ॥ ४९ स्तोत्रमेतत्पठेद्यस्त भक्तिहीनोऽपि तथेति राघवेणोक्तः परिक्रम्य प्रणम्य तम् । पूजितस्तद् नुझातो महेन्द्राचलमन्वगात् ॥ 50 राजा दशरथो रूप्टो रामं मतमिवागतम्। आलिङ्गयालिङ्गय हर्षेण नेत्राभ्यां जलप्रुत्सृजत्॥५१ ततः प्रीतेन मनसा स्वस्थिचतः पुरं यथौ । रामलक्ष्मणशत्रु इनमरता देवसंमिताः ॥ 52 भार्याम्रपादाय रेमिरे स्वस्तमन्द्रिरे। स्वां स्वां

मातापित्रभ्यां संहष्टो रामः सीतासमन्त्रितः । रेमे वैक्रण्ठभवने श्रिया सह यथा हरिः ॥ 53

cate them to Thee, O Rama!"

### Rama Bestows his Grace on Bhargava Rama (46-50)

world. What then to speak of the redeem- Thou the destroyer of the demon Madhu! ing effect of their life on their own kith If Thou art gracious to me, grant unto me and kin, including their ancestors! 44. communion with Thy devotees as also firm Salutations to Thee. O Lord of the universe! and constant devotion to Thee. 49. May Thou Salutations to Thee, the generator and be pleased to grant also that even a person augmentator of devotion in aspirants! Salu- without devotion, if he recites and studies tation to Thee the embodiment of mercy this hymn regularly, comes to develop love and the Existence without end! To Thee, and knowledge of Thee! And what is more Ramachandra, my salutations! 45. O Lord! may he have the blessing of remembering Whatever meritorious deeds I have per- Thee at the time of death!" 50. Rama, the formed for the attainment of higher realms scion of Raghu's line, granted these prayers in the hereafter, may all those be the target of his. Then Rama of Bhrigu's clan, adored for Thy arrow. With salutations, I dedi- Sri Rama, circumambulated him and, permitted by him, departed to Mount Mahendra.

### Return to Ayodhya (51-57)

51. With his heart overflowing with joy (46-48). Sri Rama, the embodiment of King Dasaratha embraced Rama again mercy, now graciously said to Rama of and again, as if he had got him back from Bhrigu's line: "I am much pleased with the jaws of death, and his surging delight you, O holy one. Whatever you desire, welled up from his eyes as tears. (52-53). I shall grant without any hesitation." Then Then with a mind elated and peaceful, in a highly elated mood, that scion of King Dasaratha resumed his journey to Bhrigu's line said to Sri Rama: "O Rama! his city of Ayodhya, Reaching Ayodhya,

57

कँकेयीभ्राता भरतमातुलः । भरतं नेतुमागच्छत्खराज्यं प्रीतिसंयुतः ॥ भरतं राजा स्नेहसमन्यतः। शत्रुष्टनं चापि संपूज्य युधाजितमरिन्दमः॥ कौसल्या शुशुभे देवी रामेण सह सीतया। देवमातेव पौलोम्या शच्या शक्रेण शोभना ॥56 साकेते लोकनाथप्रथितगुणगणो लोकसङ्गीतकीर्तिः

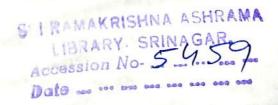
श्रीरामः सीतयास्तेऽखिलजननिकरानन्दसन्दोहमूर्तिः । नित्यश्रीनिर्विकारो निरवधिविभवो नित्यमायानिरासो मायाकार्यानुसारी मनुज इव सदा भाति देवोऽखिलेशः॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे सप्तमः सर्गः ॥ ७ ॥

lived happily with their wives in their res- consort Indrani. pective palaces. Rejoicing with his parents, Rama spent his days with Sita at Ayodhya 57. Rama is the most distinguished among just as Aditi, the mother of the Devas, does of the life of Ignorance.

Rama, Lakshmana, Bharata and Satrughna in the company of her son Indra and his

in heavenly bliss like Mahavishnu with the Divinities on account of his numerous Sri Devi in Vaikuntha. 54. At that time excellences. His fame is sung about in one day, the brother of Kaikeyi and uncle of all the spheres. He is, as it were, an em-Bharata named Yudhajit, came to Ayodhya bodiment of the totality of joy in the whole in order to take Bharata on a visit to his universe. His glory is eternal and his kingdom. 55. The loving and heroic King being undecaying. Devoid of the ignorance-Dasaratha received Yudhajit with all generating film of Maya, He is the changehonours, and permitted Bharata along with less One and the Lord of all. Yet, Sri Satrughna to go with him. 56. Kausalya Rama resided in Ayodhya with Sita, as if in the company of Rama and Sita shone he were a human being following the ways



### अध्यात्मरामायणम्

### अयोध्या काण्डः

### प्रथमः सर्गः

एकदा सुखमासीनं रामं स्वान्तःपुराजिरे। सर्वाभरणसंपन्नं रत्नसिंहासने स्थितम्॥ 1 नीलोत्पलदलश्यामं कौस्तुभाम्रक्तकन्धरम्। सीतया रत्नदण्डेन चामरेणाथ वीजितम्॥ 2 विनोदयन्तं ताम्बूलचर्वणादिभिरादरात्। नारदोऽनतरद्द्रष्टुमम्बराधत्र राघवः॥ 3 गुद्धस्फिटिकसङ्काशः शरच्चन्द्र इवामलः। अतर्कितम्रपायातो नारदो दिन्यदर्शनः॥ 4 तं दृष्ट्वा सहसोत्थाय रामः प्रीत्या कृताञ्जिलः। ननाम शिरसा भूमो सीतया सह भिन्तमान्॥ 5 उवाच नारदं रामः प्रीत्या परमया युतः। संसारिणां मुनिश्रेष्ठ दुर्लभं तव दर्शनम्। अस्ताकं विषयासक्तचेतसां नितरां मुने॥ 6 अवाप्तं मे पूर्वजनमकृतपुण्यमहोदयः। संसारिणापि हि मुने लभ्यते सत्समागमः॥ 7

# AYODHYA KANDAM

## Chapter 1

### CONVERSATION BETWEEN RAMA AND NARADA

### Hymn of Narada (1-31)

(1-3). One day Narada, the divine sage, descended from the skies to the presence of Rama, who was decorated with varieties of ornaments, who was seated on a gemstudded throne, who had the complexion resembling the colour of a blue lily. who was wearing on his neck the jewel called Kaustubha, who was being fanned with ornamental Chouries, and who was sitting at leisure chewing betels in the inner apartment of his palace. 4. Shining like a white

crystal and pure like the autumnal moon the divine-looking Narada presented himself all of a sudden before Rama. 5. Seeing him, Rama got up from his seat immediately. With palms joined in salutation and moved by great devotion, he along with Sita prostrated himself before the sage. 6. Highly gratified, Rama said to the sage: "O great sage! For one caught in the cycle of transmigratory life (Samsara), it is indeed a rare blessing to get your company. Much more is it so, O sage, for us who are immersed in worldliness. 7. O holy one! The blessing

संसार्यहमिति प्रोक्तं सत्यमेतत्त्वया विभो। त्वत्सिकर्षाज्जायन्ते तस्यां ब्रह्मादयः प्रजाः। स्तेऽजस्रं शुक्लकृष्णलोहिताः सर्वदा प्रजाः। लोकत्रयमहागेहे गृहस्थस्त्वसुदाहृतः॥ क्रबेरस्त्वं लोके स्त्रीवाचकं यावत्तत्सर्वं जानकी शुभा । पुनामवाचकं यावत्तत्सर्वं त्वं हि राघव ॥

अतस्त्वदर्शनादेव कृतार्थोऽसि मुनीश्वर । किं कार्य ते मया कार्य ब्रहि तत्करवाणि भोः॥ 8 अथ तं नारदोऽप्याह राघवं भक्तवत्सलम् । किं मोहयसि मां राम वाक्येलोकानुसारिभिः॥ 9 जगतामादिभूंता या सा माया गृहिणी तव ॥ 10 त्वदाश्रया सदा भाति माया या त्रिगुणात्मिका॥ 11 12 त्वं विष्णुर्जीनकी लक्ष्मीः शिवस्त्वं जानकी शिवा । ब्रह्मा त्वं जानकी वाणी सूर्यस्त्वं जानकी प्रभा ॥13 भवान् शशाङ्कः सीता तु रोहिणी शुभलश्रणा । शक्रस्त्वमेव पौलीमी सीता खाहानली भवान् ॥14 यमस्त्वं कालक्षपञ्च सीता संयमिनी प्रभो। निऋितस्त्वं जगनाथ तामसी जानकी शुभा ॥15 राम त्वमेव वरुणो भार्मत्री जानको शुभा । वायुस्त्वं राम सीता तु सदागुतिरितीरिता ॥ 16 राम सीता सर्वसंपत्प्रकीर्तिता। रुद्राणी जानको प्रोक्ता रुद्रस्त्वं लोकनाशकृत् ॥17 18 तसाल्लोकत्रये देव युवाभ्यां नास्ति किञ्चन ॥ 19

that I have now got must be the result of of beings-those that are Sattvika (Sukla it is. And I shall try to accomplish it."

O'All-pervading One! Thy statement that (Kala);

some very meritorious deeds I have done or white), Rajasa (Lohita or red) and Tamasa in the past; for, such meritorious deeds (Krishna or black). In this huge housealone can help a worldly person to have the hold of these three worlds, Thou art truly contact of a holy man. 8. Therefore I the master-householder. (13-19). Thou art have derived very great satisfaction by Vishnu; and Sita, Lakshmi Devi. Thou art seeing you, O great sage! Is there anything Siva; and Sita, Parvati. Thou art Brahma: that I can do for you? If so, tell me, what and Sita, Saraswati. Thou art the Sundeity; and Sita, Prabha (luminosity). Thou 9. Thereupon Narada said to Rama, the art the moon-deity; and Sita, auspicious lover of all devotees: "O Rama! Why art Rohini. Thou art Indra; and Sita, Indrani. Thou trying to misguide me by such words, Thou art the Fire-Deity, and Sita, Svaha. as if Thou wert just a worldly man? 10. Thou art Yama, the all-destroying Time and Sita, his consort, Sam-Thou art one involved in Samsara is true, yamini. Thou, O Lord of the worlds, art indeed, in a way. For, is not Maya. the Nirriti; and Sita, his consort Tamasi. First Cause of the whole universe, Thy Thou art Varuna; and Sita, his consort Consort? 11. It is by Thy mere presence Bhargavi. Thou art Vayu the wind-deity; that she generates Brahma and the other and Sita, Sadagati. Thou art Kubera, offspring of hers. It is with Thee as her O Rama; and Sita, prosperity. Thou art support that Maya, constituted of the three Rudra the destroyer: and Sita, Rudrani. Gunas, subsists. 12. It is by Thy support To put it briefly, whatever female form is that she constantly gives birth to three types there in this universe, that the auspicious

त्वदाभासोदिताज्ञानमञ्याकृतमितीर्यते अहङ्कारश्च बुद्धिश्च पश्चप्राणेन्द्रियाणि च। स एव जीवसंज्ञश्च लोके भाति जगन्मयः। अवाच्यानाद्यविद्यीव कारणोपाधिरुच्यते ॥ संस्रतियां प्रवर्तते। जाग्रत्खप्नसुषुप्त्याख्या रज्जाबिहिमवात्मानं जीवं ज्ञात्वा भयं भवेतु । परात्माहिमति ज्ञात्वा भयदुःखैर्विग्रुच्यते ॥

Sita is. And whatever male form there is, ciousness reflects. 23. Pure Consciousness that Thou art, O scion of the Raghu's line! has three adjuncts—gross, subtle and causal. Therefore in these three worlds, there is When identified with these, Pure Consciousnone but you two. 20. What is called the ness is called Jiva, Cosmic or individual. and from that, the cosmic subtle body waking (Jagrat) dream (Svapna) and sleep (Linga). 21. It is the complex constituted (Sushupti). 25. The whole universe has ness in the above-mentioned complex called when Linga) that is called the Jiva. It is the same snake. complex pādhi),

तसान्महांस्ततः सूत्रं लिङ्गं सर्वात्मकं ततः ॥ 20 लिङगमित्युच्यते प्राज्ञैर्जन्ममृत्युसुखादिमत् ॥ 21 स्थूलं सक्ष्मं कारणाख्यमुपाधित्रितयं चितेः। एतैर्विशिष्टो जीवः स्याद्वियुक्तः परमेश्वरः॥ 23 तस्या विलक्षणः साक्षी चिन्मात्रस्त्वं रघूत्तम ॥ 24 त्वत्त एव जगज्जातं त्विय सर्वं प्रतिष्ठितम् । त्वय्येव लीयते कृत्स्नं तसात्त्वं सर्वकारणम् ॥ 25 चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्धयः। त्वया यस्मात्त्रकाश्यन्ते सर्वस्थात्मा ततो भवान्॥27 अज्ञानान्न्यस्यते सर्वं त्विय रज्जो भुजङ्गवत् । त्वज्ज्ञानाल्लीयते सर्वं तस्माज्ज्ञानं सदाभ्यसेत् 28

Undifferentiated (avyākrita) is verily the Devoid of them He is the Supreme Lord. category of Ignorance arising from Thy 24. O the noblest of Raghu's line! Thou reflection. (āhhāsoditam). Out of it has art the Pure Consciousness, the Witnesscome Mahat-tattva (the great element); from what is the opposite of the transmigratory that the Sutratman (the cosmic I-sense); life characterised by these three states of of I-sense, Buddhi (intellect), the five vital originated from Thee; it remains established energies (Prana) and the five Indrivas in Thee; and it dissolves in Thee. There-(senses) that undergo birth, death, joy and fore Thou art verily the cause of all manisorrow. It is what learned men call the Linga festations. 26. By misunderstanding the -sarira (subtle body of the individual). 22 Pure Consciousness (Atma) to be an indi-Verily, it is He (the reflection of conscious- vidual Self (Jiva), fear arises, just as a rope is mistaken So knowing the 'I' (the Self formation in the cosmic sense in its true nature) to be the Supreme Self, that manifests as Hiranyagarbha, having one is rid of all fear and misery. 27. Thou the universe as his body (Jagannaya), while art the self of all, because Thou who art in the individual sense it is the Jiva with the light of Pure Consciousness illuminest the individual physical body. The inde- the Buddhi associated with all bodies. 28. scribable and beginningless Avidya (Maya) Just as out of ignorance one superimposes is what is called the causal Adjunct (Kāraņo- a snake on a rope, so are all entities superthe medium in which Pure Cons- imposed upon Thee. When Thou, the sub-

अहं त्वद्भक्तभक्तानां तद्भक्तानां च किङ्करः। त्वकाभिकमलोत्पको ब्रह्मा मे जनकः प्रभो। इत्युक्त्वा बहुशो नत्वा स्वानन्दाश्र परिष्लुतः। वधार्थाय जातोऽसि रावणस्य रघसत्तम । यदि राज्याभिसंसक्तो रावणं न हनिष्यसि । तत्सत्यं करु राजेन्द्र सत्यसंधस्त्वमेव हि। शृण् नारद मे किश्चिद्विद्यतेऽविदितं क्वचित्। कालानुरोधेन तत्तत्त्रारब्धसंक्षयात्। रावणस्य विनाशार्थं श्वो गन्ता दण्डकाननम् । सीतामिषेण तं दुष्टं सकुलं नाशयाम्यहम् ।

stratum, art perceived, all these superimpositions dissolve in Thee. Therefore one should always practise this discipline of knowledge. 29. In those who are endowed with true devotion to Thee this knowledge as an experience dawns by stages. Therefore it is only those who have devotion to Thee that attain to liberation (Mukti). 30. I am the servant of Thy devotees and of those who are devoted to Thy devotees. Therefore, deign to bless me, O lord! and let not Thy Maya delude me. 31. I am, O Lord! the offspring of Brahmā who was generated from Thy navel-lotus, and hence Thy grandchild. Therefore, O Rama! Deign to save me who am Thy devotee."

# Narada's Departure (32-41)

(32-35). Saying so, Narada prostrated himself several times before Rama and with tears of joy flowing from his eyes, continued, "O Rama! I have been sent Thou, O the noblest here by Brahmā. A-4

त्वत्यादभक्तियुक्तानां विज्ञानं भवति ऋमात् । तसान्तद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि ॥29 अतो मामनुग्ह्णीष्व मोहयस्व न मां प्रभो ॥ 30 अतस्तवाहं पौत्रोऽसि भक्तं मां पाहि राघव ॥३1 उवाच वचनं राम ब्रह्मणा नोदितोऽस्म्यहम् ॥ 32 इदानीं राज्यरक्षार्थं पिता त्वामिषेक्ष्यति ॥ 33 प्रतिज्ञा ते कृता राम भूभारहरणाय वै॥ 34 श्रृत्वैतद्गदितं रामो नारदं प्राह सस्मितम् ॥ प्रतिज्ञातं च यत्पूर्वं करिष्ये तक संशयः ॥ 36 हरिष्ये सर्वभूभारं ऋमेणासुरमण्डलम् ॥ 37 चतुर्दश समास्तत्र श्रुषित्वा श्रुनिवेषध्रक ॥ 38 एवं रामे प्रतिज्ञाते नारदः प्रमुमोद ह ॥ 39

> one of Rahgu's clan, hast been born in this world for the destruction of Ravana. Now Thy father is going to install Thee as the ruler for the protection of the country. If Thou dost get busy with the affairs of State, the destruction of Ravana may not take place. But Thou hast taken the vow of relieving the world of its burdens. May Thou be pleased to fulfil that vow; for Thou art devoted to truth." Hearing these words, Rama said to Narada with a smile: (36-39), "O Narada! Listen There is nothing that is not within my knowledge. What I had promised to do earlier, shall certainly be fulfilled. There need be no doubt about it. I shall be destroying the whole tribe of these Rakshasas and thus be relieving the earth of its burden. Only gradually, according as their Prarabdha (operating Karma), which takes effect only with the passage of time, would I be doing For the destruction of Ravana, I shall be starting for the forest of Dandakaranya tomorrow itself. I shall be staying

प्रदक्षिणत्रयं कृत्वा दण्डवत्प्रणिपत्य तम्। अनुज्ञातश्च रामेण ययौ देवगति मुनिः॥ 40 व्या विकास संवादं पठित शृणोति संसारेद्वा यो नित्यं मुनिवररामयोः सामक्त्या। विकास संवादं पठित शृणोति संसारेद्वा यो नित्यं मुनिवररामयोः सामक्त्या। 41 विकास क्रिकेट संप्राप्नोत्यमरसुदुर्लभं विमोक्षं केवल्यं विरितपुरःसरं क्रमेण ॥ 41 विकास क्रिकेट विकास स्वादे विक

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there for fourteen years in the garb of a Muni (sage). Making the semblance of Sita the occasion, I shall destroy that evil fellow of a Ravana with all his kith and kin."

40. Thereupon the sage Narada, after circumambulating Rama three times and making a full prostration to him, departed

with his permission, towards his divine abode. 41. Whoever studies or hears or remembers this conversation between Rama and sage Narada with constant devotion every day, shall be blessed with renunciation followed by liberation, which is rarely obtained even by celestials.

# द्वितीयः सर्गः

अथ राजा दशरथः कदाचिद्रहिस स्थितः। विसष्टं स्वकुलाचार्यमाहृयेदमभाषत ॥ भगवन् राममिखलाः प्रशंसन्ति ग्रहुर्मुहुः। पौराश्च निगमा वृद्धा मन्त्रिणश्च विशेषतः॥ २ ततः सर्वगुणोपेतं रामं राजीवलोचनम्। ज्येष्टं राज्येऽभिषेक्ष्यामि वृद्धोऽहं ग्रुनिष्ठुन्नच ॥ ३ भरतो मातुलं 'द्रष्टुं गतः शत्रु घ्नसंयुतः। अभिषेक्ष्ये श्व एवाशु भवांस्त्वचानुमोदताम्॥ ४ सम्भाराः सम्भियन्तां च गच्छ' मन्त्रय राघवम्। उच्छीयन्तां पताकाश्च नानावर्णाः समन्ततः॥ 5

# Chapter 2

# PROPOSAL OF INSTALLING RAMA AS YUVARAJA

# Dasaratha's Decision to install Rama (1-16)

Strong British Co.

(1-2) One of those days, King Dasaratha called his preceptor Vasishtha to his side privately and said to him, "O great sage! Rama is receiving the repeated and unanimous praise of the citizens, learned men, the elders and above all the ministers. 3. Therefore, O sage, I desire to install Rama, the lotus-eyed, who is endowed with all the great qualities and

who is the eldest of my sons, as my successor. I am after all getting aged. 4. Bharata and Satrughna have gone to their uncle's home. It is necessary that we should do this installation quickly tomorrow itself. Please give your permission for this with your full heart. 5. And get together all the necessary ingredients for installation ceremony. Give information to Rama about this. Let banners and flags of various colours be

तोरणानि विचित्राणि स्वर्णमुक्तामयानि वै। आज्ञापयति यद्यक्तां म्रनिस्तत्तत्समानय । तथेति हर्पात्स मुनि किं करोमीत्यभाषत। ञ्वः प्रभाते मध्यकक्षे कन्यकाः स्वर्णभूषिताः। चतदन्तः ऐरावतकलोद्धवः । समायात स्थाप्यन्तां नववैयात्रचर्माणि त्रीणि चानय । दिव्यमाल्यानि वस्त्राणि दिव्यान्याभरणानि चं। नर्तक्यो वारमुख्याश्च गायका वेणकास्तथा। हस्त्यश्वरथपादाता बहिस्तिष्ठन्त सायधाः । प्रवर्ततां पूजा नानाबलिभिरावृता। तेष इत्यादिश्य ग्रुनिः श्रीमान् सुमन्त्रं नुपमन्त्रिणम् । भगवान्वसिष्ठो म्रनिसत्तमः । रथमारुद्य

hoisted on all sides. (6-7). Let canopies and other decorations inlaid with gold and pearls be put up." Then calling his chief minister Sumantra, he said to him, "Whatever the sage Vasishtha asks you to collect, gather them; for tomorrow I am going to install Rama as my successor."

8. In obedience to the King's command, Sumantra in great joy enquired of the sage Vasishtha what he should do in this connection. Thereupon Vasishtha, the greatest among men of knowledge, replied to 9. "Tomorrow him: early morning, station at the main gate sixteen virgins adorned with ornaments of gold and an elephant also with decorations of gold 10. A four-tusked studded with gems. elephant of the breed of Airavata has to be got for this, besides numerous golden pots filled with the waters of holy rivers. 11. You must collect three fresh tiger skins. A ceremoniai white umbrella with pearl pendants and a handle studded

आह्य मन्त्रणं राजा सुमन्त्रं मन्त्रिसत्तमम् ॥ ६
यौवराज्येऽभिषेक्ष्यामि श्वोभूते रघुनन्दनम् ॥ ७
तस्त्रुवाच महातेजा वसिष्ठो ज्ञानिनां वरः ॥ ॥ ८
तिष्ठन्तु षोखश गजाः स्वर्णरत्नादि भूषिताः ॥ ७
नानातीर्थोदकः पूर्णाः स्वर्णकुम्भाः सहस्रशः ॥ 10
श्वेतच्छत्रं रत्नदण्डं सुक्तामणिविराजितम् ॥ 11
सुनयः सत्कृतास्तत्र तिष्ठन्तु कुशपाणयः ॥ 12
नानावादित्रकुशला वादयन्तु नृपाङ्गणे ॥ 13
नगरे यानि तिष्ठन्ति देवतायतनानि च ॥ 14
राजानः शीष्ट्रमायान्तु नानोपायनपाणयः ॥ 15
स्वयं जगाम भवनं राघवस्यातिशोभनम् ॥ 16
त्रीणि कक्षाण्यतिक्रम्य रथात्क्षितिमवातरत् ॥ 17

with gems is also required. 12. There should be kept ready fragrant garlands, costly garments and exquisite jewellery. Let holy men, well-honoured and holding Kusa grass in hand, be stationed at the proper place. 13. In the palace there must be assembled artistes of several kind, dancing girls, cians, flutists, and experts in the use of various kinds of musical instruments. (14-16). Outside the palace regiments of elephants, horses and foot soldiers should stand attention with their arms. The Deities of all the temples in the city should be worshipped with ample offerings. Let vassal kings assemble with various articles of presentation." Having given these directions to the king's chief minister, Vasishtha himself went to the resplendent palace of Rama.

### Vasishtha's Hymn (17-36)

17. Then proceeding to Rama's palace in a chariot, the great sage Vasishtha crossed three gates, and then got down from the

अन्तः प्रविश्य भवनं खाचार्यंत्वादवारितः। प्रत्युदगम्य नमस्कृत्य दण्डवद् भक्तिसंयुतः। रत्नासने समावेश्य पादौ प्रश्लात्त्य भक्तितः। धन्योऽस्मीत्यत्रवीद्रामस्तव पादाम्बुधारणात् । त्वत्पादसलिलं घृत्वा धन्योऽभूद्गिरिजापतिः। इदानीं भाषसे यन्त्रं लोकानामुपदेशकृत्। देवकार्यार्थसिद्धयर्थ मक्तिसिद्धये । भक्तानां तथापि देवकार्यार्थं गुद्धं नोद्घाटयाम्यहम्। तथैवानुविधास्येऽहं देशिष्यस्त्वं गुरुरप्यहम्। अन्तर्यामी जगद्यात्रावाहकस्त्वमगोचरः। मनुष्य इव लोकेऽसिन् भासि त्वं योगमायया। इक्ष्वाकृणां कुले रामः परमात्मा जनिष्यते। ततोऽहमाशया राम तव सम्बन्धकाङक्षया ।

chariot. (18-21). Being the family preceptor, he was allowed to enter the palace unobstruc-Seeing the preceptor coming, Rama immediately went to receive him with palms joined in salutation, and made a full prostration before him. Sita now brought water in a golden vessel, and seating Vasishtha on a bejewelled pedestal, washed his feet ceremonially. Then Rama, along with Sita, sprinkled that water on their heads, saying, "We are indeed blessed to bear your footwashings on our head." To Rama who spoke thus the sage said smiling: 22. "Bearing the Ganga, which is the water flowing from Thy feet, on his head, Parameswara became great. That same sacred water destroyed all the demerits of my father, Brahma. 23. What Thou hast said now about the washings of my feet purifying Thee, is only for the instruction of the world at large. For Thou, verily, art the Supreme Being and the Lord of all, incarnat-

गुरुमागतमाज्ञाय रामस्तूर्णः कृताञ्जलिः ॥ 18 खर्णपात्रेण पानीयमानिनायाशु जानकी ॥ 19 तदपः शिरसा धृत्वा सीतया सह राघवः ॥ 20 श्रीरामेणेवसुक्तस्तुं प्रहसन्सुनिरत्रवीत् ॥ 21 ब्रह्मापि मत्पिता ते हि पादतीर्थहताशुभः ॥ 22 जानामि त्वा परात्मानं लक्ष्म्या संजातमीश्वरम् 23 रावणस्य वधार्थाय जातं जानामि राघव ॥ 24 तथा त्वं मायया सर्वे करोषि रघनन्दन ॥ 25 गुरुर्गरूणां त्वं देव पितृणां त्वं पितामहः ॥ 26 शुद्धसत्त्वमयं देहं घृत्वा खाधीनसम्भवम् ॥ 27 पौरोहित्यमहं जाने विगद्यं दृष्यजीवनम् ॥ 28 इति ज्ञातं मया पूर्वं ब्रह्मणा कथितं पुरा ॥ 29 अकार्षं गर्हितमपि तवाचार्यत्वसिद्धये ॥ 30

ed on earth along with Thy consort Lakshmi. 24. I know, O Rama, that Thou art born on earth for the achievement of certain purposes of the Devas, namely, the destruction of Ravana and for generating devotion in the minds of Thy votaries. (25-26). Though the facts are such, secrecy has to be maintained about the purpose of the Devas, so I am not revealing anything more prematurely. As Thou wishest to do things in Thy own mysterious way, let it happen in the fullness of time. I shall therefore continue to assume the pose of the preceptor, and But, O Lord, Thou that of a disciple. Thou art in truth the Teacher of all teachers. and the Progenitor of all fathers. (27-30). Though imperceptible to the senses, Thou art the inner pervader of all, and the One who regulates and sustains the progress of the world of Becoming. Thou who art born only out of Thy own accord, hast assumed a body of pure Sattva and hast

ततो मनोरथो मेड्य फलितो रघुनन्दन । त्वदधीना महामाया सर्वलोकैकमोहिनी ॥ मोहयेन्नैव कुरु रघुद्वह । तथा प्रस**म**त्सर्वमप्यक्तं न त्वामामन्त्रयितुं राज्ये प्रवोऽभिषेक्ष्यति राघव । अद्य त्वं सीतया सार्धमुपवासं यथोविधि ॥ रथमारुध सौमित्रे यौवराज्ये मे श्वोऽभिषेको भविष्यति । निमित्तमात्रमेवाहं कर्ता भोक्ता त्वमेव हि ॥ मम त्वं बहिः प्राणो नात्र कार्या विचारणा। ततो वसिष्ठेन यथा भाषितं तत्त्रथाकरोत ॥ वसिष्ठोऽपि नुपं गत्वा कृतं सर्वं न्यवेदयत् । वसिष्ठस्य पुरो राह्या स्कूतं रामाभिषेचनम् ॥ यदा तदेव नगरे अत्वा कश्चित्युमान् जगौ। कौसल्यायै राममात्रे सुमित्रायै तथैव च ॥

appeared as man in the world by virtue of Thy Yoga-maya. I know that the profession of priesthood is disreputable. But having known earlier from the words of Brahma that the Supreme Being will be born as Rama in the line of the Ikshvakus, I have, O Rama, accepted even this ignoble profession of priesthood in order that I may be related to Thee as Thy preceptor. (31-32). O Thou, the delight of Raghu's clan! My desire has now been fulfilled. I have now become Thy preceptor (Guru), and if Thou art inclined to pay back the debt that a disciple owes to the Guru, grant that Mahamaya, Thy Power, which is under Thy control and which deludes the whole world, may not delude me in that way. 33. In this particular context I have revealed in Thy presence what I should not do anywhere else. Now coming to my present visit, I have come, sent by King Dasaratha. (34-36). O descendant of Raghus! Tomorrow you are going to be installed as the Yuvaraja, (the heir-apparent). I have come to inform you of this. You and Sita are required to fast and observe rules of purity and self-control and spend the

31 गुरुनिष्कृतिकामस्त्वं यदि देखे तदेव मे ॥ 32 वाच्यं कुत्रचिन्मया। राज्ञा दशरथेनाहं प्रेपितोऽस्मि रघ्द्रह ॥ 33 34 कुत्वा शुचिर्भे मिशायी भव राम जितेन्द्रियः। गच्छामि राजसामिध्यं त्वं तु प्रातर्गमिष्यसि ॥ 35 ययौ राजगुरुर्द्र तम् । रामोऽपि लक्ष्मणं इष्टवा प्रहसन्निदमन्नवीत् ॥ 36

> night sleeping on the floor. I am now returning to the King. You are to come there tomorrow morning." After having communicated this, the royal preceptor Vasishtha got into his chariot and drove away in great haste. And Rama, now seeing Lakshmana near by, said as follows, smiling: (37-38). Rama said: "O son of Sumitra! Did you hear that I am going to be news the Yuva-raja tomorrow? installed as the In this matter I shall be only just like a proxy. You will be the real ruler and the enjoyer. For, you are verily my Prana externally manifested. It is undoubtedly so." Saying so, he proceeded to fulfil all the vows that Vasishtha had instructed him to observe.

### Fears of Kausalya (39-43)

(39-40). Vasishtha on reaching Dasaratha, appraised him of all that had happened. Simultaneously with the King's announcement to Vasishtha about his intention to install Rama, the news was carried to Rama's mother Kausalya and to Sumitra, by some citizens who happened to hear

हर्षसम्पूर्णे पर्यचरहे वीं रामाभिषेकविघ्नार्थं ब्रह्मवाक्यतः । यतख ततो विघ्ने समुत्पन्ने पुनरेहि दिवं शुभे। तथेत्युक्त्वा तथा राक्षे प्रविवेशाथ मन्थराम् ॥४६ सापि कुन्जा त्रिवका तु प्रासादाग्रमथारुहत्। नगरं परितो दृष्ट्वा सर्वतः समलंकृतम्।। नानातोरणसम्बाधं धात्रीं पत्रच्छ मातः किं नगरं समलंकृतम्। श्वो भविष्यति तेनाद्य सर्वतोऽलंकृतं पुरम्।

about it. (41-43). Both Kausalya and Sumitra were overjoyed to hear this good news and made presentation of a pearl necklace to the man who communicated the news to them. In a spirit of thanksgiving Kausalya, the loving mother, adored Lakshmi Devi with great joy. Yet an apprehension gripped her mind. She anxiously thought: "It is certain that King Dasaratha, who is devoted to truth, will stick to the word that he has given. But he is uxorious by nature and is under the control of Kaikeyi. I am therefore afraid about what he will do in the end." With such apprehensions in mind, she adored Durga for the removal of all obstacles.

## Manthara Poisoning the Ears of Kaikeyi (44-84)

(44-46). In the meantime the Devas prompted Devi Saraswati, telling her "O Goddess of Speech! You must take the trouble of going to the earth, to the

ददतुर्हारम्रचमम् । तस्मै ततः त्रीतमना कौसल्या प्रत्रवत्सला ॥ 41 रामसार्थप्रसिद्धये । सत्यवादी दशरथः करोत्येव प्रतिश्र तम् ॥ कैकेयोवशगः किन्तु काम्कः किं करिष्यति । इति व्याकुलचित्ता सा दुर्गा देवीमपूजयत् ॥ 43 एतसिमन्तरे देवा देवीं वाणीमचोदयन्।। गच्छ देवि भूवो लोकमयोध्यायां प्रयत्नतः ॥४४ मन्यरां प्रविशस्वादौ कैंकेयीं च ततः परम् ॥ 45 पताकाभिरखंकुतम् । सर्वोत्सवसमायुक्तं विस्तिता पुनरागमत्॥ दानोत्सवसमायुक्ता कौसल्या चातिहर्षिता ॥ 49 ददाति विप्रमुख्येभ्यो वस्त्राणि विविधानि च । तामुवाच तदा धात्री रामचन्द्राभिषेचनम् ॥ 50 तत्श्र त्वा त्वरितं गत्वा कैकेयीं वाक्यमत्रवीत् ॥51

> kingdom of Ayodhya. It is Brahma's command that you should strive to obstruct the installation of Rama. You have to possess Manthara first and then Kaikeyi and achieve this through them. After you have obstructed the coronation through them, you can return to your heavenly abode." Vani, the Goddess of Speech, did accordingly, and first entered into Manthara's heart and vocal organ.

> (47-48). Now Manthara, who was a hunch-backed woman with three bents in the body, got on the terrace of a building in the morning, and was surprised to see the whole city decorated with flags and festoons and a holiday atmosphere prevailing everywhere. Astonished, she looked over the city, and then came down from the terrace. (49-51). She then asked her foster-mother what it was all about. She enquired: "Mother, why is the city well decorated? I find Kausalya very joyous and enthusiastic. and she has been giving gifts of valuable cloth to many holy men. Why all this?"

पर्यक्कर्या विशालाक्षीमेकान्ते पर्यवस्थिताम् । कि शेषे दुर्भगे मृदे महद्भयग्रपस्थितम् ॥ 🗟 🕏 जानी पेऽतिसौन्दर्यमानिनी मत्तगामिनी ॥

भरतो हरायवस्थाप्रे किङ्करी वा भविष्यति । विवास्यते वा नगरात्प्राणैर्वा हायतेऽचिरात्हा 🛍

रामसानुप्रहाद्राज्ञः श्वोऽभिषेको भविष्यति । तत्श्रत्वा सहसोत्याय कैकेयो प्रियवादिनी ॥ 54 तस्यै दिव्यं ददौ स्वर्णन् पुरं रत्नभूषितम्। हर्षस्थाने किमिति मे कथ्यते भयमागतम्।। 35 भरताद्धिको रामः प्रियकुन्मे प्रियंवदः। कौसल्यां मां समं पश्यन् सदा शुश्रुपते हि माम्ड रामाद्भयं किमापन्नं तन मृढे वदस्व में। तत्रश्रुत्वा विषसादाश्र कुर्जाकारणवैरिणी । 757 श्रुण महत्त्वनं देवि यथार्थं ते महद्भयम् । त्वां तोषयन् सद्याराजा प्रियवाषयानि भाषते ॥ 58 कामुकोऽतथ्यवादी च त्वां वाचा परितोषयन्। कार्यं करोति तस्या व राममातुः सुपुष्कतम् ॥ 59 मनस्येतिषधायैव प्रेषयामास ते सुतम्। भरतं मातुलकुले प्रेषयामास सानुजम् ॥ 🙃 🚳 सुमित्रायाः समीचीनं भविष्यति न संशयः। लक्ष्मणो राममन्वेति राज्यं सोऽनुभविष्यति ।।। ६१

To these queries of hers, the foster-mother replied: "The installation of Rama as Yuva-raja is fixed for tomorrow. The city is decorated to celebrate that occasion." Hearing this, Manthara, the hunch-back, went to Kaikeyi and said to her as follows: (52-57). Addressing handsome Kaikeyi who was resting alone on a cot in a room, Manthara said: "You unfortunate and foolish woman! Why are you thus lying idle in this way when great danger is near at hand for you? You are going about proud of your beauty, but you are absolutely out of touch with the state of affairs round about you. By the King's gracious order, Rama's installation as the Yuvaraja will be taking place tomorrow." Hearing this news, Kaikeyi of sweet speech got up from the cot suddenly and gave to that hunchback a golden waist-girdle as present, remarking, "How is it that you are saying that danger awaits me on an occasion like this, which is one of great joy for me? I hold Rama in greater esteem than my

Bharata. He does and speaks what is dear to me. Looking upon me and Kausalya alike, he serves me in all respects. Foolish girl! What danger do you expect from Rama?" That hunch-backed woman, who had become antagonistic to Rama because of the prompting by Saraswati, was very sorry to hear these words of Kaikevi. (58-59). She said to Kaikeyi: "O good lady! Hear my words. Truly there is great danger threatening you. King Dasaratha is supposed to be doing what is pleasing to you. But beware! He is only a sensual lover given to untruth. He is always pleasing you by words, but in action he is only doing what is wholly beneficial to Rama's mother, Kausalya. 60. It is with this in mind that he has sent away your son Bharata from here under the pretext of sending him to his uncle's house along with his brother. 61. Good will happen to Sumitra even if Rama's installation takes place. For, her son Lakshmana is devoted to Rama, and therefore he will enjoy royal favours when

त्वं तु दासीव कौसल्यां नित्यं परिचरिष्यसि । भरतस्याभिषेचने । शीघ्रं अत: यतस्वाद्य ततो रूढोऽभये पुत्रस्तव राज्ञि भविष्यति । पुरा देवासुरे युद्धे राजा दशरथः स्वयम्। जगाम सेनया सार्ध त्वया सह शुभानने। तदाक्षकीलो न्यपतच्छिकस्तस्य न वेद सः। **स्थितवत्यसितापा**क्रि वतिप्राणपरीप्सया । आश्चर्यं परमं लेभे त्वामालिङ्ग्य मुदान्वितः। वरद्वयं वणीष्व त्वमेवं राजावदत्स्वयम् । ं त्वय्येव तिष्ठतु चिरं न्यासभूतं ममानघ । तथेत्युक्त्वा स्वयं राजा मन्दिरं त्रज सुद्रते ।

Rama comes to power. 62. One of these three alternatives will happen to Bharata if Rama comes to power. He may have to become a servant of Rama, or he may be expelled from the country, or he may be executed very soon. 63. And as for you, you will have to serve Kausalya as her maid-servant all your life. Death is better for you than such humiliation at the hands of a co-wife. 64. Therefore take steps at once to see that Bharata is installed and Rama is banished to the forest for fourteen years. 65. O Queen! Then only can your son Bharata be free from all danger. There is a sure means for accomplishing this—a means for which past circumstances have paved the way. I shall now tell you what it is. (66-69). In days of old, King Dasaratha was requested by Devas to help them in a battle with the Asuras. When Dasaratha went on this mission with his army, he had taken you also with him, O handsome one. While he was fighting with the Asuras bow in hand, the king-pin of his chariot

ततोऽपि मरणं श्रेयो यत्सपत्न्याः पराभवः ॥ 63
रामस्य वनवासार्थं वर्षाणि नव पश्च च ॥ 64
उपायं ते प्रवक्ष्यामि प्रवमेव सुनिश्चितम् ॥ 65
इन्द्रेण याचितो धन्वी सहायार्थं महारथः ॥ 66
युद्धं प्रकुर्वतस्तस्य राश्चसैः सह धन्विनः ॥ 67
त्वं तु हस्तं समावेश्य कीलरन्ध्रेऽतिधैर्यतः ॥ 68
ततो हत्वासुरान्सर्वान् ददर्श त्वामरिन्दमः ॥ 69
वृणीष्व यत्ते मनिस वाञ्छितं वरदोऽस्म्यहम् ॥ 71
यदा मेऽवसरो भूयाचदा देहि वरद्वयम् ॥ 72
त्वसः श्रृतं मया पूर्विमदानीं स्मृतिमागतम् ॥ 73

axle broke! You, handsome then kept the chariot on wheels by putting your hand in the hole of the broken kingpin with great heroism. Because of your anxiety to save your husband's life, you remained with your hand in that position till the end of the battle. It was only when the battle was over and he had destroyed all the Asuras, that King Dasaratha saw what you had done. (70-73). Embracing you with great joy and wonder, he asked you to choose any two boons of your liking. 'I am pleased to grant you boons,' he said of his own accord, 'you ask of me for any two boons of your choice.' You replied: 'O royal husband! If you are pleased to bestow boons on me, let those boons rest with yourself to my credit for the time being. When I am in need of them, you can grant me the two boons.' 'Be it so, dear wife,' in reply, 'let us now said the King go to our camp.' This incident, which vou had once narrated to now flashed in to my iust memory.

अतः शीत्रं प्रविष्टयाद्य क्रोधागारं रूपान्तिता। विग्रुच्य सर्वाभरणं सर्वतो विनिकीर्य च ॥ 74
भूमावेव शयाना त्वं तृष्णीमातिष्ठ भामिनि। यावत्सत्यं प्रतिक्षाय राजाभीष्टं करोति ते ॥ 75
श्रुत्वा त्रिवक्रयोक्तं तत्तदा केकयनन्दिनी। तथ्यमेवाखिलं मेने दुःसङ्गाहितविभ्रमा। 76
तामाह केकेयी दुष्टा कुतस्ते बुद्धिरीदृशी। एवं त्वां बुद्धिसम्पन्नां न जाने वक्रग्रुन्दिरि ॥ 77
भरतो यदि राजा मे भविष्यति सुतः त्रियः। ग्रामान् शतं प्रदास्मामि मम त्वं प्राणवल्लमा ॥78
इत्युक्त्वा कोपभवनं प्रविश्य सहसा रूपा। विग्रुच्य सर्वाभरणं परिकीयं समन्ततः ॥ 79
भूमी शयाना मिलना मिलनाम्बरधारिणी। प्रोवाच शृणु मे कुञ्जे यात्रद्रामो वनं त्रजेत् ॥ 80
श्राणांस्त्यक्ष्येऽथ वा वक्रे शयिष्ये तावदेव हि। निश्चयं कुरु कल्याणि कल्याणं ते भविष्यसि ॥81
इत्युक्त्वा प्रययौ कुञ्जा गृहं सापि तथाकरोत्॥

धौरीऽत्यन्तद्यान्वितोऽपि सगुणाचारान्वितो वाथवा नीतिक्षो पिधिवाददेशिकपरो विद्याविवेकोऽथवा। दुष्टानामतिपापभावितिधियां सङ्गं सदा वेद्भजे-त्रद्बुद्वया परिभावितो व्रजति तत् साभ्यं ऋमेण स्फुटम् ॥

(74-75). In pursuance of this, you now enter into the Chamber of Annoyance (Krodhā-gāram) without delay. Scatter all your jewellery there and lie on the bare floor in order to express your anger. Until the King comes and promises to fulfil your demands, utter not a word."

76. Being thrown into a perverse way of thinking by the evil company of Manthara, the hunch-backed woman with three bents. Kaikeyi got convinced that the advice given to her by that woman was on right And 77. evil-minded Kaikeyi lines. "O said her, you to hunchnext Where did you get beauty! backed this intelligence from? I never knew that you have such a resourceful mind. 78. Dear as you are to my heart, I shall make you a gift of a hundred villages when my beloved son Bharata becomes the ruler." (79-82). With these words she quickly entered

the 'chamber for angry protest' in a mood of violent temper, and scattering all her jewellery round about, stretched herself on the bare floor, with her body smeared with dirt and covered over only with a soiled piece of cloth. And she said to Manthara: "Hear me, O hunch-backed one! Until Rama is exiled to the forest, I shall certainly lie here in this condition. If he is not exiled, I am going to end my life here." "Stick to your resolution, O dear one. That will be for your good." Saying so, the hunch-backed woman went home, and Kaikeyi did exactly as she was advised by her.

83. However much a man be intelligent, kind by nature, virtuous in conduct, just, devoted to his moral instructor and endowed with learning and discrimination—if he always keeps the company of extremely wicked-minded people, he is sure to absorb

# अत सङ्गः परित्याज्यो दुष्टानां सर्वदैव हि । दुःसङ्गी च्यवते खार्थाद्यथेयं वाजकन्यका ॥ ८४ इति श्रीमद्ध्यात्मर(मायणे उमामहेश्वरसवादे अयोध्याकाण्डे द्वितीयः सर्गः ॥ २ ॥

the evil mentality of those associates. 84. Therefore he should always be careful to avoid the association of wicked people.

If he does not do so, he will lose all his goodness and become degenerate like Kaikeyi.

# वृतीयः सर्गः

तती दशरथो राजा रामाभ्युदयकारणात्। आदिश्य मन्त्रिप्रकृतीः सानन्दो गृहमाविशत् 1 तत्राह्य्द्र्या प्रियां राजा किमेतदिति विद्वुरुः। या पुरा मन्दिरं तस्याः प्रविष्टे मिय शोभना ॥ 2 हसन्ती माम्रुपायाति सा कि नैवाद्य दश्यते। इत्यात्मन्येव संचिन्त्य मनसातिविद्यता ॥ 3 पप्रच्छ दासीनिकरं कुतो वः स्वामिनी शुभा। नायाति मां यथापूर्वं मित्रिया प्रियदर्शना ॥ 4 ता ऊचुः कोधभवनं प्रविष्टा नैव विद्यहे। कारणं तत्र देव त्वं गत्वा निश्चेतुमर्हसि ॥ 5 हत्युक्तो भयसन्त्रस्तो राजा तस्याः समीपगः। उपविश्य शनैदे हं स्पृशन्वे पाणिनात्रवीत् ॥ 6 कि शेषे वसुधापृष्टे पर्यङ्कादीन् विहाय च। मां त्वं खेदयसे भीरु यतो मां नावभाषसे ॥ 7

## Chapter 3

#### **OBSTRUCTION OF RAMA'S INSTALLATION**

### Kaikeyi in the 'Chamber of Angry Protest' (1-14)

1. King Dasaratha now called all his ministers and leading noble men and ordered them to make all arrangements for the installation of Rama as Yuvaraja. After that he went to his quarters in the palace. (2-4). On entering his quarters, he was shocked to notice the absence of his dear wife Kaikeyi and thought: "When I return to the palace, my handsome and dear wife usually approaches me smiling. Why is it that today I do not see her at all here?" Thinking like this within himself, he asked the group of attending maids there: "Why

is it that your mistress, my most handsome and dear wife, has not come to receive me as usual?" 5. They replied: "She has shut herself up in the 'chamber of angry protest!' We do not know why she has done so. It is better that Your Majesty is pleased to go in and ascertain the reason."

6. Stunned to hear this news, the King entered the room, and sitting by the side of Kaikeyi and stroking her body, said to her:
7. "Dear one! Why is it that, abandoning cots and other furniture, you are lying on the bare floor? Why is it that you are not talking to me? I am extremely distressed by this conduct of yours, O timid one!

अलङ्कारं परित्यज्य भूमौ मलिनवाससा। किमथै ब्रुहि सकलं विधास्ये तत्र वाञ्छितम् ॥ 8 ब्र्हि देवि यथा त्रीतिस्तद्वश्यं ममात्रतः। तदिदानीं साधियण्ये सुदुर्लभमिप क्षणात्। जानासि त्वं मम स्वान्तं प्रियं मां स्ववशे स्थितम् । तथापि मां खेदयसे वृथा तव परिश्रमः ॥ ब हि कं धनिनं कुर्यां दरिद्रं ते त्रियङ्करम् । धनिनं क्षणमात्रेण निर्धनं च तवाहितम् ॥ ब्रहिकं वा विधप्यामि वधार्ही वा विमोक्ष्यसे। मम प्रणात्प्रयतरो रामो राजीवलोचनः । शपन्तं राघवोपरि । इति अवाणं राजानं यदि सत्यप्रति ज्ञोऽसि शपणं कुरुषे यदि। पूर्व देवासुरे युद्धे मया त्वं परिरक्षितः। तदुद्वयं न्यासभूतं मे स्थापितं त्विय सुत्रत । संभृतसंभारेयौंबराज्येऽभिषेचय । एभिः

8. Abandoning all your jewellery, and wearing only a soiled cloth, why are you lying on this bare floor? Tell me what is the cause of your dissatisfaction, and I shall fulfil all your demands. 9. Whoever it be that has caused you distress, whether it is man or woman, I am ready to inflict on that person punishment, including capital sentence. 10. Dear one! Whatever it be that you are longing for, appraise me of it. and I shall accomplish it in no time, however difficult it might be. 11. You know me to the core-that I am your dear husband completely under your control. When I am thus ever ready to fulfil your desires, it is needless for you to put yourself to all this trouble. 12. If you want a person dear to you to be enriched, If am ready to enrich him. If you want one inimical to you to be impoverished, I am ready to accomplish that also in no time. 13. Tell me whether you want any one to be executed. That shall certainly be done. Tell me whose

को वा तवाहितं कर्ता नारी वा पुरुषोऽपि वा। स मे दण्डचश्च वध्यश्च भविष्यति न संज्ञयः ॥ 9 10 11 12 किमत्र बहुनोक्तेन प्राणान्दाखामि ते प्रिये ॥ 13 तस्बोपरि शपे ब्रृहि त्वद्धितं तत्करोम्यहम् ॥ शनैर्विमृज्य नेत्रे सा राजानं प्रत्यभाषत ॥ 15 याच्यां में सफलां कर्तुं शीघ्रमेव त्वमहिंस ॥ 16 तदा वरद्वयं दत्तं त्वया मे तुष्टचेतसा ॥ 17 तत्र केन वरेणाशु भरतं मे प्रियं सुतम् ॥ 18 अपरेण वरेणाशु रामो गच्छतु दण्डकान् ॥ 19

> sentence of execution you want to be revoked, that too shall be done. Why talk too much? O dear one! I am willing to offer even my life for your sake. I swear by the lotus-eyed Rama, who is dearer to me than my life itself, that I shall do whatever would give you satisfaction. Tell me what you want and I shall certainly accomplish it."

## Kaikeyi's Request for Two Boons (15-22)

(15-17). To him who was speaking thus, swearing by Rama, Kaikeyi replied, after rubbing away the tears from her eyes. She said, "If you are truthful, if you are going to fulfil what you have sworn by, then you are bound to carry out my request immediately. In days of old, when you took part in a battle between the Devas and the Asuras, I happened to save your life in a critical situation. Being highly pleased with me for it, you offered me two boons. (18-19). O truthful one! Those two boons which you then

चतुर्दश समास्तत्र कन्दमृत्तफलाशनः ॥ मनिवेषधरः श्रीमान् जटावल्कलभूषणः । 20 वा तिष्ठतु स्वयम् । प्रभाते गच्छतु वनं रामो राजीवलोचनः ॥ पुनरायात् तस्यान्ते वने 21 यदि किश्चिद्विलम्बेत प्राणांस्त्यक्ष्ये तवाग्रतः। भव सत्यप्रतिज्ञस्त्वमेतदेव मम प्रियम् ॥ 22 कैकेय्या रोमहर्षणम् । निपपात महीपालो बज्राहत इवाचलः ॥ 23 शनरून्मील्य नयने विमुज्य परया भिया । दुःस्वप्नो वा मया दृष्टोद्यथवा चित्तविभ्रमः ॥ 24 इत्यालोक्य पुरः पत्नीं न्याप्रीमिव पुरः स्थिताम् । किमिदं भाषसे भद्रे मम प्राणहरं वचः ॥ 25 कृतवान्कमलेक्षणः। ममाग्रे राघवगुणान्वर्णयस्यनिशं शुभान्।। **क्रमपराधं** 26 कौसल्यां मां समं पत्रयन् शुश्रूषा कुरुते सदा। इति ब्रुवन्ती त्वं पूर्वमिदानीं भाषसेऽन्यथा ॥ 27 राज्यं गृहाब पुत्राय रामस्तिष्ठतु मन्दिरे। अनुगृह्णीष्व मां वामे रामाश्वास्ति भयं तव ॥ 28 पादयोर्निपपात ह। कैकेयी प्रत्युवाचेदं सापि रक्तान्तलोचना ॥ इत्युक्त्वाश्र परीताक्षः

offered are still unfulfilled and are in your safe custody. Of those, one boon that I want now is that my dear son Bharata be immediately installed as Yuvaraja, utilising all these arrangements you have made for Rama's installation. The second boon I want is that Rama should be immediately sent into exile to the forest of Dandaka. (20-21). Let Sri Rama, dressed in an ascetic's garb of tree-bark, wearing matted locks, and devoid of all ornaments, live in the forest, subsisting on roots and fruits, for fourteen years. At the end of that period, let him return to the country or stay on in the forest itself if he prefers to do so. The lotuseyed Rama should depart to the forest by the next sunrise. 22. If there is any delay in carrying out my wish in these respects, I will put an end to my life in your very presence. Be true to your words. This is what I wish to be done."

# King Dasaratha in Distress (23-32)

23. Hearing these shocking and frightening words of Kaikeyi, King Dasaratha fell on

the floor, like a mountain struck by the thunderbolt weapon of Indra. (24-25).Slowly opening his eyes and rubbing them with his hands, Dasaratha, who was full of fear, felt confused. Was he experiencing an evil dream or had he lost his mind? Looking at his wife Kaikeyi, who was standing in front like a tigress, he said, "Dear one, how is it that you are speaking words that will virtually take my life away? 26. What harm has the lotus-eyed Rama done to you? You have in the past been always speaking to me about the numerous virtues of Rama. 27. You, who have said in the past that Rama looks on Kausalya alike, and that he is always serving you-how is it that you speak now in this strain against him? 28. Let the kingdom go to your son, but let Rama stay on in the palace. Be pleased to favour me by accepting this proposal. What harm could you possibly have from Rama?" **29.** With these words and weeping, he fell at the feet of Kaikeyi; but she with her eyes red with anger said as follows in reply:

31

राजेन्द्र किं त्वं भ्रान्तोऽसि उक्तं तदुभाषसेऽन्यथा। मिध्या करोषि चेत्स्त्रीयं भाषितं नरको भवेत् ॥ 30 वनं न गच्छेद्यदि राम्चन्द्रः प्रभातकालेऽजिनचीरयुक्तः।

> उद्धन्धनं वा विषभक्षणं वा कृत्वा मरिष्ये पुरतस्तवाहम् ॥ सर्वसभान्तरेषु । सत्यप्रतिज्ञोऽहमितीह लोके विद्यम्बसे रामोपरि त्वं शपथं च कृत्वा मिथ्याप्रतिज्ञो नरकं प्रयाहि ॥

32

इत्युक्तः प्रियया दीनो मग्नो दुःखार्णवे नुपः । मुर्चिछतः पतितो भूमौ विसंज्ञो मृतको यथा ॥ एवं रात्रिगता तस्य निवारियत्वा तान् सर्वान्कैकेयी रोषमास्थिता। ततः प्रभातसमये मध्यकश्चमुपस्थिताः॥ 'अन्याश्च वारग्रुख्या याः पौरजानपदास्तथा। स्त्रियो बालाश्र बद्धाश्र रात्रौ निद्रां न लेभिरे । सर्वाभरणसम्पन्नं अभिषिक्तं समायातं गजारूढं सिताननम् । श्वोतच्छत्रधरं तत्र लक्ष्मणं लक्षणान्वितम् ॥ रामं कदा वा द्रक्ष्यामः प्रभातं वा कदा भवेत्।

30. "O great King! Have you become mad? You are now speaking contrary to what you have spoken a moment before. If you prove false to your words, hell will be your fate. 31. If Rama fails to go next morning to the forest, dressed in deer skin and treebark, I will be committing suicide in your very presence by hanging with a rope round my neck or by taking poison. 32. In all assemblies in this world you are proclaimed as one true to your plighted words; and now after swearing in the name of Rama himself, if you fail to do according to your promise, you are sure to be consigned to hell."

### Rama Summoned to Dasaratha's **Presence** (33-49)

33. Hearing these words of his wife, the hapless king, immersed in the ocean of

दुःखात्संवत्सरोपमा । अरुणोदयकाले तु वन्दिनो गायका जगुः ॥ 35 ब्राह्मणाः क्षत्रिया वैश्या ऋषयः कन्यकास्तथा। छत्रं च चामरं दिच्यं गजो वाजी तथैव च ॥ 36 वसिष्ठेन यथाञ्चप्तं तत्सर्वे तत्र संस्थितम् ॥ 37 कदा द्रक्ष्यामहे रामं पीतकौशेयवाससम् ॥ 38 किरीटकटकोज्ज्वलम् । कौस्तुभाभस्णं प्रयामं कन्दर्पशतसुन्दरम् ॥ 39 इत्युत्सुकधियः सर्वे बभूवः पुरवासिनः ॥ 41

> sorrow, fell unconscious on the floor like one dead. 34. On account of sorrow, he spent that night as if it were one year. When it was sunrise, the bards and the panegyrists began their recitals to the accompaniment of instrumental music to awaken the king. (35-37). But on Kaikeyi's order, these artistes had to stop their music and recitals. Kaikeyi stood there in a very angry mood. When it was daybreak, there assembled at the central gate all who had been ordered to do so by Vasishtha—citizens of the four classes, maidens, those holding superb ceremonial umbrellas and chowris, elephants and horses, dancing girls, and the general residents of the city and the villages. (38-41) All the citizens, men and women and children of the place, had no sleep that night. In great expectation, they were waiting for the morning when they could see, after the in

नेदानीम्रुत्थितो राजा किप्तर्थं चेति चिन्तयन् । सुमन्त्रः शनकैः प्रायाद्यत्र राजावतिष्ठते ॥ रामेति रामेति

अश्रुत्वा राजवचनं कथं गच्छामि भामिनि । अवारितः प्रविष्टोऽयं त्वरितं राममत्रवीत् । शीघ्रमागच्छ भद्रं ते राम राजीवलोचन ॥ पितुर्गेहं मया सार्धं राजा त्वां द्रष्ट्रमिच्छति । इत्युक्तो रथमारुख सम्भ्रमात्वरितो ययौ ॥ बाहू प्रसार्य रामेति दुःखान्मध्ये पपात ह। हाहेति रामस्तं शीघ्रमालिङ्ग्याङ्को न्यवेशयत् ॥52

stallation, the blue-complexioned and Cupidlike Rama dressed in yellow silk, decorated with jewellery, and adorned with a crown and shining armlets and the jewel Kaustubha, riding on an elephant along with Lakshmana under the cover of a ceremonial white umbrella. 42. Seeing that the king had not yet awakened from sleep, the Minister Sumantra hurried to the palace where he was living. 43. On greeting the king with good wishes and prostrations, Sumantra noticed him extremely grief-stricken. He addressed Kaikeyi as follows: (44-45). Sumantra said: "O honoured lady! May you be prosperous. How is it that I see the King with a sorrow-stricken face?" Kaikeyi replied, "The King had no sleep during the whole night. Uttering the name of Rama, he has been thinking of him alone. For want of sleep, you find him in this distressed condition. You bring Rama to this place quickly. The King desires to meet him."

वर्धयन् जयशब्देन प्रणमन्शिरसा नृपम्। अतिखिन्नं नृपं दृष्ट्वा कैंकेयीं समपृच्छत ॥ ४३ देवि कैंकेयि वर्धस्व किं राजा दृश्यतेऽन्यथा । तमाह कैंकेयी राजा रात्री निद्रां न लब्धवान् ॥४४ राममेवात्रचिन्तयन् ।

प्रजागरेण वै राजा ह्यस्त्रस्य इव लक्ष्यते । राममानय शीघं त्वं राजा द्रष्टुमिहेच्छति ॥ 45 तत्श्र त्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमत्रवीत्।।४६ सुमन्त्र रामं द्रक्ष्यामि शीघमानय सुन्दरम् । इत्युक्तस्त्वरितं गत्वा सुमन्त्रो राममन्दिरम् ॥ ४७ सारियना सार्धं लक्ष्मणेन समन्त्रितः। मध्यकक्षे वसिष्ठादीन् पश्यन्नेव त्वरान्वितः ॥50 पितः समीपं सङ्गम्य ननाम चरणौ पितुः। राममालिङ्गितुं राजा सम्रत्थाय संसम्भ्रमः॥ 51

> (46-49). Sumantra said, "O lady! Without a word from the King, how can I to go and bring Rama?" Hearing these words of the Minister. King Dasaratha said to him. "O Sumantra! I wish to see Rama. Bring him here quickly." Being so commanded. Sumantra went to Rama's palace in great haste. Without being detained anywhere he met Rama quickly and said, "O lotuseyed Rama! Please come with me to your father's palace immediately. May good befall you!" Saying so, he ascended his chariot together with Rama Lakshmana and departed immediately in an agitated mood.

### Kaikeyi Demands Rama's Exile (50-66)

(50-52). Reaching the middle gate of the palace, along with Lakshmana and his charioteer, Rama saw there Vasishtha and all others assembled. In great haste, he proceeded to his father's presence and

कुरु सत्यप्रतिज्ञस्त्वं राजानं सत्यवादिनम्। त्वदधीनं तु तत्सर्वं वक्तुं त्वां लज्जते नृपः। पुत्रशब्देन चैतद्धि नरकात्त्रायते पिता । व्यथितः कैकेयीं प्राह किं मामेवं प्रभाषसे। पित्रर्थे जीवितं दास्ये पिबेयं तिषम्रुल्बणम्॥ सीतां त्यक्ष्येऽथ कौसल्यां गुज्यं चापि त्यजाम्यहम्

prostrated himself before him. The King then got up and with great affection proceeded to embrace Rama. But as he lifted his hand for the purpose, he fell down calling the name of Rama in an extremely distressed voice. Surprised at this, Rama immediately supported him, embraced him and stretched him in his own lap. 53. Seeing the King unconscious, all the women there cried out in great agony. In order to ascertain the reason for these cries, sage Vasishtha also came into the palace.

54. Now Rama enquired of the persons present there, the cause of his father's sorrow. On his questioning thus, Kaikeyi said to him: 55. "You alone, O Rama, can relieve the King of his sorrow. There is one thing which you have to do to bring him relief. (56-57). May you, who are yourself truthful. help the King to fulfil his plighted words. Once, highly pleased with me, the King had given me two boons. The fulfilment of these is in your hands. The King is hesitant to speak to you about it. Bound

राजानं मूर्जिन्नतं दृष्ट्वा चुक्रुशुः सर्वयोषितः। किमर्थं रोदनमिति वसिष्ठोऽपि समाविशत् ॥ 53 रामः पत्रच्छ किमिदं राज्ञो दुःखस्य कारणम् । एवं पुच्छति रामे सा कैकेयी राममत्रवीत ॥ 54 त्वमेव कारणं बत्र राज्ञो दुःखोपशान्तये । किश्चित्कार्यं त्वया राम कर्तव्यं नृपतेर्हितम् ॥ 56 राज्ञा वरद्वयं दत्तं मम सन्तुष्टचेतसा ॥ 56 सत्यपाशेन सम्बद्धं पितरं त्रातुमईसि ॥ **57** रामस्तयोदितं श्रुत्वा श्रुलेनाभिहतो यथा ॥ 58 अनाज्ञप्तोऽपि कुरुते पितुः कार्यं स उत्तमः ॥ 60 उक्तः करोति यः पुत्रः स मध्यम उदाहृतः। उक्तेःऽपि कुरुते नैव स पुत्रो म़ल उच्यते ॥ ६1 अतः करोमि तत्सर्वं यन्मामाह पिता मम । सत्यं सत्यं करोम्येव रामो द्विनीभिभाषते ॥ 62 इति रामप्रतिज्ञां सा श्रुत्वा वक्तुं प्रचक्रमे । राम त्वदिभिषेकार्थं संभाराः संभृताश्र ये ॥ 63

> as he is by the cord of vow of truthfulness. he has to be saved from this difficult predicament by you. (58-62). For, the word son (Putra) means one who lifts his father from hell." Hearing her words, Rama felt agony like one struck with a trident and he said to Kaikeyi, "There is no need to speak to me in this strain. I am one who is ready to give up my very life for the sake of my father If necessary, I am ready to give up Sita or Kausalya or the kingdom. The right type of son is the one who fulfils a father's desire even without being asked to do so. The middling type is the one who does so, when requested. And the degenerate one is the son who fails to do so even when asked. Such a son is designated as 'dirt'. So, whatever my father wants me to do, I am prepared to obey. I swear that I shall do accordingly. Rama never indulges in double-talk." (63-66). Hearing this vow of Rama, Kaikeyi began to tell him: "O Rama! Whatever preparations have been made for your installation, all that must

प्रियो मम । अपरेण वरेणाशु चीरवासा जटाधरः ॥ भरतोऽवश्यमभिषेच्यः 64 वनं प्रयाहि शीघं त्वमद्यैव पितुराङ्मया। चतुर्दश समास्तत्र वस म्रन्यकभोजनः॥ 65 कार्यं त्वं कर्तमहीस । राजा तु लज्जते वक्तुं त्वामेवं रघुनन्दन ॥ एतदेव पितस्तेऽद्य 66 श्रीराम उवाच

भरतस्यैव राज्यं स्थादहं गच्छामि दण्डकान् । किन्तु राजा न वक्तीह मां न जानेऽत्र कारणम्॥६७ श्रृत्वैतद्रामवचनं दृष्ट्वा रामं पुरः स्थितम् । प्राह राजा दशरथो दृःखितो दृःखितं वचः ॥ 68 नैव मां स्पशेद्रघनन्दन । हा राम हा जगनाथ हा मम प्राणवल्लभ । इति रामं समालिङग्य मुक्तकण्ठो रुरोद् ह । आश्वासयामास नृपं श्रानैः स नयकोविदः। अहं प्रतिज्ञां निस्तीर्य पुनर्याखामि ते पुरम्।

be utilised without fail for installing my dear son Bharata as the Yuvaraja. This is one of the boons that I have sought. The other is that at the command of your father, you should, wearing tree-bark and matted locks, go to the forest at once and live there for fourteen years subsisting on the diet of ascetics. These are what your father wants you to do. O scion of Raghu's line! The King is rather ashamed and hesitant to speak to you openly about it."

## Rama's Reaction to the Demands of Kaikeyi (67-80)

67. Thus addressed, Rama said, "Let the kingdom go to Bharata and I shall go to the Dandaka forest. But I do not understand why the King is not so ordering me directly while I am standing in his presence." 68. Hearing these words of Rama, standing in front of him, the sorrow-stricken King Dasaratha spoke very mournfully. (69-70). He said, "You take possession of this king-

भ्रान्तहृद्यमुन्मार्गपरिवर्तिनम् । निगृह्य मां गृहाणेदं राज्यं पापं न तक्कवेत ॥ ६९ इत्युक्त्वा दुःखसन्तप्तो विललाप न्पस्तदा ॥ ७० मां विस्व कथं घोरं विपिनं गन्तुमहिसि ॥ 71 विसुज्य नयने रामः पितुः सजलपाणिना ॥ 72 किमत्र दुःखेन विभो राज्यं शासतु मेऽनुजः ॥ 73 राज्यात्कोटिगुणं सौख्यं मम राजन्यने सतः ॥ 74

> dom, killing or imprisoning me, who am treading the path of injustice, whose mind has lost its balance and who is under the 'domination of a woman. It will not be sinful If you do like that, O of you to do so. joy of the Raghus, I shall not be tainted with the stain of untruth." Saying so, the grief-stricken King began to cry aloud, exclaiming: 71. "O Rama! O master of the world! O dearest object of my love! Abandoning me, how will it be possible for you to go to that dense forest!" (72-74). With these words the King embraced Rama and began to weep without any restraint. And, alas! Rama taking some water in his hand from a pot, washed the King's eyes, and the adept in conciliation that he was, he began to console the King saying, "O wise one! Why should you be so down-hearted in this situation? Let mv brother rule the kingdom, and as for myself. after fulfilling your plighted words, I shall come back to this city. O King! I shall

त्वत्सत्यपालनं देव कार्यं चापि भविष्यति । कैंकेय्याश्च प्रियो राजन्वनवासो महागुणः ॥ 75 इदानीं गन्तुमिच्छामि न्येतु मातुश्च हुज्ज्वरः । सम्भारश्चोपहीयन्तामभिषेकार्थमाहृताः ॥ 76 .मातरं च समाश्वास्य अनुनीय च जानकीम् । आगत्य पादौ वन्दित्वा तव यास्ये सुखं वनम् ॥ 77 इत्युक्त्वा तु परिक्रम्य मातरं द्रष्टुमाययौ । कौसल्यापि हरेः पूजां कुरुते रामकारणात् ॥ 78 होमं च कारयामास ब्राह्मणेभ्यो ददौ धनम् । ध्यायते विष्णुमेकाग्रमनसा मौनमास्थिता ॥ 79 अन्तःस्यमेकं धनचित्प्रकाशं निरस्तसर्वातिशयम्बरूपम् । विष्णुं सदानन्दमयं हृदब्जे सा भावयन्ती न ददर्श रामम् ॥

# इति श्रोमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे तृतीयः सर्गः 👍 ३ ॥

be a hundred times more happy to live in the forest than to rule the kingdom. 75. O great King! By this arrangement your promise will be fulfilled, and Kaikeyi too will be pleased. Thus my departure to the forest will prove highly beneficial. 76. I would, therefore, go away now from here. May the pangs of mother Kaikeyi's heart be assuaged thereby! Let all the materials brought for the installation be abandoned. 77. I shall now go and console my mother Kausalya and my wife Sita, the daughter of Janaka. After that I shall again come, do obeisance to you, and then depart to the forest with a peaceful mind."

(78-79). Saying so, Rama circumambulated his father and then went to see his mother Kausalya. At that time Kausalya, after having worshipped Hari for the welfare of Rama, had performed Homas and given gifts to holy men, and was observing silence and meditating in her palace with a concentrated mind. 80. She did not notice Rama standing in front of her, as she was then intently meditating in her heart on Mahavishnu, the one Being who dwells in all, who is ever resplendent with the light of knowledge, who transcends all diversities and whose nature is constituted of Bliss.

# चतुर्थः सर्गः

ततः सुमित्रा दृष्ट्वैनं रामं राज्ञीं ससम्भ्रमा । कौसल्यां बोधयामास रामोऽयं समुपस्थितः ॥ 1 बहिर्द्धाष्ट्रप्रवाहिता । रामं दृष्ट्वा विशालाश्वमालिङ्ग्याङ्को न्यवेशयत् 2 रामनामेषा मुर्ज्यवद्याय परपर्श गात्रं नीलोत्पलच्छवि । भुङ्क्ष्त्र पुत्रेति च प्राह मिष्टमन्न क्षुधार्दितः । ३ रामः प्राह न मे मातर्भोजनावसरः कुतः। दण्डकागमने शीघ्रं मम कालोऽद्य निश्चितः। 4 केंकेयीवरदानेन पिता मम् । भरताय ददौ राज्यं ममाप्यारण्यम्रत्तमम् ॥ सत्यसन्धः 5 चतुर्देश समास्तत्र ह्युपित्वा ग्रुनिवेषधुक् । आगमिष्ये पुनः शीघं न चिन्तां कर्तुमहीस ॥ ६ तत्श्रुत्वा सहसोद्दिम्ना मूर्चिष्ठता पुनरुत्थिता । आह रामं सुदुःखार्ता दुःखसागरसंप्लुता ॥ 7 यदि राम वनं सत्यं यासि चेश्वय मामिष । त्विद्विहीना क्षणाई वा जीवितं धारये कथम् ॥ 8 यथा गौर्वालकं वत्सं त्यक्त्वा तिष्ठेष कुत्रचित्। तथैव त्वां न शक्नोमि त्यक्तुं प्राणात्प्रियं सुतम् 9 भरताय प्रसमारचेद्राज्यं राजा प्रयच्छतु । किमर्थं वनवासाय त्वामाज्ञापयति प्रियम् ॥

## Chapter 4

### RAMA'S EXILE TO THE FOREST

# Rama informing Kausalya of his Father's Order (1-13)

1. Seeing Rama thus standing without being noticed, Sumitra hurried to inform Queen Kausalya of Rama's presence before her. 2. When the name of Rama was uttered, Kausalya opened her eyes, and she saw before her Rama of attractive eyes. She embraced him and seated him on her lap. 3. Smelling the crown of his head and stroking his body resembling a blue lily. she said, "O child! You should take food to your satisfaction. You look like one starved." 4. Rama said in reply, "There is no time for me to take food. I am to start immediately for the forest of Dandaka. 5. My father, who ever sticks to truth, has given two boons to Kaikeyi, according to

which he has assigned the kingdom to Bharata, and to me the glorious forest. 6. After spending fourteen years there as an ascetic, I shall return without delay. Please be not worried on account of this."

7. Hearing these words, Kausalya fell down unconscious with a broken heart. Later, after coming to consciousness, she got up and, distressed by unbearable grief, nay, immersed in the ocean of sorrow, she said to Rama: 8. "O Rama! If it is true that you are going to the forest, take me also with you. Without you, how can I live even for a moment? 9. A cow cannot rest if its calf is taken away. Even like that, without you, my son, who is dearer to me than my life itself, how can I sustain my life? 10. If the King is so pleased, let him give the

तवाहमधिका ततः। पिता गरुर्यथा राम यदि गच्छिसि मद्वाक्यग्रुएलङ्क्य नुपवाक्यतः। लक्ष्मणोऽपि ततः श्रुत्वा कौसल्यावचनं रुपा। उवाच राघवं वीक्ष्य दहिषाव जगत्त्रयम्॥ अद्य पश्यन्त मे शौर्य लोकान्त्रदहतः पुरा । धनुष्पाणिरहं तत्र निहन्यां विघ्नकारिणः। इति ब्रवन्तं सौमित्रिमालिङ्गय रघुनन्दनः॥ शरोऽसि रधशार्दल ममात्यन्तिहते रदः। यदिदं दृश्यते सर्व राज्यं देहादिकं च यत्।

kingdom to Bharata. Why should he order you, my dear son, to go to the forest? 11. Let the King, who has granted boons to Kaikeyi, give her all his possessions, but what harm have you done either to Kaikeyi or to the King to be expelled to the forest? 12. O Rama! Just as your father is your respectable elder, much more so am I, your mother. If the father has ordered you to go to the forest, I, your mother, am prohibiting it. 13. If, disobeying my words. you depart to the forest in obedience to the King's order, I shall abandon my life and attain the realm of Death."

### Rama's Advice to Lakshmana (14-37)

14. Hearing Kausalya's words, Lakshmana who was burning with anger, as if he were going to burn the whole world, looked at Rama and said: 15. "I shall put in fetters the King who is under infatuation, who is of unsteady mind, and who is entirely under the thumb of Kaikeyi. I shall then kill Bharata and his uncle and other relatives.

कैकेय्या वरदो राजा सर्वस्वं वा प्रयच्छतु। त्वया किमपराद्धं हि कैकेय्या वा नृपख वा ॥ 11 पित्राऽऽज्ञप्तो वनं गन्तुं बारयेयमहं सुतम् ॥ 12 तदा प्राणान्परित्यज्य गच्छामि यमसादनम् ॥ 13 भ्रान्तमनसं कैकेयीवशवर्तिनम् । बद्धवा निहन्मि भरतं तद्धन्धून्मातुलानपि ॥ 15 राम त्वमभिषेकाय कुरु यत्नमरिन्दम ॥ 16 17 जानामि सर्वं ते सत्यं किन्तु तत्समयो न हि ॥18 यदि सत्यं भवेत्तत्र आयासः सफलश्च ते ॥ 19 मेघवितानस्वविद्युल्लेखेव चश्चलाः । आयुरप्यग्निसन्तप्तलोहस्वजनविनदुवत् ॥ न्यालगलस्वोऽपि भेको दंशानपेश्वते । तथा कालाहिना प्रस्तो लोको भोगानशाश्वतान् 21

> 16. Let Bharata and others now witness my prowess—the prowess by which I consume the whole universe in the fire of destruction. You should now, in every way, persist in this ceremony of installation. 17. With bow in hand. I shall cause the destruction of all who dare to obstruct your installation." son of Sumitra, who Embracing the was speaking thus, Rama said: 18. "O heroic scion of Raghu's line! You are indeed powerful and courageous. You are also well-intentioned towards me. I accept all this. But this is not the time for exhibiting your prowess. 19. If this kingdom and all that we experience, including our bodies, were true in the ultimate sense, then it would have been proper for you to make an effort on the lines proposed by you. 20. Enjoyments are momentary like streaks of lightning appearing in the clouds. So also is life -it is like a small drop of water sprinkled on a red hot piece of iron. 21. For men in the grip of the serpent of Time, to long for these extremely temporary enjoyments

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મારાત છે.ત્રના છે મનાવન મારારનાનાનાના વહા તરા છે.	
देहस्तु भिन्नः पुरुषात्समीक्ष्यते को वात्र भोगः पुरुषेण भुज्यते ॥	22
पितृमातृसुतभ्रातृदारबन्ध्वादिसंगमः । प्रपायामिव जन्तूनां नद्यां काष्ठौघवच्चलः ॥	23
छायेव लक्ष्मीश्रपला प्रतीता तारुण्यमम्बूर्मिवदधुवं च ।	
स्वप्नोपमं स्त्रीसुखमायुरत्पं तथापि जन्तोरिममान एषः॥	24
संसृतिः स्वप्नसदृशी सदा रोगादिसङ्कुला। गन्धर्वनगरप्रख्या मृदस्तामनुवर्तते॥	25
आयुष्यं श्रीयते यसादादित्यस गतागतैः। दृष्ट्वान्येषां जरामृत्यू कथश्चिन्नैव बुध्यते ॥	26
स एव दिवसः सैव रात्रिरित्येव मृढधोः। भोगाननुपतत्येव कालवेगं न पश्यति॥	27
प्रक्रिशणं क्षरत्येतदायुरामघटाम्बुवत् । सपत्ना इव रोगौवाः शरीरं प्रहरन्त्यहो ॥	28
जरा व्यात्रीव पुरतस्तर्जयन्त्यविष्ठते । मृत्युः सहैव यात्येष समयं सम्प्रतीक्षते ॥	29
देहेऽहंभावमापन्नो राजाहं लोकविश्रुतः। इत्यसिन्मनुते जन्तुः कृमिविङभससंज्ञिते ॥	30

is like what it is for a frog to cry for food when it is already in the mouth of a serpent 22. Man struggles day and night in various kinds of work for securing objects of enjoyment for his body. But, the truth is that the body is different from the true Self. 23. For all creatures, extremely temporary is the association with their kith and kin like father, mother, sons, brother, wife and others. It is only like the association that the traveller has in a wayside inn or even like pieces of wood floating down a river. 24. Fortune is unstable like a shadow. So is youth, like a wave in a water receptacle. Sexual enjoyments are dreamlike and unsubstantial. Life, after all, is of very short duration. Yet, strangely enough all living beings run after these values as the be-all and end-all of life.

25. This transmigratory life resembles a dream. It is full of sufferings arising from diseases. It is as evanescent as a castle in the air, but yet foolish man goes after it.

26. Sunset and sunrise mark the ebbing away of life. We see all around others succumbing to old age and death. But still, man does not realise that this is his fate also. 27. Without realising that every day and every night that he is now enjoying, mark the termination of those that have gone before. the foolish and unreflective man blindly runs after enjoyments. He does not realise the rapidity with which Time rolls on. 28. The contents of our life-span are like water kept in an unbaked pot. It leaks out and is exhausted every moment. Like enemies, many kinds of diseases are ever ready attack and destroy the body. 29. Old age and disease are ever assailing the body, and in their wake death too is watching for the opportune moment to pounce upon man 30. In this world you like a tigress. of his thinks that man find body as 'I'-of this body which is only a synonym for worms, dirt and ashes. With reference to such a despicable thing त्वगस्थिमांसविष्मृत्ररेतोरक्तादिसंयुतः । विकारी परिणामी च देह आत्मा कथं वद ॥ 31 यमास्थाय भवाँ ल्लोकं दग्धुमिच्छति लक्ष्मण । देहाभिमानिनः सर्वे दोषाः प्रादुर्भवन्ति हि ॥ 32 देहोऽहमिति यो बुद्धिरविद्या सा प्रकीतिता । नाहं देहश्रिदात्मेति बुद्धिर्विद्येति भण्यते ॥ 33 अविद्या संस्तेहेंतुर्विद्या तस्या निवर्तिका।

तसाद्यत्नः सदा कार्यो विद्याभ्यासे मुमुक्षभिः । कामकोधादयस्तत्र प्रात्रवः प्रात्रुसद्न ॥ क्रोधमृलो मनस्तापः क्रोधः संसारबन्धनम् । धर्मश्रयकरः क्रोधस्तसात्कोधं परित्यज ॥ तसाच्छान्ति भजस्वाद्य शत्र रेवं भवेश्व ते । देहेन्द्रियमनःप्राणबुद्धचादिभ्यो विरुक्षणः ॥ आत्मा शुद्धः स्वयंज्योतिरविकारी निराकृतिः। यावद्देहेन्द्रियप्राणैभिन्नत्वं नात्मनो विदुः॥ बुद्धचादिभ्यो बहिः सर्वमनुवर्तस्य मा खिदः।

like this body, he feels that he is a worldrenowned king. 31. How can this body be the spirit (Atman)—this body which is nothing but a combination of skin, bones, excreta, semen, blood etc.? It is extremely changeful also. How can such a body be identified with the Atman? 32. O Lakshmana! This body for the love of which you say you are going to destroy the worldthis identification with the body is the cause of all evil. 33. The conviction that 'I am the body' is what is called Avidya (ignorance). The conviction that 'I am not the body but the light of Consciousness,' is called Vidya (knowledge). 34. Avidya is the cause of transmigratory life, and the eradication of it is accomplished by Vidya. all who aspire for liberation Therefore. should ever cultivate Vidya. In the cultivation of Vidya, the chief obstructing factors are passions like lust and anger. 35. Of all these, anger is the greatest obstruction. For, overcome by anger, man murders even

34 तत्रापि क्रोध एवालं मोक्षविघ्नाय सर्वदा । येनाविष्टः प्रमान्हन्ति पितश्रातृसुहृत्सखीन् ॥ 35 36 क्रोध एव महान् शत्रुस्तृष्णा वैतरणी नदी। सन्तोषो नन्दनवनं शान्तिरेव हि कामधुक ॥ 37 38 39 तावत्संसारदु:खोँघेः पोडचन्ते मृत्युसंयुताः। तसात्त्वं सर्वदा भिन्नमात्मानं हृदि भावय।। 40 भुञ्जन्त्रारब्धमिखलं सुखं वा दुःखमेव वा ॥ ४१

> his father, brother, well-wishers and friends. 36. From anger arises distress in mind. Anger keeps one tightly tied to the transmigratory life. Anger effaces a man's righteous tendencies. Therefore, anger is to be abandoned by all means. 37. Anger is man's most terrible enemy. Desires and longings of the heart constitute the Vaitarani —the river of hell difficult to cross. Contentment is Nandanavana, the forest of Nandana—the garden of heaven. Peace at heart is verily Kamadhenu—the heavenly cow of plenty.

### Control your Mind and be Calm (38-47)

(38-41). Therefore practise calmness of Thereby you can avoid having mind. enemies. The Atman is distinct from the senses, mind, Prana, Buddhi and other categories. Pure and changeless, the Atman is the universal self-conscious intelligence shining without the help of any other entity (svayamjyoti). As long as one does not

प्रवाहपतितं कार्यं कुर्वन्निप न लिप्यसे। बाह्ये सर्वत्र कर्तृत्वमावहमिप राघव॥ अन्तःशुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः। एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा ॥ 43 संसारद:खैरखिलैर्नाध्यसे न समागमं प्रतीक्षम्व न दुःखैः पीडिश्यसे चिरम् । न सदैकत्र संवासः कर्ममार्गानुवर्तिनाम् ॥ प्रवाहपतितप्लवानां सरितां तथा । अनुमन्यस्व मामम्ब दुःखं सन्त्यज्य द्रतः। एवं चेत्सुखसंत्रासी भविष्यति वने मम ॥ सर्वे देवाः सगन्धर्वा

realise the distinctiveness of the Atman from the body, the senses and the Prana, so long will one be subject to the sufferings of transmigratory life, including death. Therefore, ever think of the Atman as residing in the heart in complete separation from the body-mind complex. While knowing the Atman thus, follow the ways of the world at the same time. Do not feel distressed-Enjoyments and sufferings befall man according to his operative Karma (prarabdha). 42. Though coursing along the flow of worldly life and appearing to be the agent of various actions, one who knows the real Self is never bound by the good and evil fruits of actions. 43. Being pure and unaffected within, one is not affected by Karmas. Always remember these instructions. 44. Thus you will never fall a victim to the sufferings of Samsara; and you, too, O mother, keep in your mind all these truths that I have spoken to Lakshmana. 45. You wait for my return. Your sorrows will not last very long. Living beings who are subject to their Karma cannot always live in the same situation, as different environ-

42 कदाचन । त्वमप्यम्ब ममाऽऽदिष्टं हृदि भावय नित्यदा ॥४४ चतुर्दशसमासङ्ख्या क्षणाद्वीमेव जायते ॥ 46 इत्युक्त्वा दण्डवन्मातः पादयोरपतिच्चरम् । उत्याप्याङ्के समावेश्य आशीर्भिरभ्यनन्दयत् ॥४८ त्रक्षविष्णशिवादयः । रक्षन्तु त्वां सदा यान्तं तिष्ठन्तं निद्रवायुतम् ॥ ४९ इति प्रस्थापयामास समास्तिक्य पुनः पुनः । लक्ष्मणोऽपि तदा रामं नत्वा हर्पाभ् गृबुक्दः ॥ 50 आह राम ममन्तःस्यः संशयोऽयं त्वया इतः । यासामि पृष्ठतो राम सेवां कंतुं सदादिश ॥ 51

> ments are required for the experience of the fruits of their Karmas. So it is not given to them to live always with the same people in the same place. They have to part according to the quanta of Karma coming 46. Men subject to Karma to fruition. are like boats caught in a current of water. They go in different directions according to the speed and direction of the water. And, after all, fourteen years will pass away like a moment. 47. O mother! Abandon grief and permit me to go. If you do so, I shall be able to live in the forest in peace."

## Rama Reconciles Kausalya, Lakshmana and Sita to his Resolution (48-87)

48. Saying so, Rama lay flat his mother's feet in prostration for a long time. Mother Kausalya lifted him up. seated him in her lap, and pronounced blessings on him. (49-51). After embracing him again and again, she permitted him to go with the following blessings: "May all the Devas along with Gandharvas-may the deities Brahma, Vishnu and Maheswara protect you wherever you go, wherever you

अनुगृहणीष्व मां राम नोवेत्प्राणांस्त्यजाम्यहम् । प्रतस्थे तां समाधातुं गतः सीतापतिर्विभुः। स्त्रर्णपात्रस्थसिललेः पादौ प्रक्षाल्य भक्तितः। आगतोऽसि गतः कुत्र श्वेतच्छत्रं च ते कुतः। सामन्तराजसहितः सम्भ्रमान्नागतोऽसि किम्। राज्ञा मे दण्डकारण्ये राज्यं दत्तं शुभेऽखिलम् । अद्यैव यास्यामि वनं त्वं तु श्वश्र समीपगा। इति ब्रवन्तं श्रीरामं सीता भीताबवीद्वचः। तामाह रामः कैंकेय्यै राजा प्रीतो वरं ददौ । चतर्दश समास्तत्र वासो मे किल याचितः।

travel, wherever you stay and wherever you sleep!" Thereupon Lakshmana, saluting Rama, said with his throat choked with feelings: "O Rama! You have now cleared the doubt that was in my mind. Now may you be pleased to permit me to follow-you and serve you. Be pleased to order so. Bestow this blessing **52.** O Rama! If you do not, I shall give up my on me. life." Rama. accepting Lakshmana's request, said to him, "Then be ready to start. Do not delay."

of the universe, now went to console his wife Sita. Seeing her husband arrive. Sita received him with a smile and sweet words. She washed his feet with water kept in a golden vessel, and looking at him said, "O Lord, how is it that you have come without your body guard? Where have you been till now? Where is that ceremonial white umbrella that used to be held over you? How is it that musical instruments are not being played as you move about? Why is it that you have come without your

तथेतिराघवोऽप्याहलक्ष्मणं याहि मा चिरम् ॥ 52 आगतं पतिमालोक्य सीता सस्मितभाषिणी ॥ 53 एप्रच्छ पतिमालोक्य देव किं सेनया विना ॥ 54 वादित्राणि न वान्धते किरोटादिविवर्जितः ॥ 55 इति सासीतया पृष्टो रामः सस्सितमत्रवी त् ॥ 56 अतस्तत्पालनार्थाय शीघ्रं यास्त्रामि भामिनि ॥ 57 शु अ षां कुरु मे मातुर्न मिथ्यावादिनो वयम ॥58 किमर्थं वनराज्यं ते पित्रा दत्तं महात्मना ॥ 50 भरताय ददौ राज्यं वनवासं ममानघे ॥ तया देव्या ददी राजा सत्यवादी दयापरः ॥ 61

crown and other royal insignia, and how is it again that you are not accompanied by any of the vassal princes?" Being thus questioned by Sita, Rama answered with a smile.

57. He said, "O handsome one! The King has assigned to me the kingdom of Dandakaranya. I am therefore proceeding quickly for ruling over it. 58. I am starting for the forest even today. You therefore stay with my father and mother. serving the mother specially. I am not (53-56). Rama, who was none but the Lord telling this in joke, but seriously." 59. Overwhelmed by surprise and fear on hearing Sri Rama's words, Sita asked him why the noble-minded father had commanded him to go to the forest. 60. Rama thereupon said to her: "Being highly pleased with Kaikeyi, the King had given her two boons. According to that he has assigned the kingdom to Bharata and the forest to me. 61. Kaikeyi wanted that I should be an exile in the forest for fourteen years. The King, though really very kind to me, has yet, being a strict adherent of truth, assigned

अतः शीघं गमिष्यामि मा विघ्नं कुरु भामिनि । अहमग्रे गग्निष्यामि वनं पत्रवास्वमेष्यसि । तामाह राषवः प्रीतः स्विप्रयां प्रियवादिनीय्। राक्षसा घोरूपाइच सन्ति मात्रपभोजिनः। समध्यमे । कट्वम्लफलमूलानि भोजनार्थं काले काले फलं वापि विद्यते कुत्र सुन्दिर। झिल्लीदंशादिभियुतम् । गहागहरसम्बाधं पादचारेण गन्तव्यं श्रीतवातातपादिमत्। तसाइद्रे गृद्दे तिष्ठ शीनं द्रश्यसि मां पुनः। किञ्चित्कोपसमन्विता । प्रत्युवाच स्फ्ररहक्त्रा धर्मजोऽसि द्यापरः। त्वदनन्यामदोषां भुक्तावशेषितम् । फलमुलादिकं

the forest to me. (62-63). I am therefore in a hurry to depart. O noble lady! Cause no obstructions to my plan." Hearing these words of Rama, Sita spoke to him with great joy. She said: "I will be the first to go to the forest. You shall only follow me. O scion of Raghu's line! It is not befitting that you go without me."

64. Though highly pleased with the attitude of his wife, Rama none the less said to her, "How can I take you, to the forest, which is full of tigers and other wild animals? 65. The forest abounds also in terrible-looking Rakshasas who eat human beings. Everywhere, the forest is infested with wild animals like lions, tigers and wild boars. 66. O handsome one! One will have to subsist there on roots and fruits that may be pungent and sour. Well prepared dishes and tasty edibles can never be had there. 67. Even fruits may not be available when one wants them. The forest

श्रुत्वा तद्रामवचनं जानकी श्रीतिसंयुता ॥ 62 इत्याह मां विना गन्तुं तव राघव नोचितम् ॥ 63 कथं वनं त्वां नेष्येऽहं बहुज्याश्रम्रगाकुलम् ॥ 64 सिंहज्याश्रवराहाशच सश्चरन्ति समन्ततः ॥ 65 अपूर्णान ज्यञ्जनानि विद्यन्ते न कदाचन ॥ 66 मार्गो न दृश्यते क्वापि शर्कराकण्टकान्वितः ॥67 एवं बहुविधं दोषं वनं दण्डकसंज्ञितम् ॥ 68 राक्षसादीन्वने दृण्ट्वा जीवितं हास्यसेऽचिरात् ॥69 रामस्य वचनं श्रुत्वा सीता दुःखसमन्विता ॥ 70 कथं मामिच्छसे त्यक्तुं धर्मपत्नीं पित्वताम् ॥71 त्वत्समीपे स्थितां राम को वा मां धर्षयेद्वने ॥72 तदेवासृततुल्यं मे तेन तुष्टा रमाम्यहम् ॥ 73

tracts are almost invisible. They are full of stones and thorns. 68. The forest of Dandaka is characterised by many forbidding features like caves and caverns and the humming of stinging insects. 69. There one has to walk on bare feet. There will be shivering cold and heat alternating, besides terrible winds. Frightened by the sight of the Rakshasas in the forest, you may even die.

(70-74). "Therefore, O handsome one, you stay back at this palace until my return." Hearing these words of Rama, Sita, sorrowstricken and red in her face with a tinge of indignation, replied: "I am a wedded wife, blemishless, vowed to faithfulness to you and solely dependent on you. How can I ever think of staying away from you? You know all Dharma and you are inherently kind. Who in the forest will dare to injure me while I am staying with you? The remnants of fruits and roots that you have

कुटुम्बबद्धयः अतशीलबद्धयो मुदा दिजेभ्यो रघुवंशकेतुः॥

eaten will taste like nectar itself to me. I shall live highly satisfied with that food. For me following you, the forest lands, full of grass, thorny shrubs and stones, will be like a place spread with beds of flowers. I have no doubts about it. (75-76). I shall give you no trouble in any way. On the other hand, I shall always be helpful. In my girlhood, a great astrologer, on seeing me, had predicted that I would have to live with my husband in a forest. May that scholar's words come true! I shall certainly go with you. (77-78). I shall tell you one thing more, and hearing that, please decide to take me into the forest. I have heard the various versions of the Rama-saga (Ramayana), recited by many scholars. In which of these, do you find Rama going to the forest without Sita? In none, to be sure. Therefore, I have to go with you. In every way, I shall only be helpful to you. (79-82). If you decide to go

त्वया सह चरन्त्या मे कुशाः काशाश्च कण्टकाः । पुष्पास्तरणतुल्या मे भविष्यन्ति न संशयः ॥ 74 अहं त्वां क्लेशये नैव भवेयं कार्यसाधिनी । बाल्ये मां वीक्ष्य कश्चिद्वै ज्योतिःशास्त्रविशारदः 75 प्राह ते विपिने वासः पत्या सह भविष्यति । सत्यवादी द्विजो भूयाद्गमिष्यामि त्वया सह।। 76 अन्यत्किञ्चत्प्रवक्ष्यामि श्रुत्वा मां नय काननम्। रामायणानि बहुशः श्रुतानि बहुभिर्द्धिजैः ॥ 77 सीतां विना वनं रामो गतः किं कुत्रचिद्वद् । अतस्त्वया गमिष्यामि सर्वथा त्वत्सहायिनी ॥ 78 यदि गच्छिंस मां त्यक्त्वा प्राणांस्त्यक्ष्यामि तेऽग्रतः। इति तं निश्चयं ज्ञात्वा सीताया रघुनन्दनः ॥७९ अब्रवीद वि गच्छ त्वं वनं शीघं मया सह । अरुन्धत्यै प्रयच्छाशु हारानाभरणानि च ॥ 80 ब्राह्मणेभ्यो धनं सर्वं दत्त्वा गच्छामहे वनम् । इत्युक्त्वा लक्ष्मणेनाशु द्विजानाहृय भक्तितः ॥ 81 ददौ गवां वृन्दशतं धनानि वस्त्राणि दिव्यानि विभूषणानि ।

82 अरुन्धत्ये ददौ सीता मुख्यान्याभरणानि च । रामो मातुः सेवकेश्यो ददौ धनमनेकद्या ॥ 83 स्वकान्तःपुरवासिभ्यः सेवकेभ्यस्तथैव च। पौरजानपदेभ्यश्च ब्राह्मणेभ्यः सहस्रशः ।। 84 लक्ष्मणोऽपि सुमित्रां तु कौसल्यायै समर्पयत् । धनुष्पाणिः समागत्य रामस्यात्रे व्यवस्थितः ॥ ८५

> without me, I shall abandon my life in your very presence."

> Hearing these determined words of Sita, Rama said to her: "O Lady! Then be ready quickly to start with me to the forest. Your necklaces and other jewellery may be given over to our preceptor's wife, Arundhati. We shall go to the forest after giving all our wealth as gift to holy men." Saying so, he asked Lakshmana to gather together a large number of pious Brahmanas, and he gave them as gift several hundreds of cows and valuable pieces of cloth and ornaments. They were all adepts in Vedas, of noble conduct and householders with families. 83. Sita gave away all her important ornaments to Arundhati, while Rama gave much wealth as present to the attendants of his mother. 84. Thus Rama gave numerous gifts to the residents of the palace, to his servants, to the residents of the city and villages and to many holy men. 85. And as for Laksh

रामः सीता लक्ष्मणश्च जग्धः सर्वे नृपालयम् ॥ 86 श्रीरामः सह सीतया नृपपथे गच्छन् शनैः सानुजः । पौरान् जानपदान्कुतृहलदृशः सानन्दग्रद्धीक्षयन् । श्यामः कामसदृत्रसुन्दरवपुः कान्त्या दिशो भासयन् पादन्यासपनित्रिताखिलजगत् प्रापालयं तत्पितुः ॥ 87 दृति श्रीमदृष्ट्यात्मर।मायणे उमामहेश्वरसनादे अयोध्याकाण्डे चतुर्थः सर्गः ॥ ४ ॥

mana, he entrusted his mother Sumitra to Kausalya's care, and then equipped with bow in hand, he stood in front of Rama ready to depart. 86. Then Rama, Sita and Lakshmana went to the king's palace. 87. Rama of blue complexion, who was more handsome than a hundred cupids, whose radiance illumined all the quarters, and

whose foot-steps sanctified the three worlds, now went with Sita and Lakshmana leisurely on foot to his father's mansion, looking joyfully at the large crowd of the inhabitants of the city and villages that had gathered on the highway for the installation ceremony.

# पश्चमः सर्गः

आयान्तं नागरा दृष्ट्वा मार्गे रामं सजानकीम्। लक्ष्मणेन समं वीक्ष्य ऊचुः सर्वे परस्परम् ॥ 1 कैकेय्या वरदानादि श्रुत्वा दुःखसमावृताः। वत राजा दृशरथः सत्यसन्धं प्रियं सुतम् ॥ 2 स्त्रीहेतोरत्यजत्कामी तसा सत्यवता कृतः। कैकेयी वा कथं दुष्टा रामं सत्यं प्रियङ्करम् ॥ 3 विकासयामास कथं कृर्कमीतिमृद्धीः। हे जना नात्र वस्तव्यं गच्छामोऽद्येष काननम् ॥ 4

# Chapter 5 RAMA'S DEPARTURE TO THE FOREST

The Reaction of the Citizens (1-9)

1. Seeing Rama coming along the public road with Lakshmana and Sita, the daughter of Janaka, all the citizens in the neighbourhood began to look at each other and remark about it among themselves. (2-4). Steeped in sorrow on hearing about the boon given to Kaikeyi, these citizens said: "Alas! On account of a woman's instigation, King Dasaratha has sacrificed a son so virtuous

and truthful. The King is highly uxorious. How can such a person be given credit for being truthful? How has this Kaikeyi become so cruel-hearted? How could she think of getting expelled from the country a prince like Rama so truthful and beneficent to all? She must indeed be an extremely stupid and heartless woman. O fellow citizens! A country like this, where such injustice and cruelty are perpetrated, is

पुंभिः कदाचिद्दृष्ट्वा वा जानकी लोकसुन्दरी । सापि पादेन गच्छन्ती जनसङ्घेष्वनाषृता ॥ रामोऽपि पादचारेण गजात्रवादिविवर्जितः। गच्छति द्रक्ष्यंथं विभुं सर्वलोकैकसुन्दरम्।। बलवान्विधिरेवात्र पुंत्रयत्नो हि दुर्बेलः। इति दुःखाकुले वृन्दे साधूनां मुनिपुन्नवः॥ अब्रवीद्वामदेवोऽथ साधूनां सङ्घमध्यगः। मानुशोचथ रामं वा सीतां वा विन्म तत्त्वतः ॥ 10 असौ शेषस्तमन्वेति लक्ष्मणाख्यश्च साम्प्रतम् । एष मायागुणैर्युक्तस्तत्तदाकारवानिव ॥

unfit for us to stay in any longer. Let us also go to the forest even today. 5. We shall go where Rama is going with his wife and brother. See how Sita the daughter of Janaka is walking bare-footed along the road! 6. Sita, a beauty without a peer anywhere in the world, was hitherto living in seclusion without being seen by any man outside the circle of her kith and kin. But see how she is walking bare-footed along the crowded public road without even a veil covering her face! 7. Rama too is going on foot without any horse or elephant as a mount. See, there goes our noble Lord, the most handsome person in the whole world! 8. That Rakshasi of a Kaikeyi will cause total ruin. Rama's heart must surely be wrenched by grief to see Sita trudging along the road. 9. This is indeed a stroke of destiny against which all human effort is of no avail."

यत्र रामः सभार्यश्च सानुजो गन्तुमिच्छति । पश्यन्तु जानकीं सर्वे पादचारेण गच्छतीम् ॥ 5-7 राक्षसी कैंकेयीनाम्नी जाता सर्वविनाशिनी। रामखापि भवेद्दुःखं सीतायाः पादयानतः॥ 8 एव रामः परो विष्णुरादिनारायणः स्मृतः। एषा सा जानकी लक्ष्मीर्योगमायेति विश्रुता ॥ 11 12 रजोयुक्तो ब्रह्माभूद्विश्वभावनः। सत्त्वाविष्टस्तथा विष्णस्त्रिजगतंत्रतिपालकः॥ 13 रुद्रस्तामसोऽन्ते 🔻 जगत्मरुयकारणम् । एष मत्स्तः पुरा भूत्वा भक्तं वैवस्वतं मनुम् ॥14 नाव्यारोप्य लयस्वान्ते पालयामास राघवः। सम्रद्रमधने पूर्वं मन्दरे सुतलं गते॥ 15 अधारयत्स्वपृष्ठेऽद्रिं कूर्मरूपी रघूत्रमः। मही रसातलं याता प्रलये स्करोऽभवत् ॥ 16 तोलयामास दंष्ट्राप्रे तो श्लोणीं रघुनन्दनः। नारसिंहं वपुः कृत्वा प्रह्लादवरदः पुरा ॥ 17

### Vamadeva on Rama's spiritual Identity (10-31)

10. When all good men were mourning, the great sage Vamadeva, who was amidst them, came forward to comfort them. He said to them: "Do not be downcast with sorrow, thinking either of Rama or Sita. Listen to what I say regarding the truth about them. (11-12). This Rama is none but the Supreme Being-Mahavishnu Adi-Narayana. This Sita, the daughter of Janaka, is Mahalakshmi, famous as the Yogamaya of Vishnu. The one whom you know as Lakshmana is Adisesha now following him. The Lord, uniting Himself with Maya, has taken these different forms. (13-17). It is He who, assuming the qualities of Rajas, has become Brahma, the creator. So also, assuming the quality of Sattva, He has become Mahavishnu, the protector

रक्षः पाटयामास वामनत्वप्रपागम्य याच्यया चाहरत्पुनः। स एव जगतां नाथ इदानीं रामतां गतः। सर्णं दृष्टं दरात्मनः। विष्णोस्तदा पुत्रोऽभवद्धरिः। गन्ताद्यैव वनं रामो लक्ष्मणेन सहायवान्। राजा वा केंक्रेयी वापि नात्र कारणमण्वपि। रामोऽप्याह स्वयं साक्षाच्छवो गमिष्याम्यहं वनम् । रामरामेति ये नित्यं जपन्ति मनुजा भूवि । दःखशका महात्मनः। का पुनसास रामस

of the worlds. In the end, assuming the quality of Tamas, He will be Rudra the cause of dissolution. In days of old, taking the form of a Fish, He enabled the devotee Vaivasvata Manu to get into a boat and get protection till the end of the great deluge. Again, when the Milk Ocean was churned and the churning rod Mandara mountain sank into the ocean up to Sutala, He, this leader of the Raghu's clan, assuming the form of a Tortoise, supported the mountain on His back. When at the time of Pralaya, the earth sank to the level of Rasatala, this noble one of Raghu's line took the shape of a Boar and lifted it out on His tusk. (18-23). In days of yore assuming the form of a Man-lion, He gave protection to Prahlada and tore open with his nails the chest of the demon Hiranyakasipu, the oppressor of all the worlds. When Aditi, the motherof the Devas, approached him to help her sons, the Devas, who had been deprived of their heavenly realm by Bali, He manifested himself in the form of a Dwarf, and through the tactics of begging, recovered that realm of the celestials. In order to relieve

तमखै: | पुत्रराज्यं हतं हथ्द्वा सदित्या याचितः पुरा || 18 हरत्युनः | दुष्टक्षत्रियभूभारनिवृत्त्ये भागवोऽभवत् || 19 || 19 || गतः | रावणादीनि रक्षांसि कोटिशो निहनिष्यति || 20 दुरात्मनः | राज्ञा दशरथेनांपि तपसाराधितो हरिः || 21 भवद्धरिः | स एव विष्णुः श्रीरामो रावणादिवधाय हि || 22 हायवान् | एवा सीता हरेर्माया सृष्टिस्थित्यन्तकारिणी || 23 णमण्वपि | पूर्वेद्युनीरदः प्राह भूभारहरणाय च || 24 यहं वनम् | अतो रामं सम्रदिश्य चिन्तां त्यजत बालिशाः || 25 जा भुवि | तेषां मृत्यु भयादीनि न भवन्ति कदाचन || 26 महात्मनः | रामनाम्नैव सक्तिः स्वात्कलौ नान्येन केनचित् || 27

the earth of the burden of evil Kshatriyas, He incarnated Himself as Rama of Bhrigu's line. That same Lord of the universe has now incarnated as Rama. He will destroy Ravana and other Rakshasas in thousands. He has taken a human form because that evil Rakshasa Ravana can be killed only by the hands of a man. In a previous birth, King Dasaratha had adored Hari through austerities, desiring that He Himself should be born as a son to him. Rama is that Mahavishnu, now incarnated as man. In order to destroy Ravana and others, He will goeven today to the forest accompanied by Lakshmana. This Sita is Maya, the power of Vishnu, who is the cause of creation, sustentation and dissolution of the universe. (24-25). Neither Kaikeyi nor King Dasaratha is in the least responsible for all these developments. It was even yesterday that Narada prayed to Rama to be pleased to relieve the earth of its burdens, and Rama himself replied to him that he would go to the forest the very next day. Therefore, you ignorant people can abandon all grief on account of Rama. (26-27) In this world, who-

विडम्बयति मायामानुषरूपेण राज्ञश्चाभीष्टसिद्धचर्थं मानुषं श्रुत्वा तेऽपि द्विजाः सर्वे रामं ज्ञात्वा हरिं विभुम् । जहुर्ह् त्संशयग्रन्थि राममेवान्वचिन्तयन् ॥ य इदं चिन्तयेश्वित्यं रहस्यं रामसीतयोः। तख रामे दृढा भक्तिभवेदिह्यानपूर्विका।। ततो आगताः स्रो वयं मातस्त्रयस्ते सम्मतं वनम् । गन्तुं कृतिधयः शीव्रमाज्ञापयतु नः पिता ॥ रामस्त वस्त्राण्युत्सृज्य वन्यचीराणि पर्यधात्। तद् रष्ट्वा रुरुदुः सर्वे राजदाराः समन्ततः। कैंकेयीं प्राह दुर्वृत्ते राम एव त्वया वृतः।

ever repeats the name of Rama constantly, is never overcome by fear of death and other calamities. That being the case, how can you ever suspect this Rama to be overcome by grief? (28-29). In order to bless the world, He is imitating the ways of man. For providing devotees with an object for centring their devotion and service, for bringing about the destruction of Ravana, and for fulfilling the prayer of King Dasaratha, He has assumed this human form." Saying so, the sage Vamadeva resumed silence.

30. Hearing these words of Vamadeva, all those pious men had the doubts of their heart dispelled and began to meditate on Rama as a Divine Being. 31. Whoever constantly contemplates on this esoteric teaching on Rama and Sita, will attain to firm devotion to Rama, accompanied by illumination. 32. "This secret doctrine is to be jealously guarded," said sage Vamadeva, "you are all very dear to Rama." Saying

लोककृत्। भक्तानां भजनार्थाय रावणस्य वधाय च ॥ 28 वपुराश्रितः । इत्युक्त्वा विररामाथ नामदेवो महाम्रनिः ॥ 29 30 31 रहस्यं गोपनीयं वो यूयं वै राघवप्रियाः। इत्युक्त्वा प्रययौ विप्रस्तेऽपि रामं परं विदुः॥ 32 रामः समाविष्टय पितृगेह्मवारितः। सानुजः सीतया गत्वा कैकेरीमिदमन्नवीत्॥ इत्युक्ता सहस्रोत्थाय चीराणि प्रददौ स्वयम् । रामाय लक्ष्मणायाथ सीतायै च पृथक् पृथक् ॥35 लक्ष्मणोऽपि तथा चऋे सीता तस विजानती ॥३६ हस्ते गृहीत्वा रामख लज्जया मुखमैक्षत। रामो गृहीत्वा तच्चीरमंशुके पर्यचेष्टयत् ॥ 37 वसिष्ठस्तु तदाक्षण्यं रुदितं भर्त्सयन् रुषा ॥ 38 वनवासाय दुष्टे त्वं सीतायै कि प्रयच्छिस ॥ ३९

> so, the sage departed, and the pious devotees recognised the identity of Rama with the Supreme Being.

### Scenes at Rama's Departure (33-46)

33. Now Rama, along with Sita and Lakshmana went straight to the palace of his father, and said to Kaikeyi as follows: 34. "O mother! We three have come ready to go to any forest that you want us to go to. Let our father order us without delay." 35. Hearing these words of Rama, Kaikeyi got up at once and gave them three treebark garments that ascetics wear, one each for Rama, Lakshmana and Sita. (36-37.) Rama now abandoned his royal dress and put on the tree-bark. Lakshmana also followed suit. But Sita, not knowing how to wear a garment of that kind, stood puzzled, hold... ing it in hand and looking at the face of Rama. Rama, thereupon took that piece of tree-bark and tied it over her dress. (38-39). Seeing this piteous scene, all the women in

यदि रामं समन्वेति सीता भक्त्या पतित्रता । वनदुःखनिवारिणी । रामं वनं वनचरत्रियाः। गच्छन्तु -स्रोदाश्र परिप्लुतः । दःखाभिपतितो भूमौ प्रदक्षिणं कत्वा गुंच्छ गच्छेति रामेण नोदितोऽचोदयद्रथम् । ततो गृहं प्रविष्ट्येव कौसल्यायाः पपात ह। मूर्च्छतम चिराद्वु द्घ्वा तूष्णीमेवावतस्विवान् ॥ 50

the palace began to cry aloud. The Preceptor Vasishtha, on hearing their cry, came into the palace. He grasped the situation and addressed Kaikeyi in a very angry mood. He said, "O wicked woman! According to the boon given to you, Rama alone is to go to the forest. Why are you then giving this ascetic's tree-bark dress to Sita? (40-43). If Sita, the chaste wife of Rama, prefers to follow him to the forest as a matter of duty, let her do so, always dressed in excellent clothes and bedecked with all ornaments. By accompanying him, she will be able to relieve Rama of much of his sufferings incidental to life in the forest."

Now King Dasaratha said, addressing his minister Sumantra, "These three, who are dear to the ascetics of the forest, should go from here only in a chariot." Saying so, he looked at Rama, Sita and Lakshmana, and immediately fell down on the earth crying aloud, overwhelmed by sorrow, and was almost drowned in his own tears. Now first Sita got into the chariot in the presence

दिन्याम्बरधरा नित्यं सर्वाभरणभूषिता॥ 40 राजा दशरथोऽप्याह समन्त्रं रथमानय ॥ 41 इत्युक्त्वा राममालोक्य सीतां चैव सलक्ष्मणम्।।42 आरुरोह रथं सीता शीघं रामख पश्यतः ॥ 43 पितरं रथमारुहत्। लक्ष्मणः खन्नयुगलं धनुस्तृणीयुगं तथा।। नोदयामास सारथिम् । तिष्ठ तिष्ठ सुमन्त्रे ति राजा दशरथोऽश्रवीत् ॥45 रामे दूरं गते राजा मूर्चिछतः प्रापतद्भुवि ॥ पौरास्तु बालवृद्धाश्च वृद्धा ब्राक्षणसत्तमाः। तिष्ठ तिष्ठेति रामेति क्रोशन्तो रथमन्वयुः ॥ ४७ राजा रुदित्वा सुचिरं मां नयन्तु गृहं प्रति । कौसल्याया राममातुरित्याह परिचारकान् ॥ 48 किञ्चित्कालं भवेतत्र जीवनं दुःखितस मे । अत ऊर्ध्वं न जीवामि चिरं रामं विना कृतः ॥४९

> of Rama. (44-46). Circumambulating his father, Rama also got into the chariot and Lakshmana followed him, taking with him a pair each of sword, bow and quiver. When they directed their charioteer to proceed, King Dasaratha cried out, "O Sumantra! Stop, Stop." But Rama once again gave order to proceed and the chariot-When they had moved out eer started off. some distance, King Dasaratha fell unconscious on the floor.

47. Many citizens, including children, old men, pious Brahmanas and others ran after the chariot crying out, "O Rama! Stop, Stop." 48. After weeping for a long time, King Dasaratha asked his attendants to take him to the quarters of Kausalya, the mother of Rama. 49. He said, "If I am there in Kausalya's palace, the life of my sorrow-stricken self may last for a short time more. Separated from Rama I am not going to live any longer." 50. Reaching Kausalya's palace, he again hecame unconscious and fell down. Recover-

तमसातीरं गत्वा तत्रावसत्सुखी। सीतया सह धर्मात्मा धनुष्पाणिस्तु लक्ष्मणः। समागत्य स्थितास्तस्याविद्रतः। तेषां रामें 'ऽतिविस्मितः । निश्चयमाज्ञाय भविष्यन्तीति निश्चित्य सुमन्त्रमिदमन्नवीत्। अयोध्याभिमुखं गत्वा किश्चिद् दूरं ततो ययुः। तेऽपि राममदृष्ट्वेत्र प्रातरुत्थाय दुःखिताः॥ 57 मार्ग पश्यन्तस्ते पुरं ययुः। सुमन्त्रोऽपि रथं शीघं नोदयामास सादरम्। समागच्छच्छु इवेराविदूरतः । गुन्नतीरं शिशपावृक्ष**मृ**ले निषसाद रघूत्तमः । स सखायं स्वामिनं द्रष्टुं हर्षात्तुणं समापतत्।

ing consciousness after a long time, he sat there dazed without uttering a word

### Meeting with Guha (51-73)

(51-52) Reaching the banks of the river Tamasa, Rama stayed there happily for the night. Without taking any food excepting water from the river, he slept under a tree. Sita also did the same. And Lakshmana, who knew all Dharma, along with Sumantra kept guard with bow in hand. 53. The sorrow-stricken citizens too had followed Rama. They halted somewhere in the neighbourhood for the night with the resolution that either they would get back Rama to the city, or failing that, go with him to the forest. (54-56). Astonished at their determination, Rama said, "I cannot go back to the city and if these people come to the forest, they will be put to great difficulties." Accordingly he addressed Sumantra, "O Sumantra! Get the chariot ready. We shall get away from here even now, while

जलं प्राश्य निराहारो वृक्षमृलेऽस्वपद्विभुः ॥ 51 पालयामास धर्मज्ञः समन्त्रेण समन्वितः ॥ शक्ता रामं पुरं नेतुं नोचेद्गच्छामहे वनम् ॥ 53 नाहं गच्छामि नगरमेते वै क्लेशभागिनः ॥ 54 इदानीमेव गच्छामः समन्त्र रथमानय ॥ सुमन्त्रोऽपि रथं वाहैरयोजयत्। आरुद्य रामः सोता च लक्ष्त्रणोऽपि ययुर्द्रुतम् ॥ ५६ हृदि रामं ससीतं ते ध्यायन्तस्तर्युरन्वहम् ॥ 58 स्फीतान् जनपदान्यश्यन् रामः सीतासमन्त्रितः 59 गन्नां दृष्ट्वा नमस्कृत्य स्नात्वा सानन्द्रशानसः॥६० ततो गुहो जनैः श्रुत्वा रामागममहोत्सवम् ॥ 61 फलानि मधुपुष्पादि गृहीत्वा भक्तिसंयुतः ॥ 62

> these people are asleep." Sumantra, as ordered, yoked the horses to the chariot, and Rama, Sita and Lakshmana started in it in great haste. (57-58). The chariot was taken in the direction of Ayodhya for some distance and from there turned back to the forest. The citizens, waking up in the morning, were terribly grief-stricken to notice the absence of Rama there. They, however, tried to trace him, following the mark made by the chariot wheels. But that took them only back to the city. And so resigning themselves to their fate, they continued to stay in the city, constantly thinking of Rama and Sita.

(59-62). Sumantra now drove the chariot Moving through prosperous very fast. villages. Rama reached the banks of the Ganga where the Ashrama known as Sringavera was situated. Seeing the holy river Ganga and bathing in it, Rame was highly delighted to stay underneath a Simsapa tree. Now Guha, a local chief-

दण्डवत्त्रापतद्भृति । गुहमुत्याप्य तं तूर्णं राघवः परिषस्वजे ॥ विनिक्षिप्य 63 संप्ष्टकुशलो रामं गुहं प्राज्जित्त्रवीत् । धन्योऽहमद्य मे जन्म नैपादं लोकपावन ॥ वभृव परमानन्दः स्पृष्ट्वा तेऽङ्गं रघूत्तम। नैषादराज्यमेतत्ते किङ्करस्य रघत्तम ॥ 65 पालयासान् रघूद्रह । आगच्छ यामो नगरं पावनं कुरु मे गृहम् ॥ 66 त्वदधीनं गृहाण फलमूलानि त्वदर्थं सिश्चतानि मे । अनुगृह्णीष्व भगवन् दासस्तेऽहं सुरोत्तम ॥ सुत्रीतो वचनं श्रृणु मे सखे। न वेक्ष्यामि गृहं ग्रामं नव वर्षाणि पञ्च च ॥ 68 दत्तमन्येन नो भुञ्जे फलमुलादि किञ्चन । राज्यं ममैतत्तं सर्वं त्वं सम्बा मेऽतिवल्लग्नः ॥६० वटधीरं जटामुकुटमादरात । बबन्ध लक्ष्मणेनाथ सहितो रघनन्दनः ॥ 70 तु सम्प्राप्ट्य सीतया सह राघवः। आस्तृतं कुशपर्काद्यैः शयनं लक्ष्मणेन हि ॥ 71 नगरप्रासादाग्रे यथा पुरा । सुन्ताप तत्र नैदेशा पर्यक्क इन संस्कृते ॥ उवास 72

tain, knowing about the advent of Rama from his people, proceeded to meet him, who was both his friend and master. Carrying fruits, honey, flowers and the like in hand, he went quickly in a mood of high elation. 63. Offering all these things to Rama, he made a full prostration at his feet, stretching his whole body on the ground. Rama lifted him up immediately and embraced him-64. After Rama had made kind enquiries of his welfare, Guha said to him with his palms joined in salutation: "O Thou, who art the sanctifier of the worlds! Today I am really fortunate and my birth in the tribe of hunters has come to its fulfilment. (65-67). O the noblest among the Raghus! I have had the thrill of spiritual joy by contacting Thy body today. This country of the hunters belongs to me, Thy servant. Therefore these places are under Thy sovereignty. O noble scion of Raghu's line! Be pleased to stay on here and rule over us. Let us go to the town, and there

be Thou pleased to sanctify my house by Thy presence after accepting this offering of all the fruits and roots that I collected for Thee—O venerable one! Be gracious and bless Thy servant."

(68-69). Rama, who was delighted with Guha, said to him, "O friend! Hear my words. For fourteen years, I shall not enter a village or a house, nor shall I eat fruits and roots offered by others. it is that all this kingdom is mine. You are indeed dear to my heart." 70. Rama next had some sap of banyan tree brought, and with it he and Lakshmana had their hair matted and tied on their head like crowns. (71-72). That prince of Raghu's line, taking only water as his food, spent the night along with Sita on a bed of grass made for them by Lakshmana. On such beds, he and Sita slept as comfortably as they used to do on luxurious cots in the upper floor of the palace.

# ततोऽनिद्रे परिगृह्म चापं सनागत्णीरधनुः स लक्ष्मणः ररक्ष रामं परितो निपत्रयन् गुहेन सार्वे सशरासनेन॥

**73** 

# इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे पश्चमः सर्गः 👍 ५ ॥

73. And Lakshmana, equipped with bow, armed Guha, stood guard over Rama in the arrow and quiver, along with the fully premises.

## षष्ठः सर्गः

सुप्तं रामं समालोक्य गुहः सोऽश्रु परिप्लुतः। लक्ष्मणं प्राह विनयाद् भ्रातः पश्यिस राघत्रम् ॥ १ श्रायानं कुश्रपत्रोधसंस्तरे सीतया सह। यः शेते स्वर्णपर्यक्के स्वास्तीणे भवनोत्तमे ॥ १ कंकेयी रामदुःखस्य कारणं विधिना कृता। मन्थराबुद्धिमास्थाय कैकेयी पापमाचरत् ॥ ३ तच्छुत्वा रूक्ष्मणः प्राह सखे शृणु वचो मम। कः कस्य हेतुर्दुःखस्य कश्च हेतुः सुखस्य वा ॥ 4 स्वपूर्वाजितकर्मेव कारणं सुखदुःखयोः॥ 5 सुखस्य दुःखस्य न कोऽपि दाता परो ददातीति कुबुद्धिरेषा अहं करोमीति वृथाभिमानः स्वकर्मस्त्रप्रथितो हि लोकः॥ 6 सुद्धिनित्रार्यदासीनद्वेष्यमध्यस्यवान्धवाः । स्वयमेवाचरन्कर्म तथा तत्र विभाव्यते॥ 7

## Chapter 6

#### RAMA ON HIS WAY TO CHITRAKUTA

Lakshmana's advice to Guha (1-15) (1-2). After Rama had fallen asleep, Guha, looking at him with eyes brimming with tears, said to Lakshmana in all humility, "O brother! Don't you see this prince of Raghu's line, who has been accustomed to sleep only on golden cots with excellent mattresses, now lying on a bed of grass along with Sita! 3. It was destiny that made Kaikeyi bring about this sad condition for Rama. But this was done indirectly through Manthara, whose evil advice Kaikeyi accepted and so committed this sinful act."

4. Hearing this, Lakshmana replied, "O friend! Listen to me. In this world who is the cause of whose sorrow, and who is the cause of whose happiness too? 5. The cause of one's enjoyment and suffering is one's own actions (Karmas) of past lives.
6. There is none external to oneself causing one happiness and misery. It is a perverted intelligence that attributes these experiences as caused by another. It is vain pride that makes one think that 'I am doing' such an act. The world is strung, as it were, on the thread of one's own action. 7. In this world, men think of others as friends, relatives,

सुखं ना यदि ना दुःखं स्वकर्मनशामो नरः। यद्यद्यथागतं तत्तव् भुक्त्वा स्वस्थमना भवेत्॥ 8 सुखसानन्तरं दुःखं दुःखसानन्तरं सुखम्। द्रयमेतद्धि जन्तूनामलङ्घ्यं दिनरात्रिवत्॥ सुखमध्ये स्थितं दुःखं दुःखमध्ये स्थितं सुखम् । द्रयमन्योन्यसंयुक्तं त्रोच्यते जलपङ्कवत् ॥ तसाध्दैर्येण विद्वांस गुहलक्ष्मणयोरेवं भाषतोर्विमलं उवाच शीव्रं सुदृढां नावमानय मे सखे। अतुवा रामस वचनं निषादाधिपतिर्गृहः॥

enemies, neutrals etc. But the responsibility, for one's actions is entirely on oneself. We wrongly attribute them to the others mentioned. 8. Man, who is subject to his own Karma, should submit himself to the happiness and the misery that befall him as a result of his own Karma. He should remain unperturbed while experiencing these, the fruits of one's own actions. 9. Let him think, 'I have neither desire for Bhoga (enjoyments), nor do I avoid them. Let them come or let them go.' Thinking in this way, one should liberate oneself from enslavement to enjoyments. 10. The fruits of one's own good and evil actions, accruing from whomever or in whatever manner and in whatever place and time, have to be experienced then and there. There is no remedy against this. 11. One should not feel elated when happiness is experienced, nor depressed when misery overcomes one. What Destiny has accorded to one according to one's Karma cannot be overcome by anyone, be he a Deva or an Asura. 12. This body of ours, which is a product of our virtuous and sinful actions, is always

न में भोगागमें बाब्छा न में भोगविवर्जने । आगच्छत्वथ मागच्छत्वभोगवशगो भवेत् ॥ १ स्वसिन् देशे च काले च यस्माद्वा येन केन वा। कृतं शुभाशुभं कर्म भोज्यं तत्तत्र नान्यथा।। 10 हर्षविषादाभ्यां शुभाशुभफलोदये । विधात्रा विहितं यद्यत्तद्त्वङ्घ्यं सुरासुरैः ॥ सुखदुःखाभ्यां नरः प्रत्यवरुध्यते । शरीरं पुण्यपापाभ्याप्रुत्पन्नं सुखदुःखवत् ॥ 12 13 14 इच्टानिष्टोपपत्तिप्र । न हृष्यन्ति न मुझान्ति समं मायेति भावनात् 15 नभः । बभूव रामः सिल्लं स्पृष्ट्वा प्रातः समाहितः ॥16

> subject to happiness and misery. The life of man is a bundle of such experiences. 13. Just as day and night follow each other irreversibly, so do men experience happiness. now and after that misery, and after misery, happiness once again. 14. In the midst of happiness, misery can occur, and in the midst of misery, happiness too can occur. As water and mire are mixed together intimately. so are happiness and misery. 15. So, enlightened men, considering these favourable, and unfavourable experiences as Maya or mere appearances, remain unperturbed without yielding to elation or depression."

## Parting with Guha (16-27)

16. As Guha and Lakshmana conversed in this way, a glimmer of light began to spread in the sky. It was now dawn, when Rama, getting up from sleep, bathed in the water of the river and performed his morning rites. (17-20). Next Rama said to Guha, "Get me a good boat." And Guha, the king of the hunters, accordingly brought a well-constructed boat, himself rowing it. He now said to Rama, "O Lord! Please

स्वयमेव दृढां नात्रमानिनाय सुलक्षणाम् । स्वामिष्नारुद्यतां नौकां सीतया लक्ष्मणेन च ॥ 18 सार्धमहमेव समाहितः। तथेति राघवः सीतामारोप्य शुभलक्षणाम्॥ 19 गुहस्य हस्तावालम्ब्य स्वयं चारोहदच्युतः। आयुधादीन् समारोप्य लक्ष्मणोऽप्यारुरोह च॥ 20 गुहस्तान्वाहयामास ज्ञातिभिः सहितः स्वयम् । गङ्गामध्ये गतां गङ्गां प्रार्थयामास जानकी ॥ 21 देवि गङ्गे नमस्तुभ्यं निवृत्ता वनवासतः। रामेण सहिताहं त्वां लक्ष्मणेन च पूजये ॥ 22 नानाबिलिभिराद्दता । इत्युक्त्वा परकुलं तौ शनैरुत्तीर्य जग्मतुः ॥ 23 सरामांसोपहारैश्र गुहोऽपि राघवं प्राह गमिष्यामि त्वया सह। अनुज्ञां देहि राजेन्द्र नोचेत्प्राणांस्त्यजाम्यहम् ॥२४ श्रीरामस्तमथात्रवीत् । चतुर्दश समाः स्थित्वा दण्डके पुनरप्यहम् ॥ 25 श्रत्वा नैषादिवचनं आयाखाम्युदितं सत्यं नासत्यं रामभाषितम् । इत्युक्त्वालिङग्य तं भक्तं समात्रवाख पुनःपुनः ॥२६ निवर्तयामास गुहं सोऽपि कुच्छाद्ययौ गृहम्।। तत्र मेघ्यं मृगं इत्वा पक्त्वा हुत्वा च ते त्रयः। भुक्त्वा वृक्षतत्ते सुप्त्वा सुखमासत तां निशाम् 28 रामस्तु वैदेशा लक्ष्मणेन समन्वितः। ततो बहिरुपस्पितः । तत्रैकं बट्कं दृष्टवा रामः प्राह च हे बटो ॥ 29 भरद्वाजाश्रमपद गत्वा रामो दाशरियः सीतालक्ष्मणाभ्यां समन्त्रितः। आस्ते बहिर्वनस्येति ह्युच्यतां स्नुनिसिष्मधौ ॥३०

get into the boat along with Sita and Laksh- you do not do so, I shall give up my life." helped Sita to embark and the boat reached the middle of the Ganga, him back, and Guha returned sorrowfully. Sita prayed as follows to the river-goddess: 22. "O Goddess of Ganga! Salutations to Thee! After I return from forest life along reached the other shore.

mana. I shall myself row it with perfect Hearing these words of the hunter-chief dexterity." Agreeing to the proposal, Rama Sri Rama said to him, "After staying in the himself Dandaka forest for fourteen years, I shall followed, holding the hands of Guha. Next be returning. What I say is true, Rama's Lakshmana put all the weapons in the boat words never prove untrue." With these and himself got into it. 21. As Guha rowed words, he embraced the devotee, consoled the boat along with his companions and him again and again, and managed to send

## Rama at Bharadwaja's Ashrama (28-41)

28. In the forest nearby, Rama and with Rama and Lakshmana, I shall worship Lakshmana hunted a permitted wild Thee. 23. With great devotion I shall adore animal, cooked it, offered it, and took Thee with plentiful offerings, including the meat for the day as meal. During liquor and meat." Shortly after, they all the night, they peacefully slept under a tree. (29-30). In the morning, along (24.27). Guha now said to Rama, "O with Sita and Lakshmana, Rama progreat king, I too shall go with you. Be ceeded to the hermitage of Bharadwaja. pleased to give me permission for that. If In the neighbourhood of the hermitage, he

तत्श्रुत्वा सहसा गत्वा पादयोः पतितो ग्रुनेः । स्त्रामिन् रामः समागत्य वनाद् बहिरवस्थितः ॥३। सभार्यः सानुजः श्रीमानाह मां देवसन्निभः। ततुश्रत्वा सहसोत्थाय दृष्ट्वा रामं यथान्यायं पूजियत्वा सल्हमणम् । आह मे पर्णशालां भो राम राजीवलोचन ॥ ३४ आगच्छ भक्त्या पुनः पुजयित्वा चकारातिथ्यग्रुत्तमम् । **बातं राम तवोदन्तं भृतं चागामिकं च यत**ा यदर्थमवतीर्णोऽसि प्रार्थितो ब्रह्मणा प्रस्। जानामि ज्ञानदृष्ट्याहं जातया त्वदुपासनात्। यस्त्वां पश्यामि काकुत्स्थं पुरुषं प्रकृतेः परम् । अनुब्राह्यास्त्वया ब्रह्मन्वयं क्षत्रियबान्धवाः।

भरद्वाजाय ग्रुनये ज्ञापयस्व यथोचितम् ॥ भरद्वाजो मुनीश्वरः । गृहीत्वार्घ्यं च पाद्यं च रामसामीप्यमाययो ॥ ३३ पाद्रजसा पुनीहि रघुनन्दन। इत्युक्त्त्रोटजमानीय सीतया सह गाघत्रौ॥ अद्याहं तपसः पारं गतोऽस्मि तत्र सङ्गमात् ॥ 36 जानामि त्वां परात्मानं मायया कार्यमानुपम् ॥ ३७ यदर्थं वनवासम्ते यत्करिष्यसि वै पुनः॥ इतः परं त्वां किं वक्ष्ये कृतार्थोऽहं रघूत्तम ॥ रामस्तमभिवाद्याह सीतालक्ष्मणसंयुतः। इति सम्भाष्य तेऽन्योन्यग्रुषित्वा ग्रुनिसन्निधौ ॥ 41

saw a Brahmacharin, and accosting him, said, "Please inform your teacher, the sage, that Rama, the son of Dasaratha, is waiting at the fringe of the forest surrounding the hermitage." (31-32). The Brahmacharin thereupon went quickly into the hermitage and saluting the sage Bharadwaja, said, "O Master! Rama has come into the forest and is waiting outside in the neighbourhood of the Ashrama. He is accompanied by his wife and brother. He is a personage looking like a divinity. He asked me to inform you in the proper way about his arrival." 33. Hearing these words, the sage Bharadwaja great got immediately from his seat and went towards Rama, carrying with him the ingredients for the offerings of Arghya and Padya. (34-36). After making salutation to Rama and Lakshmana, the sage said, "O Rama, lotus-eyed one! Please visit my hermitage and deign to consecrate it with the dust of Thy feet." With these words, he led him into the hermitage along with Sita

and Lakshmana, again adored him and extended to him a reception according to the noblest traditions. 37. He then said, "By Thy advent, the austerities I have been practising have come to their fulfilment. I am acquainted, O Rama, with everything about Thee-Thy past and what Thou art going to do hereafter. I know Thee as the veritable Paramatman who has assumed a human form by His Maya. (38-39). By virtue of the insight I have gained by Thy adoration. I have come to understand how Thou wert prayed to by Brahma, how Thou hast incarnated Thyself, what the purpose of Thy residence in the forest is, and what Thou hast done while living in Ayodhya. What more am I to say? O the noblest one of Raghu's line! (40-41). I have come to my life's fulfilment by my contact with Thee. I am blessed by meeting Thee. who art the Purusha that transcends Prakriti, now incarnated in Kakutstha's line." Thereupon Rama, along with Sita and Lakshmana, saluted the sage and said. "O-

यग्रनाग्रचीर्य प्रातरुत्थाय प्रययौ चित्रकटादिं नानामृगद्धिजाकोणी जानकीलक्ष्मणोपेतं दृष्ट्वेव सहसोत्तस्थौ पुजियत्वा जगत्पुज्यं भक्त्याधर्यादिभिरादतः। राघवः प्राञ्जलिः प्राह वाल्मीकि विनायन्वितः । भवन्तो यदि जानन्ति किं बक्ष्यामोऽत्र कारणम् । सीतया सहितः कालं किश्चित्तत्र नयाम्यहम् । इत्युक्तो राघवेणासौ मुनिः सस्मितमत्रवीत् ॥ सर्वलोकानां स्थानग्रुक्तं एवं साधारणं तद्वस्यामि रघुश्रेष्ठ

great sage! We, who are mere Kshatriyas, beseech your blessings." Conversing in this way, they spent some time with the sage-

### Rama at Valmiki's Ashrama (42-64)

(42-43). Next morning, after his bath and morning rites, the sage directed Rama to the banks of the Yamuna. Accompanied by some of the pupils of the sage, Rama crossed the Yamuna on his way to mount Chitrakuta, where the hermitage of sage Valmiki was situated. Soon, he reached that hermitage which was inhabited by a large number of sages. (44-45). That hermitage was full of animals and birds, and the trees there were laden with flowers and Valmiki the sage Meeting frmits. there, Rama, Lakshmana and Sita saluted him. (46-48). At the sight of Rama, the consort of Lakshmi and the most handsome one of Rama who had a cupid-like form and attractive eyes of the shape of lotus

म्रनिवारकैः । कृताप्लवेन म्रनिना दृष्टमार्गेण राघवः ॥ वाल्मीकेर्यत्र चाश्रमः। गत्वा रामोऽथवाल्मीकेराश्रमं ऋषिसङ्क लग् ॥ 43 नित्यपुष्पफलाकुलम् । तत्र दृष्ट्वा समासानं बाल्मीकि मुनिसत्तमम् ॥४४ ननाम शिरसा रामो लक्ष्मणेन च सीतया। दृष्टवा रामं रमानाथं वाल्मीकिर्जोकसुन्दरम् ॥४५ जटामुकुटमण्डितम् । कन्दर्पसदृशाकारं कमनीयाम्युजेक्षणम् ॥ विस्तयानिमिषेक्षणः । आलिक्क्य परमानन्दं रामं हर्षाश्र लोचनः ॥ फलमृलैः स मधुरैभीजयित्वा च लालितः ॥ 48 पितुराज्ञां पुरस्कृत्य दण्डकानागता वयम् ॥ यत्र मे सुखवासाय भवेत्स्यानं वदस्व तत् ॥ 51 निवासस्थानग्रुचमम् । तवापि सर्वभूतानि निवाससदनानि हि ।। 52 ते रघुनन्दन । सीतया सहितस्येति विशेषं पृच्छतस्तव ॥ यत्ते नियतमन्दरम् ॥ 53

> petals, and who appeared now with a crown of matted locks on his head-, the sage Valmiki got up from his seat in great haste. With eyes brimming with tears and unwinking due to amazement and with a heart overflowing with bliss, he embraced Rama and offered Arghya and Padya with great devotion to him who was the object of worship for the whole world. He then fed him with sweet fruits and roots.

> (49-50). Saluting the sage Valmiki with humility, Rama said to him. "At the command of our father, we have come to this Dandakaranya: To you, who are capable of knowing everything, it is needless for me to give the reason for this, I request you to advise me as to where I can stay in peace in these regions. 51. At that place, I shall spend some length of time along with Sita." When Rama said this much, that sage spoke to him with a smile on his face. (52-53). "Thou art indeed the best residence for the

शान्तानां समदृष्टीनामद्वेष्टणां च जन्तुषु । त्वामेव भजतां नित्यं हृद्यं तेऽधिमन्दिरम् ॥ 54 धर्माधमान्परित्यज्य त्वामेव भजतोऽनिशम् । सीतया सह ते राम तस्य हृत्सुखमन्दिरम् ॥ 55 त्वन्मन्त्रजापको यस्तु त्वामेव शरणं गतः । निद्वन्द्वो निःस्पृहस्तस्य हृदयं ते सुमन्दिरम् ॥ 56 निरहङ्कारिणः शान्ता थे रागद्वेषवर्जिताः । समलोष्टाशमकनकास्तेषां ते हृदयं गृहम् ॥ 57 त्विय दत्तमनोबुद्धियः सन्तुष्ट सदाः भवेत् । त्विय सन्त्यक्तकर्मा यस्तन्मनस्ते शुभं गृहम् ॥ 58 यो न द्वेष्ट्यप्रियं प्राप्य प्रियं प्राप्य न हृष्यति । सर्वं मायेति निश्चित्य त्वां भजेत्तन्मनो गृहम् ॥ 59 ष्टभावादिविकारान्यो देहे पश्यति नात्मनि । क्षुत्तृद् सुखं भयं दुःखं प्राणबुद्धचोर्निरीक्षते ॥ 60 संसारधर्मैर्निर्मुक्तस्तस्य ते मानसं गृहम् ॥ 61 पश्यन्ति ये सर्वगृहाशयस्यं त्वां चिद्घनं सत्यमनन्तमेकम् ।

पश्यन्ति ये सर्वगुहाशयस्यं त्वां चिद्घनं सत्यमनन्तमेकम् । अलेपकं सर्वगतं वरेण्यं तेषां इदन्जे सह सीतया वस ॥ निरन्तराभ्यासद्दशिक्ततत्मनां त्वत्पादसेवापरिनिष्ठितानाम् ।

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whole world, while at the same time all beings in the universe form a fitting residence for Thee too. O Rama! Thou scion of Raghu's line! What I have pointed out is Thy common place of residence. Thou hast asked for a special residence where Thou couldst stay with Sita. O Thou, the noblest of Raghu's line! I shall now point it out. 54. The best residence for Thee is the heart of those who are peaceful, even-minded, friendly to all creatures and who ever adore Thee with great devotion, 55. Those who are ever dependent on Thee abandoning all Dharma and Adharmatheir heart, O Rama, is the happiest residence for Thee along with Sita. 56. Those who ever repeat Thy name, those who are ever resigned to Thee, those who are above the pairs of opposites, those who are devoid of all desires—their heart is the happy residence for Thee. 57. Those who are without self-conceit, who are peaceful, who are devoid of attachment and anger, and who view a clod of earth and a piece of gold as

equal—their heart is the fitting residence for Thee. 58. Those who have resigned their mind and intellect to Thee, those who are ever established in perfect contentment, those who have dedicated all their works to Thee-their hearts form the auspicious residence for Thee. 59. Those who do not show any revulsion to unpleasant experiences and do not get elated with pleasant ones, and those who look upon the whole universe as Maya, a mere appearance, and remain devoted to Thee alone—their heart forms a fitting residence for Thee. (60-61). Whosoever sees the six transformations of one's being beginning with birth as occurring to the body and not to the Self, whoever sees hunger, thirst and fear, as also happiness and misery as belonging to the Prana and not to the Atman, and whoever is by such knowledge free from involvement in the processes of Samsara—the heart of such a person forms a fitting residence for Thee. 62. Mayest Thou reside along with Sita in the heart-lotus of those who see Thee

त्वनामकीर्त्या इतकल्मषायां सीतासमेतस गृहं हुदञ्जे॥ राम त्वसाममहिमा वर्ण्यते केन वा कथम्। यत्प्रभावादहं राम ब्रह्मार्षत्वमवाप्तवान् ॥ शूद्रायां बहवः पुत्रा उत्पन्ना मेऽजितात्मनः । ततश्चोरश्च सङ्गम्य चौरोऽहमभवं पुरा ॥ नित्यं धनुर्वाणधरो प्रकाशन्तो साक्षान्मया **ग्रहीतकामस्तत्राह** किश्चिदादातुं अहं तानत्रवं संरक्षणार्थाय चरामि वयं स्थास्यामहे ताबदागिमध्यसि निश्चयः। पुत्रदारादीं स्तेरुक्तोऽहं रघुत्तम ।

as the resident of the inner recess of all beings, who understand Thee as Pure Consciousness, as the Truth, as the Immeasurable, as the One without a second, as the One Unaffected, as the One all-pervading and as the One superior to everything else. 63. Those who have succeeded in concentrating their mind by continuous practice, those who are ever devoted to the service of Thv feet, those whose sins have been effaced by taking Thy name and singing about Thy glories—the heart-lotus of such persons is the fitting home for Thee to dwell with Sita.

### Valmiki's previous History (64-92)

Who **64.** O Rama! can describe adequately the greatness of Thy name—the name by the power of which I attained to the status of a Brahmarshi. 65. Long ago I was living in the land of the hunters among a tribe of that community. A Brahmana by mere birth, I was given to the ways of the most ignoble people. 66. The sensual

63 64 किरातेषु किरातैः सह वर्धितः। जन्ममात्रद्विजन्तं मे शूहाचारस्तः सदा॥ 65 66 जीवानामन्तकोपमः । एकदा म्रनयः सप्त दृष्टा महति कानने ॥ 67 ज्वलनार्कसमप्रभाः । तानन्वधावं लोभेन तेषां सर्वपरिच्छदान् ॥ 68 तिष्ठ तिष्ठेति चात्रवम् । दृष्ट्वा मां ग्रुनयोऽपृष्छिन्कमायासि द्विजाधमा। 69 म्रुनिसत्तमाः । पुत्रदारादयः सन्ति बहवो मे बुभुक्षिताः ।। गिरिकानने । ततो माम्चुत्व्यमाः पृच्छ गत्वा कुटुम्बकम् ॥ ७१ यो यो मया अतिदिनं क्रियते पापसश्चयः। पूर्वं तद्भागिनः किं वा नेति वेति पृथकपृथक् ॥ 72 तथेत्युक्त्वा गृहं गत्वा मुनिभिर्यदुदीरितम् ॥ पापं तवैव तत्सर्व वयं त फलभागिनः ॥ 74

> man that I was, I had a brood of children by a low-born woman, and for their support I associated myself with thieves and robbers and took to their profession as the means of livelihood. 67. Every day, equipped with bow and arrow, I moved about in the forest as death embodied, for the destruction of all living creatures. While doing so, I once saw seven Munis in a thick forest. (68-69) I saw them luminous like fire and the sun. Moved by greed, I desired to rob them of all their possessions, and for that purpose, I followed them and ordered them to stop. Seeing me, they addressed me thus, 'O degenerate fellow of a Brahmana! Why are you following us?' 70. I replied, 'There are many hungry mouths in my house to feed. I am coming to rob you of your possessions to fulfil my needs. (71-74). For the support of my family I am moving about on mountains and in forests. But in a very gentle tone, they told me, 'You go to your family members

विचार्य पुनरागमम्। मुनयो यत्र तिष्ठन्ति करुणापूर्णमानसाः॥ जारुनिर्वेदो **75** शुद्धान्तःकरणोऽभवम् । धनुरादीन्परित्यज्य दण्डवत्पतितोऽसम्यहम् ॥ म्रनीनां दर्शनादेव 76 रक्षध्वं मां ग्रुनिश्रेष्ठा गच्छन्तं निरयार्णवम् । इत्यप्रे पतितं दृष्ट्वा मामूचुर्म् निसत्तमाः ॥ 77 उत्तिष्ठोत्तिष्ठ भद्रं ते सफलः सत्समागमः। उपदेश्यासहे तुश्यं किञ्चित्ते नैव मोश्यसे।। 78 दुवृत्तोऽयं द्विजाधमः। परस्परं समालोच्य सद्वत्तस्तथापि शरणं गतः। रक्षणीयः उपेक्ष्य एव . श्रयत्नेन मोक्षमार्गोपदेशतः ॥ **7**9 इत्युक्त्वा राम ते नाम व्यत्यस्ताक्षरपूर्वकम् । एकाग्रमनसात्रीच मरेति जप सर्वदा॥ 80 पुनर्यावत्तावदुक्तं सदा जप । इत्युक्त्वा प्रययुः सर्वे मुनयो दिन्यदर्शनाः ॥ 81 यथोपदिष्टं अहं तैस्तथाकरवमञ्जसा । जपन्नेकाग्रमनसा बाह्यं विस्मृतवानहम् ॥ 82 एवं बहतिये काले गते निष्चलरूपिणः। सर्वसङ्गविहीनस्य वल्मीकोऽभ्रन्ममोर्पार् ॥ 83

and ask every one of them individually, whether they are willing to share the sins that you are accumulating to your credit every day. Until you return after making this enquiry, we shall remain here itself.' I, therefore, went home and communicated to my wife and children what the sages had said. But their reply was that they were willing to share only my earnings and not my sins. 75. Their words drove me to a mood of tremendous repentance. I now hurried to the place where the merciful sages were awaiting my return. 76. My mind being purified by the sight of these holy men, I abandoned my weapons like bow and arrow, and fell flat before them in salutation. 77. I prayed to them, 'O great sages! Save me from the terrible hells I am destined to.' To me who was thus lying flat before them in prostration, the sages said: (78-79). 'Arise! Arise! You will be saved. The contact with holy men will certainly be fruitful. We shall give you some advice. By that you will attain salvation.' Then they had some

consultation among themselves as follows: "He is certainly a man of evil ways. A Brahmana, who has degenerated by evil ways, has to be shunned by all good men. This is the law. Yet, he has taken shelter under us and as such, even though it may be difficult, he has to be helped with proper advice for the attainment of spiritual salvation.' 80. With these words, O Rama, they initiated me into Thy name in the reverse order as 'Mara' and asked me to repeat it continuously there itself with centration of mind. 81. 'Until we return to this place again,' said they, 'you go on repeating the name with which we have initiated you.' With this instruction, those holy and divine-looking sages departed.

82. "I immediately started to put their advice into practice in all sincerity. I repeated the name with such concentration that I lost awareness of all external things. 83. Devoid of all worldly attachments, I went on with this practice for a long time without moving the body in the least, and as a consequence an ant-hill (Valmika) gathered

मामुचुर्निष्कमस्वेति तत्श्रुत्वा तूर्णग्रुत्थितः ॥ यगसहस्रान्ते ऋषयः पुनरागमन् । भास्कारः। मामप्याद्वर्म् निगणा वाल्मोकिस्त्वं मुनीश्वर ॥ वलमीकाश्चिगंतश्चाहं नीहारादिव वल्मीकात्सम्भवो यस्माद् द्वितीयं जन्म तेऽभवत् । इत्युक्त्वा ते ययुर्दिच्यगति रघुकुलोत्तम ॥ 86 अहं ते राम नाम्नश्च प्रभावादीदृशोऽभवम् । अद्य साक्षात्प्रपर्श्यामि ससीतं लक्ष्मणेन च ॥ 87 रामं राजीवपत्राक्षं त्वां मुक्ती नात्र संशयः। आगच्छ राम भद्रं ते स्थलं वे दर्शपाम्यहम् ॥ ८८ एवम्रुक्त्वा मुनिः श्रीमाँ एलाक्ष्मणन समन्त्रितः। शिष्यैः परिवृतो गत्त्रा मध्ये पर्वतगङ्गयोः ॥ तत्र शालां सुविस्तीर्णां कारयामास वासभूः। प्राक्ष्यिमं दक्षिणोदक् शोभनं मन्दिरद्वयम् ॥ 90 जानक्या सहितो रामो लक्ष्मणेन समन्त्रितः। तत्र ते देवसदशा ह्यत्रसन् भवनात्तमे ॥ 91 वाल्मीकिना तत्र सुपूजितोऽयं रामः ससीतः सह लक्ष्मणेन । देवैर्मनीन्द्रैः सहितो मुदास्ते स्वर्गे यथा देवपतिः सप्राच्या ॥ 92 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

अयोध्याकाण्डे षष्ठः सर्गः ॥ ६ ॥

about me and rose above my head. 84. At the end of a thousand divine years, those holy sages who instructed me returned to me, who was sitting covered by that anthill. Seeing me in that condtion they called out to me to come out. I then arose from my seat at once. (85-86). As the sun emerges from the clouds, I got out of the mould of earth. The sages thereupon said. 'This emergence from a mould of earth is a second birth for you. O sage! You will hereafter be known as Valmiki-one born out of Valmika or ant-hill. Saying so, they departed to the heavenly regions. (87-88). O the noblest of Raghu's line! By the power of Thy name 'Rama', I have attained to this state of life. Now, I have the privilege of seeing Thee with Sita and Lakshmana with my mortal eyes. I have thereby

certainly become liberated. Come, O Rama! May everything good befall Thee. I shall show a place suitable for Thee to stay."

(89-90). Saying so, the sage Valmiki, along with Rama, Lakshmana and some of his own disciples went to a region between the Ganga and the Chitrakuta mountain. There, an extensive plot was located, and Rama, whose real residence is the whole world, had two spacious thatched constructions made. one extending from east to west and the other south to north. 91. Like divine beings, Rama, Sita and Lakshmana took their residence those abodes. in Adored by sage Valmiki, Rama along with Sita and Lakshmana, resided there in joy just as Indra resides in heaven in the company of Sachi and great sages.

# सप्तमः सर्गः

सुमन्त्रोऽपि तदायोध्यां दिनान्ते प्रविवेश ह । वस्त्रेण सुखमाञ्छाद्य वाष्पाकुलितलोचनः । 1 वहिरेव रथं स्थाप्य राजानं द्रष्टुमाययो । जय शब्देन राजानं स्तुत्वा तं प्रणनाम ह ॥ 2 ततो राजा. नमन्तं तं सुमन्त्रं विह्वलोऽत्रवीत् । सुमन्त्र रामः कुत्रास्ते सीतया लक्ष्मणेन च ॥ 3 कुत्र त्यक्तस्त्वया रामः कि मां पापिनमत्रवीत् । सीता वा लक्ष्मणो वापि निर्दयं मां किमत्रवीत् ॥ 4 हा राम हा गुणनिधे हा सीते प्रियवादिनि । दुःखार्णवे निमग्नं मां प्रियमाणं न पश्यसि ॥ 5 विरुप्यैवं चिरं राजा निमग्नो दुःखसागरे । एवं मन्त्री रुदन्तं तं प्राञ्जलिवंक्यमत्रवीत् ॥ 6 रामः सीता च सौमित्रिर्मया नीता रथेन ते । शृक्कवेरपुराध्याशे गक्काकूले व्यवस्थिताः ॥ 7 गुहेन किञ्चदानीतं फलम्जादिकं च यत् । स्पृष्टवा हस्तेन सम्प्रीत्या नामहोद्विससर्ज तत् ॥ 8 वटक्षीरः समानाय्य गुहेन रघुनन्दनः । जटामुकुटमाबद्ध्य मामाह नृपते स्वयम् । 9 समन्त्र त्र हि राजानं शोकस्तेऽस्तु न मत्कृते । साकेताद्धिकं सौख्यं विपने नो भविष्यति ॥10 मातुर्मे वन्दनं त्र हि शोकं त्यजतु मत्कृते । आश्वासयतु राजानं वृद्धं शोकपरिप्लुतम् ॥ 11

## Chapter 7

### KING DASARATHA'S DEMISE

# Sumantra's return and after (1-19)

(1-2). Now Sumantra had returned to Ayodhya by evening. He covered his face with a cloth to hide the tears flowing from his eyes. Stationing the chariot outside, he went to the palace to see King Dasaratha. He greeted the King respectfully and made prostrations to him. (3-4). To Sumantra, who was thus waiting before him, King Dasaratha, said, distracted with grief, "O Sumantra! Where is Rama staying along with Sita and Lakshmana? Where did you leave him? What did he, Sita and Lakshmana ask you to report to me, a hardhearted sinner? 5. O virtuous Rama! O dear Sita! Don't you see me almost dying, submerged in an ocean of sorrow!" 6. He bemoaned like this for a long time,

completely overpowered by sorrow. him, piteously crying like this, the Minister said, 7. "I took Rama, Sita and Lakshmana in your chariot up to the banks of the Ganges where the city of Sringivera stands. 8. There, Guha presented him with fruits and roots. With great joy, Rama accepted them, touching them with his hands, but did not eat anything. (9-10). That great prince of Raghu's line asked Guha to fetch him some sap of the banyan tree. With that he matted his hair as a crown on his head. Then, he said to me of his own accord: 'O Sumantra! Tell the king as follows: Please do not feel sorry on my account. We shall stay in the forest more happily than in Ayodhya. 11. Convey my greetings to my mother. Let her abandon all sorrow on my

सीता चाश्रुपरीताश्वी मानाह नृषसत्तन। दुःखगद्गद्या वाचा रामं किञ्चिद्वेश्वतो ॥ 12 साष्टाक्त प्रणिपातं मे ब्राहि श्वश्रोः पदाम्बुजे । इति प्रहद्ती सीता गता किश्विद्वाख्युखी ॥ 13 नावमारुरुद्वस्तदा । यावद्गन्नां सम्रुतीर्यं गतास्तावदहं स्थितः ॥ ततस्तेऽश्रुपरीताक्षा पुनरेवाहमागतः । ततो रुद्दन्ती कौसल्या राजानमिद्मन्नवीत् ॥ 15 ततो दुःखेन महता केकेरये प्रियभार्याये प्रसमो दत्तवान्वरम् । त्वं राज्यं देहि तस्यैव मत्पुत्रः किं विवासितः ॥ 16 कृत्वा त्वमेव तत्सर्वमिदानीं किं नु रोदिषि। कौसल्यावचनं श्रुत्वा क्षते स्पृष्ट इवाग्निना ॥ 17 पुनः शाकाश्रृप्णांसः कौसल्यामिदमत्रवीत्। दुःखेन म्रियमाणं मां कि पुनर्द्ःखयस्यलम् ॥ 18 शप्तोऽहं बाल्यमावेन केनचिन्धुनिना पुरा ॥ 19 इदानीमेर मे प्राणा उत्क्रमिष्यन्ति निष्ठचयः। इप्तचापवाणधरो निश्चि । अचरं मृगयासक्ती नद्यास्तीरे महावने ॥ पुराहं तत्रार्धरात्रसमये कश्चित्त्वपदितः। म्रुनिः विवासार्दितयोः पित्रोर्जलमानेतुमुद्यतः। अपूरयज्जले कुम्भं तदा शब्दोऽभवन्महान् ॥21

गजः पिनति पानीयमिति मत्ना महानिशि । नाणं धनुषि सन्धाय शब्दवेधिनमिष्कपम् ॥

account, and comfort the sorrow-stricken old king. (12-13). Next, Sita with tears flowing from her eyes and speech choked by sorrow, said, casting a glance at Rama: 'Convey my full prostrations to my father-in-law and mother-in-law!' So said Sita weeping and with face inclined downward. (14-15). Next, shedding tears, they got into a boat, and I watched them until they crossed the Ganges. After that, with my heart heavy with sorrow, I came over to this place." Now, Kausalya with tears in her eyes said to the king as follows:

16. She said, "Out of fondness for your dear wife Kaikeyi, you gave her a boon. According to that, let the kingdom go to her son. But why should my son be exiled to the forest? (17-19). You have been yourself responsible for the present situation. Then why weep so much over it?" These words of Kausalya, had on the king, the effect of a flame touching a festering wound.

Again, with tears flowing from his eyes, he said to Kausalya as follows: "Why are you inflicting more sorrow on me, who am now going to die out of sorrow. My Prana will surely depart even now. All this is the effect of the curse of a sage for a thoughtless action of mine

#### Muni's curse on Dasaratha (20-46)

20. "In my youth, equipped with bow and arrows, I was once hunting at night near a deep forest on a river bank. (21-22). There at midnight, came a sage to fetch water from the river in order to quench the thirst of himself and of his thirsty parents. He immersed the jug in the water, giving to a great gurgling sound. that dark night, when nothing could be seen, I could hear only the sound, and I thought that it was an elephant drinking water. So, I shot in that direction an arrow, which could track a sound and strike the target

प्रतीक्षते मां माता च पिता च जलकाकृक्षया । तत्रश्रृत्वा भयसन्त्रसास्ततोऽहं पौरुषं वचः ॥ शनैर्गत्वाथ तत्यार्श्वं स्वामिन् दशरथोऽस्म्यहम् । अजानता मया विद्वस्त्रातुमहीस मां मुने ॥ अह्यहत्या स्वशेषा त्वां वैश्योऽहं तपसि स्थितः। शीघ्रमेवाविचारयन् । तयोस्त्वग्रदकं देहि जलं दत्वा त तो नत्वा कृतं सर्वं निवेदय। इत्युक्तो म्रनिना शीघं बाणमुत्पाटय देहतः। अतिनृद्धावनघदशौ क्षत्पिपासार्दितौ निशि । अनन्यगतिकौ वृद्धौ शोच्यौ तृदुप्रिपीडितौ। इति चिन्ताच्याकुलो तौ मत्पादन्यासजं ध्वनिम् । सुपानीयं पिन त्वमपि पुत्रक। देशावयोः प्रणिपत्याहमत्रवं पादयोः विनयान्त्रितः ।

even without visibility. (23-26). 'Alas! I am dead,' came a human cry from that direction. Further the voice said, 'I have done no harm to anyone. O God! Who is it that is killing me? My father and mother are awaiting my arrival in a very thirsty condition.' Hearing these words, uttered by a human voice, I trembled with fear. I went close to the person stricken by the arrow and said, 'O holy Sir! I am Dasaratha. I shot the arrow unaware of the nature of the target. O sage, I seek your pardon.' I said so in a choked voice and fell at his feet. The sage thereupon said, 'O king! Do not be afraid. 27. You will not be affected by the sin of Brahmahatya. I am only a Vaisya engaged in austerities. My parents, stricken with hunger and thirst, are awaiting my arrival. (28-30) Take some water to them. Don't waste time in vain thought. It should be done quickly. Other-

हा हतोऽसीति तत्राभूच्छब्दो मानुषद्धचकः। कस्यापि न कृतो दोषो मया केन हतो विधे ॥23 पादयोस्तस्य पतितो गद्गदाक्षरः । तदा मामाह स मुनिर्मा भैषीन् पसत्तम ॥ पितरौ मां प्रतीक्षेते श्रुत्तुड्भ्यां परिपीडितौ ॥ 27 न चेत्त्वां भससात्क्रुर्यात्यतामे यदि कुप्यति ॥ 28 शल्यग्रद्धर मे देहात्त्राणांस्त्यक्ष्यामि पीडितः ॥ २९ सजलं कलशं श्रुत्वा गतोऽहं यत्र दम्पती ॥ 30 नायाति सिलालं गृद्ध पुत्रः कि नात्र कारणम् ॥31 अवाम्रुपेक्षते किं वा भक्तिमानावयोः सुतः ॥ 32 श्र त्वा प्राह पिता पुत्र किं विलम्बः कृतस्त्वया ॥ 33 इत्येवं लपतोर्भीत्या सकाशमगमं शनैः॥ नाहं प्रत्रस्त्वयोध्याया राजा दशरथोऽस्म्यहम् ॥३५

> wise, my father might get angry and reduce you to ashes. Give them water to drink and prostrate before them and inform them of what has happened. Now remove the arrow from my body so that I, who am in great agony, may die immediately.' At these words of the sage, I pulled out the arrow quickly, and then with a pot of water in my hand, I went to the sage and his wife.

> (31-35). I found them very aged, blind and suffering from extreme hunger and thirst. They were preoccupied with the thought, 'Our son is not bringing water. What is it due to? Is it possible that such a devoted son would abandon his parents like us, who are old, thirsty and pitiable, and with no other support than he?' While troubled by such sorrowful thoughts they heard the sound of my footsteps. And the father said, 'O my son! Why is it that you have delayed? Give us some sweet water to drink, and you.

हाहेति ऋन्दमानौ तौ पुत्रपुत्रे त्यवीचताम्। शीघं ततो मामूचतः

तदैव रचिता चितिस्तत्र निवेशिताः। तत्र वृद्धः पिता प्राह त्वमप्येवं भविष्यसि । स इदानीं मम प्राप्तः शायकालोऽनिवारितः।

too, drink of it.' To them, who were speaking this way, I slowly went, and making prostrations, said in all humility, 'I am not your son. I am Dasaratha, the King of Ayodhya. (36-37). Mad after chase, this sinful fellow was engaged in hunting and killing animals at night. Stationed at some distance from a source of water, I heard the gurgling sound of water. Mistaking it to be an animal drinking water in darkness. I shot an arrow that could pierce a target indicated by a sound. Next I heard the cry, 'Alas! I am killed!' Frightened at this, I went to the spot. 38. I saw there lying a young sage with his matted hair dishevelled. Terrified at the sight, I fell at his feet and prayed to be pardoned. 39. The young sage said, 'Do not be afraid of the sin of Brahmahatya. Give water to my parents to drink. Pray to them to spare your life.'

40. Directed thus by the young sage, this slayer of a holy person has come over to

पापोऽहं मृगयासक्तो रात्रौ मृगविहिंसकः। जलावताराद्दूरेऽहं स्थित्वा जलगतं ध्वनिम्। 36 शब्दवेधित्वादेकं नाणमथात्यजम् । हतोऽसीति घ्वनिं श्रृत्वा भयात्तत्राहमागतः ॥ 37 जटां विकीर्य पतितं रृष्ट्वाहं मुनिदारकम् । भीतो गृहीत्वा तत्पादौ रक्ष रक्षेति चात्रवम् ॥ 38 मा भैषीरिति मां प्राह ब्रह्महत्याभयं न ते । मत्पित्रोः सलिलं दत्त्वा नत्वा प्रार्थय जीवितम्। 39 इत्युक्तो मुनिना तेन द्यागतो मुनिहिंसकः। रक्षेतां मां दयायुक्तौ युवां हि शरणागतम्।।40 इति श्रत्वा तु दुःखातौं विरुप्य बहु शोच्य तम् । पतितौ नौ सुतो यत्र नय तत्राविलम्बयन् ॥ ४१ ततो नीतौ सुतो यत्र मया तौ वृद्धदम्पती। स्पृष्ट्वा सुतं तौ हस्ताभ्यां बहुशोऽध विलेपतुः 42 जलं देहीति पुत्रेति किमर्थं न ददाखलम् ॥ 43 चितिं रचय भूपते।

> त्रयस्तत्राग्निरुत्सुष्टो दग्धास्ते त्रिदिवं ययुः ॥४४ पुत्रशोकेन मरणं प्राप्यसे वचनान्मम ॥ इत्युक्तवा विललापाथ राजा शोकसमाक्रुः ॥४६

you. Be merciful towards me, who am taking refuge at your feet.' 41. On hearing this account, they were stricken with unbearable grief. They gave expression to their sorrow by wailing. They gave vent to sorrowful reactions in many ways and fell on the ground. Then they said to me, 'Lead us to where our son is lying.' Next, I took them to the place where their son was lying dead. Those two aged couple touched that lifeless body with their hands and lamented over their dead son in many ways. 43. They said, 'Ah our son! our son! Give us water. Why are you delaying? 44. And then turning to me they said, 'O King! Make a funeral pyre soon.' I made it according to their order and laid the bodies of the three on it, and as desired by them, set fire to the pyre. Their bodies were burnt and they attained to heaven. (45-46). Before dying, the old sage had cursed me, 'The same fate as ours will befall you. Your death will be caused on

हा राम पुत्र हा सीते हा लक्ष्मण गुणाकर । त्विद्धयोगादहं प्राप्तो मृत्युं कैकेयिसम्भवम् ॥ 47 विलेपुरुच र्वेलद्रोण्यां दशरथं क्षिप्स्वा द्तानाथात्रवीत् । गच्छत त्वरितं साष्ट्वा युधाजि**न्न**गरं प्रति ॥ तत्रास्ते भरतः श्रीमाञ्छत्र घ्नसहितः प्रभुः। उच्यतां भरतः शीव्रमागच्छेति ममाञ्चया ॥ प्रणम्योचर्भरतं युञ्जाजितं प्रति । सानुजं शीव्रभागच्छतु इति चिन्तापरो मार्गे चिन्तयभगरं ययौ । नगरं भ्रष्टलक्ष्मीकं जनसम्बाधवर्जितम् ॥ उत्सवैश्च परित्यक्तं दृष्ट्वा चिन्तापरोऽभवत् । प्रविश्य राजभवनं राजलक्ष्मीविवर्जितम् ॥

account of sorrow connected with your son.' That curse which cannot in any way be prevented from fructifying is now taking effect." With these words, the king indulged in lamentations in many ways.

#### Bharata's return and confrontation with Kaikeyi (47-82)

47. He said, "O Rama, my son! O Sita! O virtuous Lakshmana! I shall now be dying because of separation from you. I am now face to face with death on account of Kaikeyi, who has brought about your separation from me." (48-49). With these words, Dasaratha breathed his last and attained to heaven. Then Kausalya, Sumitra and other ladies of the palace began to beat their breasts and cry. Early in the morning, Vasishtha along with the other ministers came to the palace. 50. They immersed the dead body of Dasaratha in a vessel of oil for its preservation. Then they called royal messengers and said to them, "Go quickly to the city of King

वदकोवं दशरथः प्राणांस्त्यक्त्वा दिवं गतः। कौसल्या च सुमित्रा च तथान्या राजयोषितः॥ 48 उरस्ताडनपूर्वकम् । वसिष्ठः प्रययौ तत्र प्रातर्मन्त्रिभरावृतः ॥ अयोध्यां प्रति राजानं कैकेयीं चापि पत्रयतु । इत्युक्तास्त्वरितं दृता गत्वा भरतमातुलम् ॥ 52 वसिष्ठस्त्वबवीद्राजन् भरतः सानुजः प्रभुः ॥ 53 पुरीमयोध्यामविचारयन् । इत्याज्ञप्तोऽथ भरतस्त्वरितं भयविद्वलः ॥ 54 आययौ गुरुणादिष्टः सह दृतैस्तु सानुजः। राङ्गो वा राघवस्वापि दुःखं किश्विदुपस्थितम् ॥ 55 57

> Yudhajit on horse back. 51. The noble prince Bharata along with Satrughna is now staying there. Tell him that I want him to return immediately. (52-56). Coming to Ayodhya, they have got to meet the King and Kaikeyi, urgently." Instructed in this way, the messengers quickly reached the place of Yudhajit, the uncle of Bharata. They then said to Bharata and his brother, "Let Bharata along with his brother come to the city of Ayodhya quickly without wasting any time in speculation—Sage Vasishtha ordered us to communicate this to you." Bharata was very much agitated to hear these instructions of the preceptor. However, in obedience to these instructions, he immediately started for Ayodhya along with his brother and the messengers, fearing all along the way that some danger must have happened to the King or to Rama. (57-58). Seeing the city of Ayodhya overcast with gloom, deserted by people and devoid of decorations, Bharata was all the more filled with vague fears. Immediately he went to

अपष्टयत्केकेयीं तत्र एकामेवासने खिताम्। ननाम शिरसा पादौ मातुर्भिक्तसमन्वितः॥ 58 आगतं भरतं दृष्ट्वा कैकेयी प्रेमसम्भ्रमात्। उत्पायालिङ्गय रभसा स्वाङ्कमारोप्य संस्थिता 59 मृद्रन्येवत्राय पत्रच्छ इशलं स्वइलस सा। पिता में इशलो भाता च शुभलक्षणा ॥६० दिष्टया त्वमध कुशली मया दृष्टोऽसि पुत्रक । इति पृष्टः स भरतो मात्रा चिन्ताकुलेन्द्रियः ॥ 61 टयमानेन समप्च्छत । मातः पिता मे क्रत्रास्ते एका त्विमह संस्थिता ॥६२ मनसा मात्रं त्वया विना न मे तातः कदाचिद्रहसि स्थितः। इदानीं दृश्यते नैव कुत्र तिष्ठति मे वद् ॥ अहप्टवा पितरं में उद्य भयं दुःखं च जायते । अथाह कैकेयी पुत्रं किं दुःखेन तवानघ ॥ गतिर्धर्मशीलानामश्वमेधादियाजिनाम् । तां गतिं गतवानद्य पिता ते पितृवत्सल ॥ 65 तत्रश्रत्वा निषयातोर्व्या भरतः शोकविह्नलः। हा तात क्त्र गतोऽसि त्वं त्यक्त्वा मां वृजिनार्णवे 66 असमर्प्यैव रामाय राज्ञे मां क्व गतोऽसि भोः। इति विलिपतं पुत्रं पतितं प्रुक्तमूर्घजम्॥ कैकेयी पुत्रमन्नवीत्। समाप्रविसिहि भद्रं ते सर्वं सम्यादितं मया॥ 68 भरतस्तातो म्रियमाणः किमन्नवीत्। तमाह कैंकेयी देवी भरतं भयवर्जिता॥ तामाह 69

the palace, which was without any royal splendour. There he saw Kaikeyi, sitting alone. To her, his mother, he made devout prostrations. 59. Bharata's arrival, filled Kaikeyi with mental excitement arising from her love of her son. She got up at once from her seat, embraced him, and seated him in her lap. (60-63). She smelt the crown of her son's head and made enquiries of him about the welfare of the people at home—about her father, brother and beloved mother. She then expresed to him her great delight in seeing him return. Depressed in mind by these words of his mother, Bharata, moved by great sorrow, asked Kaikeyi, his mother, "O mother! Where is my father? I see you here alone. It's never the habit of my father to sit alone without you. I do not see him here now. Where is he? Please tell me where he is. (64-65). I feel very much concerned at not seeing my

father, and my mind is filled with sorrow and fear on account of it." Then Kaikeyi said to her son, "O virtuous and loving boy! What's the use of your sorrowing? Your father has gone the way of all those righteous men who have performed great sacrificial rites like Aswamedha."

(66-68). At these words, Bharata, overwhelmed with grief, fell down on the ground and wailed: "O my father! Where have you gone abandoning me in this ocean of sorrow? Where have you gone without entrusting me to Rama, the rightful king?" Kaikeyi now raised up her son, who was lying on the floor highly agitated and with his hair dishevelled. She wiped his eyes and said to him, "Be comforted. Everything will be well with you. I have acquired for you everything." 69. Bharata thereupon asked her, "What did my dying father say?" Without in anyway being concerned, Kai-

हा राम राम सीतेति लक्ष्मणेति पुनः पुनः। विलयन्नेव सुचिरं देहं त्यक्त्वा दिवं ययौ ॥ 70 तामाह भरतो हेऽम्ब रामः सिन्नहितो न किम् । तदानीं लक्ष्मणो वापि सीता वा कुत्र ते गताः॥ 71 रामस्य यौवराज्यार्थं पित्रा ते सम्भ्रमः कृतः। तव राज्यप्रदानाय तदाहं विघ्नमाचरम् ॥ राज्ञा दत्तं हि मे पूर्वं वरदेन वरद्वयम्। याचितं तदिदानीं मे तयोरेकेन तेऽखिलम् ॥ 73 राज्यं रामस्य चैकेन बनवासो म्रुनित्रतम्। ततः सत्यपरो राज्यं दत्त्वा तर्देव हि ॥ 74 रामं सम्बेषयाभास वनग्रेव पिता तव। सीताप्यनुगता रामं पातित्रत्यम्रपात्रिता ॥ 75 दर्शयन्राममनुयातोऽपि लक्ष्मणः। वनं गतेषु सर्वेषु राजा तानेव चिन्तयन ॥ 76 रामरामेति नृपसत्तमः। इति मातुर्वेचः श्रुत्वा वज्राहत इव द्रुमः ॥ प्रलपन ममार 77 पपात भूमौ निःसंज्ञस्तं दृष्ट्वा दुःखिता तदा । कैंकेयी पुनरप्याह वृत्स शोकेन किं तव ॥७८ महति सम्प्राप्ते दुःखस्यावसरः कुतः। इति ब्रुवन्तीमालोक्य मातरं प्रदहिष्णव ॥ 79 असम्भाष्यासि पापे मे घोरे त्व भर्वा घातिनी । पापे त्वद्गर्भजातोऽहं पापवानसि साम्प्रतम् । अहमिंन प्रवेश्यामि विषं वा भक्षयाम्यहम् ॥ 80

keyi replied: 70. "He lamented long saying, 'O Rama! O Sita! O Lakshmana!' Again and again lamenting long like this, he abandoned his body and attained to heaven."

71. Bharata now said to her, "O mother! Where are Rama, Lakshmana and Sita then? Were they not by his side, or had they gone anywhere?"

72. Kaikeyi replied, "Your father made hurried arrangements for installing Rama as Yuvaraja. I obstructed this arrangement so that the kingdom may come to you. (73-78). The liberal-minded King had given me two boons in days of old. I wanted him to fulfil these now. By one of them I secured the whole kingdom for you, and by the other, I got Rama expelled to the forest to lead an ascetic life there. Accordingly, your father, the King, has assigned the kingdom to you and sent Rama to the forest. Sita, according to the duties of a

chaste wife, has opted to follow him to the forest, and Lakshmana, too, has done so impelled by his love for his brother. After their departure, the King was lamenting continuously, calling the name of Rama. and in the end died." Hearing these words of his mother. Bharata fell unconscious on the floor as if struck with a sharp weapon. Kaikeyi, who was grief-stricken to see her son in that condition, again said, "O dear son! Why are you sorrow-stricken? (79-80) When this great kingdom has come to you, where is the occasion for grief?" At these words of his mother. Bharata addressed her with a flaming, fiery look in his eyes, as if he were going to burn her up. He said, "O hideous and sinful creature! You are a murderer of your own husband. It is improper for me to converse with you. By being born in the womb of a sinful person like you, I have also become a sinner.

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खड्गेन वाथ चात्मानं हत्वा यामि यमक्षयम् । भर्तु घातिनि दुष्टे त्वं क्रम्भोपाकं गमिष्यसि ॥ 81 इति निर्भत्स्य कैकेयीं कौसल्याभवनं ययौ । सापि तं भरतं दृष्ट्वा मुक्तकण्ठा रुरोद् ह ॥ 82 पादयोः पतितस्तस्या भरतोऽपि तदारुदत् । आलिङ्गय भरतं साध्वी राममाता यशस्त्रिनी ॥ कृशातिदीनवदना साश्रु नेत्र दमज्ञवीत् ॥ 83

पुत्र त्विय गते दूरमेवं सर्वमभूदिदम्। उक्तं मात्रा श्रुतं सर्वे त्वया ते मातृचेष्टितम्॥ ८४ पुत्रः सभार्यो वनमेव यातः सत्तक्ष्मणो मे रघुरामचन्द्रः।

चीराम्त्ररो बद्धजटाकलापः सन्त्यज्य मां दुःखसम्रद्धमग्नाम् ॥ हा राम हा मे रघुवंशनाथ जातोऽसि मे त्वं परतः परात्मा ।

तथापि दुःखं न जहाति मां वै विधिर्वेलीयानिति मे मनीषा ॥

त्वाप दुःख न जहात ना व विध्यत्वाचानात म मनापा ।। 86
स एवं भरतो वीक्ष्य विलयन्तीं भृशं शुचा। पादौ गृहीत्वा प्राहेदं श्रृणु मातर्वचा मम ॥ 87
कैंकेय्या यत्कृतं कर्म रामराज्याभिषेचने। अन्यद्वा यदि जानामि सा मया नोदिता यदि ॥88
पापं मेऽस्तु तदा मातब्धहर्याशतोद्भवम्। हत्वा वसिष्ठं खड्गेन अरुन्धत्या समन्वितम् ॥89
भूयात्तत्यापमिखलं मम जानामि यद्यहम्। इत्येवं श्रापथं क्कृत्वा रुरोद भरतस्तदा ॥ 90

(81-82). Therefore I am going to enter into a fire or end my life by taking poison. Or I shall slay myself with the sword and go to the realm of Yama, the king of death. O evil one! You murderer of your own husband! You are bound to be confined to the hell of Kumbhipaka." Abusing Kaikeyi in this way, Bharata now went to the house of Kausalya. Alas! At the sight of Bharata, Kausalya wept aloud without restraint.

## Bharata seeking Kausalya's Pardon (83-91)

(83-85). Bharata, while prostrating at her feet, also wept along with her. Rama's mother Kausalya, the virtuous and chaste wife, had become very lean and pitiable to look at. She now embraced Bharata, and with tears flowing from her eyes, said to him: "O son! When you were far away, all these unfortunate events have happened. You

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must have already heard from your mother a report about all these achievements of hers. My son Rama, the gladdener of the hearts of all of Raghu's line, has along with his wife and Lakshmana gone to the forest, donning the tree-bark and matted locks of ascetics. He has thus left me plunged in the ocean of grief. 86. O Rama! Thou art the Supreme Lord, born in me as my son. Still I am not able to overcome grief. I deem destiny is too strong for anyone to overcome."

87. Seeing her thus wailing out of inexpressible sorrow, Bharata, held her feet and said as follows to her: "O mother! Hear my words. (88-90). If I have any part in what Kaikeyi has done to obstruct Rama's installation and in other allied matters, if I had been responsible for prompting her in these respects, let, O mother, the sin of a hundred Brahmahatyas befall me. If these

कौसल्या तमथालिङ्गय पुत्र जानामि मा शुचः । एतिसिन्नन्तरे श्रृत्वा भरतस्य समागमम्।। अश्वमेधादिभिर्यज्ञैर्लब्ध्वा रामं सुतं हरिम् । अन्ते जगाम त्रिदिवं देवेन्द्राद्वीसनं प्रभुः ॥ जडमत्यर्थमपवित्रं पिता वा तनयो वापि यदि मृत्युवशं गतः । मृढास्तमनुशोचन्ति स्वात्मताङनपूर्वकम् ॥ जन्मवान्यदि लोकेऽसिस्तिहि तं मृत्युरन्वगात् । तसादपरिहार्योऽयं मृत्युर्जन्मवतां सदा ॥ स्वकर्मवश्रतः सर्वजन्तनां

have been done even with my slightest knowledge, let me be overcome by the sin of murdering Vasishta and his consort Arundhati with the sword." Giving expression to his innocence in this way, Bharata began to wail.

#### Vasishta's Advice to Bharata (91-114)

(91-92). Then Kausalya embraced him and said, "O Son! I understand you. Don't grieve." Meantime, hearing about the arrival of Bharata. Vasishtha in the company of Ministers went to the palace. Seeing Bharata weeping, he said to him lovingly: (93-94). "King Dasaratha was advanced in years. He was a wise one and noted for his truthfulness. Having enjoyed all that human life can offer, having performed great sacrifices like Aswamedha involving magnificent gifts, and having obtained Sri Hari himself as his son in the shape of Rama, he has now in the end attained to the realm of Indra where he has a seat along with Indra himself. 95. He is eligible to get Moksha, liberation, and therefore it

वसिष्ठो मन्त्रिभिः सार्धं प्रययौ राजमन्दिरम् । रुदन्तं भारतं दृष्ट्वा वसिष्ठः प्राह सादरम् ॥ 92 वृद्धो राजा दशरथो ज्ञानी सत्यपराक्रमः । भुक्त्वा मर्त्यपुखं सर्वमिष्टवा विपुलदक्षिणैः ॥ ९३ तं शोचिस वृथैव त्वमशोच्यं मोक्षभाजनम् । आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः १५ विनश्वरम् । विचार्यप्राणे शोकस्य नावकाशः कथश्वन ॥ 97 निःसारे खलु संसारे वियोगो ज्ञानिनां यदा । भवेद्धैराग्यहेतुः स शान्तिसौख्यं तनोति च ॥१८ 99 प्रमनाप्ययौ । विजानमप्यविद्वान्यः कथं शोचंति बान्धवान्॥ 100

> is meaningless to feel sorry for his death. Your sorrow is all misplaced. The Atman is eternal and indestructible. He is pure and devoid of birth, death and other transformations. There is thus no ground for you to mourn over your father's spirit which has attained liberation. 96. And as for the body, it is insentient, impure and subject to destruction. When you reflect like this, you will find no reason for sorrow. 97. Thoughtless and ignorant people wail beating their breast when a father or a son 98. But as for the wise ones. who understand this transitory life to be trivial, the phenomenon of death becomes a means for strengthening their spirit of renunciation and obtaining the bliss of peace. 99. If a man is born in this world, death follows him, to be sure. Therefore, for all creatures that have birth, death is unavoidable. 100. Even an ignorant man, who understands the common principle that birth and death of an individual are regulated by his Karma, will find no cause of sorrow when death occurs. Then, what

चलपत्रान्तलग्नाम्बुबिन्दुवत्सणभङ्गुरम् प्राक्तनदेहोत्थकर्मणा**ः** देही यथा त्यजित वै जीर्ण वासी गृह्णाति नृतनम् । तथा जीर्णं परित्यज्य देही देहं पुनर्नवम् । भजत्येव सदा तत्र शोकस्थावसरः षडभावरहितोऽनन्तः पितुर्देहमुद्धृत्य सचिवैः सह। गुरुणोक्तप्रकारेण

ब्रह्माण्डकोटयो नष्टाः सृष्टयो बहुशो गताः । शुष्यन्ति सागराः सर्वे कैनास्या क्षणजीविते ॥ 101 । आयुस्त्यजत्यवेलायां कस्तत्र प्रत्ययस्तव ॥ देहवान्पुनः । तहे होत्थेन च पुनरेवं देहः सदात्मनः ॥ 103 कतः । आत्मा न भ्रियते जात जायते न च वर्धते ॥ 105 सत्यप्रज्ञानविग्रहः । आनन्दरूपो बुद्धचादिसाक्षी ल्यविवर्जितः ॥ 106 एक एव परो ह्यात्मा ह्यद्वितीयः समः स्थितः। इत्थात्मानं दृढं ज्ञात्वा त्यवत्वा शोकं करु कियाम्। कृत्यं कुरु यथान्यायमसाभिः कुलनन्दन ॥ 108 इति सम्बोधितः साक्षाद् गुरुणा भरतस्तदा । विसृज्याज्ञानजं शोकं चके सिवधिवत्कियाम् ॥ 109 आहिताग्नेर्यथाविधि । संस्कृत्य स पितुर्देहं विधिद्दष्टेन कर्मणा ॥

justification is there for an enlightened man like you to be sorrow-stricken in this situation? 101. Thousands of world systems are getting destroyed in the course of creative cycles, and many such creative cycles have passed. So also many oceans have dried up. Before this vision of Infinity, how can there be attachment for this very short span of a human life? 102. Man's life is as fickle as a drop of water on a leaf, it being subject to destruction at any moment. You find beings meeting with untimely death even in infancy. Why then do you attach so much reality value to life? The embodied being (Jiva) has got his present embodiment as a result of the Karmas he has performed in a previous embodiment. The Jiva, who is thus embodied at present, gets still another embodiment after the death of the present body as a result of the Karmas he has performed in this birth. In this way, the Jiva gets body after body. 104. Just as a man puts aside worn out clothes and puts on new ones, just like that the spirit within discards a body that has

become decrepit and assumes a new body. This is an eternal process. 105. What reason is there to be sorrowful because of this phenomenon? The spirit (Atman) never dies, is never born and it never grows (106-107). The spirit (Atman)that is embodied in one is the Supreme non-dual Self itself. He is devoid of the six forms of transformations. He is of the nature of Truth, Consciousness and Bliss—the witness of Buddhi and other changeful layers of personality. Free from dissolution, he is ever the same. Knowing full well that the Atman is like this, abandon grief and proceed to do what is next required of you. 108. O noble one! Take the body of your father from the vessel of oil in which it is preserved, and along with your ministers and myself, proceed to perform all the usual funeral obsequies."

109. Abandoning the grief born of ignorance as a result of the preceptor's above instructions. Bharata performed all the funeral obsequies of his father in the proper form. 110. He cremated the body. एकादशेऽहिन प्राप्ते प्राक्षणान्वेदपारगान् । भोजयामास विधिवच्छतशोऽथ सहस्रशः ॥ 111 उद्दिश्य पितरं तत्र प्राक्षणेभ्यो धनं बहु । ददौ गवां सहस्राणि प्रामान् रत्नाम्बराणि च॥112 अवसत्स्वगृहे यत्र राममेवाजुचिन्तयंन् । विसष्ठेन सह भ्रात्रा मन्त्रिभः परिवारितः ॥ 113 रामेऽरण्यं प्रयाते सह जनकस्रता-लक्ष्मणाभ्यां सुघोरं माता मे राक्षसीव प्रदृहति हृदयं दर्शनादेव सद्यः । गच्छाम्यारण्यमद्य स्थिरमितरिखलं दूरतोऽपास्य राज्यं रामं सीतासमेतं स्थितरुचिरसुखं नित्यमेवाजुसेवे ॥ 114

इति श्रीमद्ध्यात्मर/मायणे उमामहेश्वरसंवादे

अयोध्याकाण्डे सप्तमः सर्गः ॥ ७ ॥

of his father, who had performed many fire sacrifices, according to the rules of the scriptures as expounded by the preceptor.

111. On the eleventh day after cremation he duly fed hundreds and thousands of holy men, who were versed in all the Vedas.

112. In the name of his father, he gave them also many gifts—money, herds of cattle, villages, and bejewelled clothes.

113. Surrounded by his ministers, besides the preceptor Vasishtha, he lived with his brother Satrughna in the palace, constantly thinking

of Rama. 114. He thought: "My heart burns with unbearable feelings as with fire, when I think of the circumstances under which Rama along with Sita and Lakshmana had to go to the forest and when I see the face of that demoness of my mother who is the cause of all this tragedy. So with a firm resolution, I shall abandon this kingdom and everything connected with it, and go to the forest to be in constant attendance on Rama, whose face is attractive by the bewitching smile playing on it."

## अटष्मः सर्गः

विष्ठो म्रुनिभिः सार्धं मन्त्रिभः परिवारितः। राज्ञः सभां देवसमासिभामविशिद्विभुः॥ 1 तत्रासने समासीनश्चतुर्भुख इवापरः। आनीय भरतं तत्र उपवेश्य सहाजुजम्॥ 2 अत्रवीद्वचनं देशकालोचितमरिन्दमम् । वत्स राज्येऽभिषेक्ष्यामस्त्वामद्य पितृशासनात्॥ 3

#### Chapter 8

## BHARATA ON THE TRAILS OF RAMA

Bharata on the way to the forest to fetch Rama (1-14)

1. The great Vasishta accompanied by the sages and surrounded by the ministers en-

tered the royal assembly which resembled the celestial assembly itself. (2-3). The preceptor Vasishtha now seated himself in the assembly even like Brahmā himself and directed

याचितं राज्यं त्वदर्थे पुरुषर्धभा सत्यसन्धो दशरथः प्रतिज्ञाय ददौ किल ॥ मुनिभिर्मन्त्रपूर्वकम् । तत्रश्रुत्वा भरतोऽप्याह मम राज्येन किं मुने॥ भवत्वद्य रामो राजाधिराजश्च वयं तस्यैव किङ्कराः। श्वः प्रभाते गमिष्यामो राममानेतुमञ्जसा ॥ अहं यूयं मातरभच कैंकेशीं राक्षसीं विना । हिनच्याम्यधुनैवाहं कैंकेयीं मात्तगिन्धनीम् ॥ किन्तु मां नो रघुश्रेष्ठः स्त्रीहन्तारं सहिष्यते । तच्छ्वो भूते गमिष्यामि पादचारेण दण्डकान् । 8 शत्र इनसहितस्तूर्णं यूयमायात वा न वा। रामो यथा वने यातस्तथाहं वल्कलाम्बरः॥ शत्र इनसहितो मुने । भूमिशायी जटाधारी यावद्रामो निवर्तते ॥ फलमृलकुताहारः निश्चित्य भरतस्तूष्णीमेवावतस्थिवान् । साधुसाध्विति तं सर्वे प्रशशंसुर्मदान्विताः ॥ ततः प्रभाते भरतं गच्छन्तं सर्वसैनिकाः। अनुजग्धः सुमन्त्रेण नोदिताः साप्रवकुञ्जराः॥12 कौसल्याद्या राजदारा वसिष्ठप्रमुखा द्विजाः। छादयन्तो भुवं सर्वे पृष्ठतः पार्श्वतोऽत्रतः॥ संमन्ततः। उवास महती सेना शत्रु ध्नपरिचोदिता॥ गङ्गाकुले श्रह्मवेरपुरं गत्वा 14

Bharata along with his brother to the other seats and said to that heroic prince the following words appropriate for the occasion. He said, i, "O dear one! I am going to install you on the throne, after anointing you, as ordered by your father. 4. O noble one! The Queen Kaikeyi requested the King to give you this kingdom and the truthful Raja Dasaratha in fulfilment of his promise, informed us that he had granted the request. 5. Therefore, let the installation ceremony now start in this assembly of sages to the accompaniment of the chanting of appropriate Mantras." Hearing these words, Bharata said, "O great sage! Of what use is this kingdom to me? (6-11) Rama, the king of kings, is the ruler of us all, and we are his servants. Immediately, tomorrow morning itself, I shall go to fetch Rama in the company of you all and my mothers except that demoness of a Kaikeyi. I would have killed that so-called mother of mine now itself, had it not been for the fact that Rama

would not approve the slaughter of a woman. Tomorrow itself at sun rise, I shall start with Satrughna to the Dandaka forest on foot, whether you all are ready to accompany me or not. In the same manner in which Rama went to the forest, I shall proceed—wearing the tree-bark cloth, eating fruits and roots, sleeping on the ground and having matted locks. I shall observe this rule until Rama returns." Announcing his resolution to this effect, Bharata resumed silence. All the sages, thereupon acclaimed his resolution.

as announced, the minister Sumantra directed the army with its regiments of horses and elephants to follow him. 13. The royal ladies like Kausalya, the sages like Vasishtha and all others moved behind and on the sides of Bharata, all together covering an extensive area of land. 14. Bharata and his followers now reached the town of Sringavera. The men of the army and the others who were under the command of

आगतं भरतं श्रुत्वा गृहः शक्कितमानसः। महत्या सेनया सार्धमागतो भरतः किल ॥ पापं कर्तुं न वा याति रामस्याविदितात्मनः। गत्वा तद्धृदयं ज्ञेयं यदि शुद्धस्तरिष्यति॥ सर्वान्समादिश्य गुहो ज्ञातिभिः सार्धं बहुभिर्विविधायुष्टैः । निवेद्योपयानान्यग्रे भरतस्य समन्ततः ।। इष्ट्वा भरतमासीनं सानुजं सह मन्त्रिभिः। चीराम्बरं घनश्यामं जटाग्रुकुटघारिणम् ॥ राममेवानुशोचन्तं शोघमुत्थाप्य भरतो गा८मालिङ्ग्य सादरम् । पृष्ट्वा नामयमन्यग्रः सखायमिदमत्रवीत् ॥ भातस्त्वं राघवेणात्र समेतः धन्योऽसि कृतकृत्योऽसि यन्त्रया परिभाषितः। रामो राजीवपत्राक्षो लक्ष्मणेन च सीतया॥ दृष्टस्तत्र यत्र राप्तस्त्वया

Satrughna camped on the bank of the with those objects of presentation, which Ganga.

#### Meeting with Guha (15-41)

(15-16) Hearing the arrival of Bharata in his principality, Guha with a suspicious mind reflected: "Bharata has arrived with a big army. Has he come to do some mischief to Rama, who does not know anything about his movements? I must know what is in his mind. If his intentions are good, I shall help him to cross the Ganga. 17. If his intentions are mischie. vous, myself and my relatives and dependants shall withdraw all boats from the river and with weapons in hand guard the approaches on all sides." 18. Directing all his followers in this way, Guha now went to where Bharata was camping, carrying with him many objects of presentation in his hand. 19. It was in the company of a large number of friends and dependants, all bearing arms, that he went to see Bharata

नीचेत्समाकृष्य नावस्तिष्ठन्तु सायुधाः । ज्ञातयो मे समायत्ताः पश्यन्तः सर्वतोदिशम् ॥17 भरतमागतः । उपायनानि संगृह्य विविधानि बहुन्यपि ॥ 18 19 20 रामरामेति वादिनम् । ननाम शिरसा भूमौ गुहोऽहमिति वाब्रवीत 21 22 समबस्थितः । रामेणालिङ्गितः सार्द्रनयनेनामलात्मना ॥ 23 24 मां नय सुत्रत । सीतया सहितो यत्र सुप्तस्तद्दर्शयस्व मे ॥ 25

> he now placed in front of him. (20-21). Guha saw Bharata there in the company of his brother and ministers—Bharata blue in complexion like a cloud, wearing a crown of matted locks, donned in tree-bark garment and constantly uttering the name of Rama. Guha now prostrated before him and announced himself by name. 22. Bharata at once lifted him up and embraced him with great affection and made enquiries about his welfare. Then he spoke in a very peaceful tone the following words to that friend. (23-25). He said, "O brother! Is it in this place that you met Rama, the scion of Raghu's line? Is it in this place that Rama of kindly look and pure heart embraced you? You are, indeed blessed and you have achieved the purpose of your life in that you were spoken to by lotus-eyed Rama. the Show me spot where you met Rama with Lakshmana and Sita, and conversed

गहेन सहितस्तत्र यत्र रामः स्थितो निशि। ययौ ददर्श शयनस्थलं कुशसमास्तृतम् ॥ सीताऽऽभरणसंलग्नस्वर्णबन्दुभिरचितम् अहोऽति<u>सक्</u>मारी रामेण सहिता धिङमां जातोऽस्मि कैंकेय्यां पापराशिसमानतः । मिन्निमित्तिमदं क्लेशं रामख परमात्मनः ॥ अहोऽतिसफलं जन्म लक्ष्मणस्य महात्मनः। राममेव सदान्वेति वनस्थमपि हृष्टधीः॥ रामे राजीवपत्राक्षे सीतायां लक्ष्मणे तथा। चित्रकटाद्रिनिकटे मन्दाकिन्यविद्रस्तः॥ **मनीनामाश्रमपढे** रामस्तिष्ठति तत्र गच्छामहे शीघं समानयत्ससैन्यस्य तर्तुं गङ्गां

with them. Lead me to that place where Rama and Sita slept. (26-28). You are extremely dear to Rama, and you are devoted to him too." Remembering Rama again and again in this way, Bharata, with tears brimming over his eyes. went in the. company of Guha to the spot where Rama, spent the night. Seeing there the grass bed, gleaming here and there with the gold-dust from Sita's jewels, Bharata, with a heart smitten with sorrow, wept bitterly. (29-30). He began to bemoan: "Sita, the tenderbodied daughter of Janaka, was always accustomed to sleep on golden cots with soft mattresses on the upper floor of the palace. Alas! That Sita, because of my fault, has now to sleep along with Rama on a bed of grass. How could she stand this ordeal? 31. It is because of my enormous sin that I have been born as the son of Kaikeyi. I

त्वं रामख प्रियतमो भक्तिमानसि भाग्यवान् । इति संस्मृत्य संस्मृत्य रामं साश्र विलोचनः ॥ २६ 27 । दुःखसन्तप्तहृदयो भरतः पर्यदेवयत् ॥ 28 या सीता जनकनन्दिनी। प्राप्तादे रत्नपर्यक्के कोमलास्तरणे शुभे।। 29 शेते सा कथं कुशविष्टरे। सीता रामेण सहिता दुःखेन मम दोषतः ॥ 30 31 32 अहं रामस्य दासा ये तेषां दासस्य किङ्करः। यदि स्यां सफलं जन्म मम भूयाच संशयः॥ 33 भ्रातर्जानासि यदि तत्कथयस्व ममाखिलम् । यत्र तिष्ठति तत्राहं गच्छाम्यानेतुमञ्जसा ॥ 34 गुहस्तं शुद्धहृदयं ज्ञात्वा सस्नेहमज्ञवीत्। देव त्वमेव धन्योऽसि यस्य ते भक्तिग्रेहशी ॥३५ सानुजः । जानक्या सहितो नन्दात्सुखमास्ते किल प्रभुः॥37 गङ्गां तर्तुमिहाहिस । इत्युक्त्वा त्वरितं गत्वा नावः पश्चशतानि ह ॥38 महानदीम् । स्त्रयमेवानिनायैकां राजनावं गुहस्तदा ॥ 39

> have been the cause of all this woe to Rama who is the Supreme Being Himself. 32. The birth of high-souled Lakshmana is indeed fruitful. Though he is staying in the forest, he is able to follow Rama always. 33. My birth would have been fulfilled, if I could have served even the servants of Rama's servants. 34. Dear brother! If you know anything about Rama, tell all that to me. I shall go to him wherever he is, and get him back at once."

> (35-37). Finding Bharata's motives to be pure, Guha said to him lovingly, "Lord, you are indeed fortunate to have this kind of devotion to the lotus-eyed Rama, Sita and Lakshmana. He is now staying along with Sita and brother Lakshmana in a colony inhabited by ascetics near the Chitrakuta mountain and not far from the Ganga. (38-39). We shall cross the Ganga here and

आरोप्य भरतं तत्र शत्रुद्मं राममातरम्। तीर्त्वा गङ्गां ययौ शीघं भरद्वाजाश्रमं प्रति। आश्रमे मुनिमासीनं ज्वलन्तमिव पत्रिकम् । ज्ञात्वा दाशरियं प्रीत्या पूजयामास मौनिराट्। राज्यं प्रशासतस्तेऽद्य किमेतद्वल्कलादिकम्। साश्र लोचनः। भरद्वाजवचः श्र त्वा भरतः तथापि प्रच्छसे किश्चित्तद्वुग्रह एव मे। वनवासादिकं वापि न हि जानामि किञ्चन । इत्युक्त्वां पादयुगलं मुनेः स्पृष्ट्वाऽर्त्तमानसः। मम राज्येन किं स्वामिन् रामे तिष्ठति राजनि । अतो गत्वा म्रनिश्रेष्ठ रामस्य चरणान्तिके। वसिष्ठाद्यैः पौरजानपर्दः सह।

reach that place soon." With these words, he quickly went and gathered together five hundred boats for Bharata to cross the river with his troops. Guha himself brought a royal boat for Bharata's use. (40-41). Seating Bharata, Satrughna, Rama's mother and Vasishtha in that, and Kaikeyi and the other women in another, he crossed the Ganga and went towards the Ashrama of Bharadwaja. Stationing the army at a distance, Bharata along with his brother went to that Ashrama.

# Bharata at Bharadwaja's Ashrama (47-63)

42. Seeing sage Bharadwaja sitting there, radiant like fire, Bharata prostrated himself before him with great reverence. 43. Hearing that the visitor, though donning treebark and matted locks, was the son of King Dasaratha, the sage received him with great joy and made enquiries about his welfare. 44. The sage asked him, "You are now

वसिन्ठं च तथान्यत्र कैकेयों चान्ययोषितः ॥ 40 दूरे स्थाप्य महासैन्यं भरतः सानुजो ययौ ॥ 41 दृष्ट्या ननाम भ्रारतः सान्टाङ्गमितभक्तितः ॥ 42 पत्रच्छ कुशलं दृष्ट्या जटावल्कलधारिणम् ॥43 आगतोऽसि किमर्थं त्वं विपिनं मुनिसेवितम् ॥ 44 सर्वं जानासि भगवन् सर्वभूताशयस्थितः ॥ 45 कैकेय्या मत्कृतं कर्म रामराज्यविधातनम् ॥ 46 भवत्यादयुगं मेऽद्य प्रमाणं मुनिसत्तम् ॥ 47 ज्ञातुमहिस मां देव शुद्धो वाशुद्ध एव वा ॥ 48 किङ्करोऽहं मुनिश्रेष्ठ रामचन्द्रस्य शाश्वतः ॥ 49 पतित्वा राज्यसम्भारान् समर्प्यात्रेव राधवम् ॥50 नेष्येऽयोध्यां रमानाथं दासः सेवेतिनीचवत् ॥51

ruling the kingdom. How is it that you have put on the tree-bark garment? What is it that brings you to this forest inhabited by ascetics?"

(45-48) Hearing the words of Bharadwaja, Bharata said with tears flowing from his eyes. "O holy one! You, who can read the minds of all beings, are already acquianted with everything. Yet you are making this enquiry of me, this is indeed my good fortune, I had not the least inkling of the evil designs of Kaikeyi, by which Rama was expelled to the forest. O great sage! Your holy self is today the witness of this fact." With these words, Bharata, in a mood of extreme sorrow, held the feet of the sage and said. "O Master! You are capable of understanding whether I am innocent or not. 49. O holy one! When Rama, the rightful king. is alive, what have I got to do with the kingdom? I am only the eternal servant of Rama. (50-51). O great sage! Therefore. I shall go to the place where Rama is and

इत्यदीरितमाकर्ण्य भरतस्य म्रनिः । वचो पुरेवेतद्भविष्यं ज्ञातं ज्ञानचक्षषा । वत्स आतिथ्यं कर्तमिच्छामि ससैन्यस्य तवानघ। यथाऽऽज्ञापयति भवांस्तथेति भरतोऽज्ञवीत्। दध्यौ कामदुघां कामवर्षिणीं कामदो मुनिः। सर्सन्यस्य यथेष्टं च मनोरथम् । वसिष्ठं पूजयित्वाग्रे शास्त्रदृष्टेन कर्मणा। उषित्वा दिनमेकं त आश्रमे स्त्रगंसन्निभे। भरतस्त कृतानुज्ञः

सुमन्त्रे ण गुहेन च परंन्तपः। अदृष्ट्वा रामभवनमप्च्छद्दिमण्डलम्

fall at his feet. Along with Vasishtha and the leading citizens, I shall have the installation ceremony of Rama performed here itself with all the necessary materials I have brought with me, and lead him, the consort of Rama, to Ayodhya as the king. I shall remain with him as the humblest of his servants."

52. Amazed at these words of Bharata, the sage embraced him and approved of his words. 53. He said, "Dear one! With the eye of wisdom, I have already been able to know the events that were to happen Be not sorry. Your devotion to Rama is indeed greater than that of Lakshmana even.

54. O sinless one! I wish to extend hospitality to you and your following. So you have your food and stay here tonight and go to see Rama tomorrow."

(55-56). Bharata agreed to this proposal. Thereupon, Bharadwaja went to his sacrificial chamber in silence, and desirous of meeting all the needs of his guests, meditated

आलिङ्गच मुध्न्यवद्याय प्रशशंस सविस्रयः ॥ 52 मा शुचस्त्वं परो भक्तः श्रीरामे लक्ष्मणादपि ॥ 53 अद्य भुक्त्त्रा ससैन्यस्त्वं श्वो गन्ता रामसन्निधिम्॥ भरद्वाजस्त्वपः स्पृष्ट्वा मौनी होमगृहे स्थितः॥55 असृजत्कामधुक् सर्वे यथाकाममलौकिकम् ॥ 56 यथा वत्रर्ष सकलं तृप्तास्ते सर्वसैनिकाः॥ 57 पश्चात्ससंन्यं भरतं तर्पयामास योगिराट ॥ 58 अभिवाद्य पुनः प्रातर्भरद्वाजं सहानुजः॥ 59 प्रययौ रामसन्निधिम् ।

द्रे संस्थाप्य संनिकान्। रामसंदर्शनाकाङ्क्षी प्रययौ भरतः स्वयम्॥ तपिस्त्रमण्डलं सर्वं त्रिचिन्त्रानो न्यत्रर्वत ॥ 61 कुत्रास्ते सीतया साधै लक्ष्मणेन रघूचमः ॥ 62

> on Kamadhenu, the heavenly cow of plenty. And Kamadhenu created by her mysterious power all the requirements of the party without any physical aid. 57. According to Bharata's requirements, all things appeared in abundance to the great satisfaction of the troops constituting Bharata's retinue. The great Yogi Bharadwaja first extended his hospitality to Vasishtha according to the Sastras, and then did the same to Bharata and to the other members of his party.

(59-62). Afer spending the night in that heavenly Ashrama, Bharata did obeisance to the sage in the morning and with his permission started along with his brother to the presence of Rama. Reaching Chitrakuta he stationed his army at a distance, and in great eagerness to meet Rama, went along with Satrughna, Sumantra and Guha to the colony of ascetics staying there. He searched for Rama's residence everywhere in that place, but failing to locate it, made enquiries

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ऊचुरग्रे गिरेः पश्चाद्गङ्गाया उत्तरे तटे। विविक्तं रामसदनं रम्यं काननमण्डितम् ॥ 63 सफलैराम्रपनसैः कदलीखण्डसंवृतम् । चम्पकैः कोविदारैश्च पुत्रागैर्विपुलैस्तथा ॥ 64 एवं दिशतमालोक्य मुनिभिर्भरतोऽग्रतः। हर्षाद् ययौ रघुश्रेठभवनं मन्त्रिणा सह ॥ 65 ददर्श दूरादितभासुरं शुभं रामस्य गेहं मुनिवृन्दसेवितम्। वृक्षाग्रसंलग्नसुवल्कलाजिनं रामाभिरामं भरतः सहानुजः ॥ 66

## इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे अयोध्याकाण्डे अष्टमः सर्गः ॥ = ॥

of the Rishis there as to where Rama with Sita and Lakshmana was staying. (63-65). They told him, "There on the northern side of the Ganga, behind the mountain, you will see a solitary place surrounded by a thick growth of several fruit-laden trees like Amra, Panasa, Punnaga, Kovidara, Champaka and plantain. There you will find before you,

Rama's residence." Thereupon, Bharata proceeded in great joy to that place with his brother and ministers. 66. Bharata and his brother Satrughna saw at a distance, the glorious residence of Rama frequented by ascetics, where the tops of trees were distinguished by the tree-bark clothes and deer-skin hung on them for sunning.

### नवमः सर्गः

अथ गत्वाऽऽश्रमपदसमीपं भरतो ग्रुदा । सोतारामपदैर्युक्तं पवित्रमितशोम नम् ॥
स तत्र वजाङ्कुशवारिजाश्चितध्वजादिचिद्वानि पदानि सर्वतः ।
ददर्श रामस्य भुवोऽतिमक्कुलान्यवेष्टयत्पादरजःसु सानुजः ॥
अहो सुधन्योऽहममूनि रामपादारविन्दाङ्कितभूतलानि ।
पश्यामि यत्पादरजो विमृग्यं ब्रह्मादिदेवैः श्रुतिभिश्च नित्यम् ॥

### Chapter 9

#### BHARATA'S RETURN AND AFTER

# Performance of Dasaratha's Funeral Rites (1-20)

1. Now Bharata in great joy reached the precincts of that holy Ashrama of Rama, the ground of which was marked by the foot-prints of Rama and Sita. 2. Seeing

those footprints, with marks of Vajra, Ankusa, lotus, flag etc.—the merit-generating marks of Rama's feet—Bharata and his brother Satrughna covered themselves with the dust carrying these impressions. 3. Bharata said, "What a great good fortune! I am indeed blessed to see this ground rendered

इत्यद्भुतप्रमरसाम्बुताराया विगादयता रयुगायमावन ।	
आनन्दजाश्रुस्नपितस्तनान्तरः शनैखापाश्रमसिन्धिं हरेः॥	4
स तत्र दृष्ट्वा रघुनाथमास्थितं दूर्वादरुप्रयामत्तमायतेक्षणम् ।	
जटाकिरीटं नववल्कलाम्बरं प्रसन्नवक्त्रं तरुणारुणद्युतिम् ॥	5
विलोकयन्तं जनकात्मजां शुभां सौमित्रिणा सेवितपादपङ्कजम् ।	
तदाभिदुद्राव रघूत्तमं शुचा हर्षाञ्च तत्पादयुगं त्वराप्रहीत्॥	6
रामस्तमाकृष्य सुदीर्घबाहुर्दोभ्या परिष्वज्य सिषिश्च नेत्रजैः।	
जलंरथाङ्कोपरि संन्यवेशयत् पुनः पुनः संपरिषस्वजे विभुः॥	7
अथ ता मातरः सर्वाः समाजग्रास्त्वरान्विताः । राघवं द्रष्टुकामास्तास्तृषार्ता गौर्यथा जलम् ॥	8
रामः स्वमातरं वीक्ष्य द्रुतमुत्थाय पादयोः । ववन्दे साश्रुसा पुत्रमालिङ्गयातीव दुःखिता	11 9
इतराश्च तथा नत्वा जननी रघुनन्दनः। ततः समागतं दृष्ट्वा वसिष्ठं ग्रुनिपुङ्गवम् ॥	10
साष्टाङ्गं प्रणिपत्याह धन्योऽसीति पुनः पुनः। यथार्हमुपवेश्याह सर्वानेव रघृद्रहः॥	11
पिता मे कुशली किं वा मां किमाहातिदुःखितः । वसिष्ठस्तम्रवाचेदं पिता ते रघूनन्दन ॥	12
त्विद्वयोगाभितप्तात्मा त्वामेव परिचिन्तयन् । रामरामेति सीतेति लक्ष्मणेति ममार ह ॥	13

holy by the feet of Rama, the dust of which is the quest of Brahma and other Devas as also of the Vedas." 4. With his mind overflowing by the out-burst of divine love, his chest wet with tears of joy and his attention concentrated on Rama, Bharata slowly approached the residence of Rama who was none but Sri Hari Himself. (5-6). There he saw Rama sitting along with Sata and attended upon by Lakshmana-Rama who was of blue complexion like Durva grass, who had long eyes, who wore a crown of matted locks on his head, who had on him a tree-bark garment as dress, whose face was calm and placid, and who had the radiance of the mid-day sun. Overcome by both sorrow and joy at the same time, Bharata hurried towards him and prostrating himself before him, held his feet with both his hands. 7. Rama, who was posses-

sed of long arms, now lifted him up, embraced him, and wetted his body with tears. Seating him in his lap, Rama, that All-pervading Being, embraced him again and again. 8. As a thirsty cow hurries towards a water receptacle, the mothers of Rama, who were anxious to meet him, also went towards him quickly. 9. Seeing his mother, Rama got up in haste and with tears flowing from his eyes, prostrated himself at her feet, and she embraced her son, extremely grief-stricken. (10-11). Rama did obeisance to his other mothers also. Seeing Vasishtha in the party, he made a full prostration before him and said that he was indeed blessed to see the sage. Then he seated them all in proper seats and said as follows: (12-13). He said, "How is my father? Sorrowstricken by my departure, what message

गुरोर्वचनमञ्जसा । तत्कर्णश्रलाभं सर्वा तथापरे । ततोऽनुरुहरः मातरप्रच अनायोऽसि महाबाही मां को वा लाल गेदिंतः। वसिष्ठः शान्तवचनैः शमयामास तां शुचम्। राझे ददुर्जलं तत्र सर्वे ते जलकाङ्क्षिणे। पिण्डान्निर्शापयामास रामो लक्ष्मणसंयुतः॥ इङ्गुदीफलपिण्याकरचितान्मधुसम्प्लुतान् तसितु दिवसे सर्वे उपासं प्रचिक्ररे उपविष्टं समागम्य भरतो राममनत्रीत्।

Vasishtha replied, "O leader of Raghu's line! Your father, burning as it were in the fire of sorrow, was thinking constantly of you and always calling out, 'O, Rama! O Sita! O Lakshmana!' Alas! he is now dead."

14. These words of the preceptor went into Rama's ears like the piercing pain of an ear-cancer. Calling out, "O father! O father! woe unto me," he fell on the ground, and along with Lakshmana, began to weep. 15. He cried aloud, "O merciful father! Where have you gone abandoning me?" Following him, all his mothers and others began to cry. 16. He bemoaned saying, "O noble one! I am now orphaned. Who will hereafter fondle me?" Following him, Sita and Lakshmana cried out even more loudly. (17-18).Vasishtha now assuaged their grief with his consoling words. Then, they all went to the river and purifying themselves by bathing made offerings of water to the king as desired by him at the time of death. Lakshmana and Rama also performed the rite of offering

हा हतोऽस्मीति पतितो रुदन् रामः सलक्ष्मणः॥ 14 हा तात मां परित्यज्य क्व गताऽसि घणाकर ॥ सोता च लक्ष्मणश्चैय विलेपतुरता भृशम्।। ततो मन्दाकिनींगत्वा स्नात्वा ते बीतकलम्बाः॥ 17 वयं यद्शाः पितरस्तद्शाः स्पृतिनोदिताः ॥ इति दुःखाश्रपूर्णाक्षः पुनः स्नात्त्रा गृहं ययौ । सर्वे रुदित्त्रा सुचिरं स्नात्वा जव्यमुस्तदाश्रमम् ॥२० ततः परेद्यर्विमले स्नात्वा मन्दाकिनीजले ॥ राम राम महाभाग स्वात्मानमभिषेचय ॥ 22 राज्यं पालय पित्र्यं ते ज्येष्ठस्त्वं मे पिता तथा । क्षत्रियाणामयं धर्मो यत्प्रजापरिपालनम् ॥ 23

has he sent to me through you?" To him morsels of food to the departed. 19. The balls of food that they offered were made of the flour of a certain forest plant mixed with honey and rolled into lumps—a food which all ascetics took. "The scriptures have declared that we should offer to our ancestors whatever type of food we are taking"-with this thought they consoled themselves. 20. After making this offering to the departed, Rama again took his bath, and weeping, returned to his Ashrama After weeping for a considerable time, all the others also took their bath again and went back to the Ashrama.

#### Bharata Persuaded to Return (21-53)

(21-23). That day after the performance of the funeral obsequies, they all observed fast. Next day, after a bath in the pure water of the river, Bharata said to Rama who was seated, "O noble one! Permit us to have you installed as King. Come and rule over the kingdom that has come to you from our father. You are elder to me and so equal to father. So, following the Dharma of Kshatriyas, perform the

पुत्रानुत्याद्य तन्तवे । राज्ये पुत्रं समारोष्य गमिष्यसि ततो वनम् ॥ 24 यज्ञैषंहुविधैः इदानीं वनवासस्य कालो नैव प्रसोद. में । मातुर्मे दुष्कृत किश्वित्सर्त् नाहिंस पाहि नः ॥ 25 इत्युक्त्वा चरणौ भ्रातुः शिरस्याधाय भक्तितः । रामस्य पुरतः साक्षाइण्डवत्पतितो भुवि ॥ उत्थाप्य राघवः शीघमारोप्याङ्केऽतिभक्तितः । उत्राच भरतं रामः स्नेहार्द्रनयनः शनैः ॥ 27 शृणु वत्स प्रवक्ष्यामि त्वयोक्तं यत्तथैव तत् । किन्तु मामब्रवीत्तातो नव वर्षाणि पञ्च च ॥ 28 उषित्वा दण्डकारण्ये पुरं पश्चात्समात्रिश । इदानीं भरतायेदं राज्यं दत्तं मयाखिलम् ॥ ततः पित्रैव सुन्यक्तं राज्यं दत्तं तर्वेव हि । दण्डकारण्यराज्यं मे दत्तं पित्रा तथैव च ॥ कार्यमावाभ्यामितयत्नतः। पितुर्वचनमुल्लङ्खय स्वतन्त्रो यस्तु वर्तते॥ 31 अतः स जीवन्नेव मृतको देहान्ते निरयं वजेत्। तसाद्राज्यं प्रशाधि त्वं वयं दण्डकपालकाः॥ 32 भरतस्त्वत्रवीद्रामं कामुको मुदधीः

स्त्रीजितो भ्रान्तहृदय उन्मत्तो यदि वक्ष्यति । तत्पत्यिमिति न ग्राह्यं भ्रान्तवाक्यं यथा सुधीः॥ 33 श्रीराम उवाच

## न स्त्रीजितः पिता त्रूयास कामी नैव मुढधीः । पूर्वं प्रतिश्रुतं तस्य सत्यवादी ददौ भयात् ॥

duty of ruling over the subjects. (24-26). So it is clear that the kingdom has been now. Be gracious towards me. Please forget the evil deeds of my mother. Deign to come and rule over us all." Saying so, he placed his brother's feet on his own head and lay prostrate like a stick before him.

27. Rama quickly raised him up and seating him in his lap said to him slowly with his heart melting in affection. (28-32) "Dear brother!" said he, "hear what I say. There is much truth in what you have represented. Yet it is a fact that our to the city; and for that period, he has a victim of passion and out of his senses.

After performing many Yajnas and pro- given to you by our father himself. And creating sons to continue your line, the to me likewise has been assigned the kingproper time for you to abandon everything dom of Dandaka forest by our father. It is would come, then entrusting the responsi- therefore the duty of us both to obey bility of the kingdom to your son and strictly the command of our father. One who successor, you can go to the forest; not disobeys his father and goes about doing things according to his own sweet will, is as good as dead even while living. He is sure to be consigned to hell after death. Therefore, you rule over the kingdom, and we shall look after the forest.

33. To this Bharata replied: "Our father when he gave the order was under infatuation for a woman, a victim of passion, and therefore out of his senses. His words need not be taken seriously any more than of any demented person." 34. Rama corrected father ordered me to spend fourteen years him saying, "You cannot say that our in the Dandaka forest and then only return father was infatuated by a woman, or was assigned the kingdom to you, Bharata. Truthful by nature, he was afraid of being

असत्याद्भीतिरधिका महतां नरकादि । करोमीत्यहमप्येतत्सत्यं तस्यै प्रतिश्रुतम् ॥ 35 कथं वाक्यमहं कुर्यामसत्यं राघवो हि सन् । इत्युदीरितमाकर्ण्य रामस्य भरतोऽत्रवीत् ॥ 36 श्रीभरत उवाच

तथैव चीरवसनो बने वत्स्यामि सुत्रत । चतुर्दश समस्त्वं तु राज्यं कुरु यथासुखम् ॥ ३७ श्रीराम उवाच

पित्रा दत्तं तर्वेत्रेतद्राज्यं महां वनं ददौ। अहमप्यागमिष्यामि सेवे त्वां लक्ष्मणो यथा। इत्येवं निष्रचयं कृत्वा दर्भानास्तीर्य चातपे। भरतस्यापि निर्वन्धं दृष्ठ्वा रामोऽतिविस्रितः। एकान्ते भातं प्राह वसिष्ठो ज्ञानिनां वरः। रामो नारायणः साक्षाद् ब्रह्मणा याचितः पुरा । योगप्रायापि सीतेति जाता जनकनन्दिनी। रावणं इन्तुकापास्ते गनिष्यन्ति न संशयः। सर्व देवकृतं नो वेदेवं सा भाषयेत्कथम्। false to his plighted word if he failed to give to Kaikeyi the boon he had promised her long ago. (35-36). Noble personages fear untruth more than hell. I too have undertaken before Kaikeyi that I shall do as ordered by our father. Being one born in Raghu's line, how can I break the tradition of my family and fail to fulfil a promise?" Hearing these words of Rama, Bharata replied: 37. "O truthful one! On your behalf I shall then live in the forest for fourteen years, donning the ascetic's treebark cloth. You rule over the kingdom and live happily." 38. "The kingdom has been assigned to you by our father," said Rama, rejecting this proposal, "and to me he has given the forest. An agreed mutual exchange of these gifts will not save the situation, as even this would involve a breach of promise." (39-40). Bharata now pleaded: "In that case I too shall stay in the forest with you like Lakshmana and

व्यत्ययं यद्यहं कुर्यामसत्यं पूर्वतन् स्थितम् ॥ 38 नोचेत्प्रायोपवेशेन त्यजाम्येतत्कलेवरम् ॥ 39 मनसापि विनिश्चित्य प्राङ्मुखोपविवेश सः ॥ 40 नेत्रान्तसंज्ञां गुरवे चकार रघुनन्दनः ॥ 41 वत्स गुद्धं श्रृणुष्वेदं मम वाक्यात्सुनिश्चितम् ॥ 42 रावणस्य वधार्थाय जातो दशरथात्मजः ॥ 43 शेषोऽपि लक्ष्मणो जातो राममन्वेति सर्वदा ॥ 44 कैकेय्या नरदानादि यद्यक्षिप्ठुरभाषणम् ॥ 45 तसात्त्यजाग्रहं तात रामस्य विनिवर्तने ॥ 46

serve you. If you decide otherwise, I shall end my life by fasting." Resolving like that, he had some Darbha grass spread in the sun and sat on it facing the east.

41. Seeing that Bharata was determined about this course of action, Rama, by a sign of his eyes, requested the preceptor Vasishtha to intervene and save the situation. 42. Then Vasishtha took Bharata aside to a solitary place and said to him: "Dear boy! Hear from me a secret concerning certain unalterable matters. 43. Rama is really Lord Narayana Himself. Requested by Brahma He has incarnated Himself as the son of Dasaratha for destroying Ravana. 44. And Yogamaya, the Sakti of Vishnu, has embodied Herself as Sita, the daughter of Janaka. Adisesha, the mystic serpent serving as Vishnu's bed, is born as Lakshmana in order to follow and attend on Rama always (45-46). They are therefore bound to proceed onward for the destruction of

निवर्तस्व महासैन्यैभ्रातिभः सहितः पुरम् । रावणं सकुलं हत्वा शीघमेवागमिष्यति ॥ 47 इति श्रुत्वा गुरोर्वाक्यं भरतो विस्रयान्वितः । गत्वा समीपं रामस्य विस्रयोत्फुल्ललोचनः ॥ ४८ पादके देहि राजेन्द्र राज्याय तव पूजिते । तयोः सेवां करोम्येव यावदागमनं तव ॥ 49 इत्युक्त्वा पादुके दिच्ये योजयामास पादयोः । रामख ते ददौ रामो भरतायातिभक्तितः ॥ 50 गहीत्वा पादुके दिच्ये भरतो रत्नभूषिते । रामं पुनः परिक्रम्य प्रणनाम पुनः पुनः ॥ 51 भरतः पुनराहेदं भक्त्या गद्गदया गिरा । नवपञ्चसमान्ते तु प्रथमे दिवसे यदि ॥ **52**. नागमिष्यसि चेद्राम प्रविशामि महानलम् । बाढिमित्येव तं रामो भरतं संन्यवर्रयत् ॥ 53 . ससैन्यः सवसिष्ठश्च शत्रुष्ट्नसहितः सुधीः। मातृभिर्मन्त्रिभः सार्धं गमनायोपचक्रमे ॥ 54 राममेकान्ते स्रवन्नेत्रजलाकुला । प्राञ्जलिः प्राह हे राम तव राज्यविधातनम् ॥55 केंकेयी मया दुष्टिधिया मायामोहितचेतसा। क्षमस्त्र मम दौरात्म्यं क्षमासारा हि साधवः ॥ 56 कतं

Ravana. The gift of boon to Kaikeyi and her heartless words in this connection were all the result of the will of Providence. Had it not been for this, how could she have spoken what she did? Therefore, dear one, give up your idea of getting Rama back. 47. Along with your army and your brother, you now go back to the city. After destroying Ravana along with all his tribe, Rama will return soon."

(48-49). Hearing these words of the teacher, Bharata was amazed, and with eyes widened by wonder, approached Rama and said: "O greatest of monarchs! Give me your worship-worthy footwear to serve as a symbol of your rulership over the kingdom. Until your return I shall rule as your servant through the service of your footwear representing you." 50. With these words Bharata put on Rama's feet a magnificent pair of sandals and Rama taking them up returned them solemnly to Bharata. 51. Now Bharata, receiving these sandals made of precious metals and studded with jewels,

circumambulated Rama and made prostrations to him again and again. (52-53). Then Bharata said, with his voice choked with an outburst of devotion, "If you do not return to Ayodhya on the very first day after the period of fourteen years, I will enter into a well-lit fire." Rama accepted this prayer of Bharata and sent him back on that understanding.

### Kaikeyi's conversion and hymn (54-65)

54. Bharata along with his army, preceptor Vasishtha, brother Satrughna, his mothers, and the ministers, was about to start on his return journey to Ayodhya. (55-56). Just then Kaikeyi in a highly distressed mood and with tears flowing from her eyes, called Rama aside and said to him in privacy: "O Rama! Under a spell of delusion my evil mind prompted me to obstruct Thy installation as the Yuvaraja. I beseech Thee to pardon me for the bad turn I did to Thee thereby. Forgiveness is the very nature of good

परमात्मा सनातनः । साक्षाद्विष्णुरव्यक्तः त्वं

मोहयसखिलं मायामानुषरूपेण स्वद्धीनिमदं विश्वसस्वतन्त्रं करोति किम्। यथा कृत्रिमनर्तक्यो नृत्यन्ति कुहकेच्छया॥ 58 पा विष्ठं पापसनसा पाहि विश्वेश्वरानन्त जगन्नाथ नमोऽस्तु ते । छिन्धि स्नेहमयं पाशं पुत्रवित्तादिगोचरम् ॥ ६१ स्वज्ज्ञानानलखङ्गेन त्वामहं शरणं गता। कैंकेय्या वचनं श्रुत्वा रामः सस्सितमब्रबीत् ॥ 62 यदाइ मां महाभागे नानृतं सत्यमेव तत्। मयैव प्रेरिता वाणी तव वक्त्राद्विनिर्गता ॥ देवकार्यार्थसद्भयर्थमत्र दोष:

men. 57. You are verily Mahavishnu, the Supreme Spirit and Eternal Being, whose nature is not clear to any one. Assuming the form of a man Thou art hiding Thy identity. Man performs good and evil acts only under Thy prompting. (58-59). This whole world is subject to Thy will, and is without any freedom. Just as puppet dolls dance according to the will of their hidden director who pulls the strings unseen, so is this multiformed Maya a dancer manipulated by Thy will. I too was prompted by Thee as a part of Thy scheme for the fulfilment of the purpose of the Devas. 60. Under the influence of my evil mind, I have done this sinful act. Now alone have I understood Thee to be the indwelling Spirit in all-Thee who art beyond the ken even the celestials. (61-62).Save me, O Infinite Being, Thou the lord and

जगत्। त्वयैव प्रेरितो लोकः कुरुते साध्वसाधु वा ॥ 57 माया नर्तकी बहुरूपिणी। त्वयैव प्रेरिताहं च देवकार्यं करिष्यता॥ कर्माचरमरिन्दम । अद्य प्रतीतोऽसि मम देवानामप्यगोचरः ॥ कुतस्तत्र । गच्छ त्वं हृदि मां नित्यं भावयन्ती दिवानिशम् ॥ सर्वत्र विगतस्तेहा मद्भक्त्या मोक्ष्यसेऽचिरात्। अहं सर्वत्र समदृग् द्वेष्यो वा प्रिय एव वा ॥ 65 नास्ति मे कल्पकस्येव भजतोऽनुभजाम्यहम् । मन्मायामोहितधियो मामम्ब मनुजाकृतिम् ॥ ६६ सुखदुःखाद्यनुगतं जानन्ति न तु तत्त्रतः । दिष्टचा मद्गोचरं ज्ञानसुत्पन्नं ते भवापहम् ॥ ६७ स्रान्ती तिष्ठ भवने लिप्यसे न च कर्मभिः। इत्युक्ता सा परिक्रम्य रामं सानन्दविसाया।। 68 प्रणम्य शतशो भूमी ययी गेहं मुदान्त्रिता। भारतस्तु सहामात्येर्मात्भिर्गुरुणा सह ॥

protector of the worlds. Deign to cut asunder with the sword of knowledge of Thy exalted Self, my bondage of son, wealth and other attachment to I have taken refuge in worldly objects. Thee."

Hearing these words of Kaikeyi, Rama said to her smilingly: '63. "O noble lady! What you have just now said is the exact truth. The words that came out of your mouth, took shape under My prompting. (64-69). Thus by your choice of boons etc., which were prompted by Me for the attainment of the purpose of the Devas, you incur no sin. So you return home in peace. Let your mind be constantly absorbed in My thought. Abandon your attachment for all worldly objects, and be whole-heartedly devoted to Me. Soon will you gain liberation by following this way of life. I अयोध्यामगमच्छ्रीघं राममेवानुचिन्तयन् । स्थापयित्वा यथान्यायं निन्दग्रामं ययौ स्वयम् । पूजयित्वा यथा रामं गन्धपुष्पाक्षतादिभिः । फल्रमुलाशनो दान्तो जटावल्कलधारकः । राजकार्याणि सर्वाणि यावन्ति पृथिवीतले । गणयन् दिवसानेव रामागमनकाङ्क्षया । रामस्तु चित्रक्टाद्रौ वसन्मुनिभिरावृतः । नागराश्च सदा यान्ति रामदर्शनलालसाः ।

view all beings alike. None is inimical or dear to Me. I am like the heavenly tree Kalpaka-Vriksha. Whoever go under it and pray, get what they want, and whoever exclude themselves from it keeping away, do not get those favours. To those who resign themselves to Me, I respond by revealing Myself. Those whose minds are clouded by My Maya, see Me as a human being, subject to the happiness and sufferings of worldly life. They do not know Me in truth and in reality. Fortunately that enlightenment which liberates one from this transmigratory life, has dawned on you Stay at home attending to your duties but remembering Me always. That will save you from the bondage of that hankering after the fruits that Karma brings." Hearing these words of Rama, Kaikeyi was filled with wonder and joy. She circumambulated Rama, and prostrated before him several times. She then returned to the palace pacified in mind.

## Bharata After his Return (70-75)

(70-75). Soon Bharata the noble-minded arrived at Ayodhya along with his preceptor, mothers and the ministers, constantly remembering Rama. After making all the

पौरजानपदान् सर्वानयोध्यायाग्रदारधीः ।। 70 तत्र सिंहासने नित्यं पादुके स्थाप्य भक्तितः ॥ 71 राजोपचारैरखिलुः प्रत्यहं नियतव्रतः ॥ 72 अधःशायो व्रक्षचारी शत्र प्रन्सिहतस्तदा ॥ 73 तानि पादुकयोः सम्यङ्निवेदयति राघवः ॥ 74 स्थितो रामार्पितमनाःसाक्षाद्व्रक्षग्रनिर्यथा ॥ 75 सीतया लक्ष्मणेनापि किश्चित्कालग्रुपावसत् ॥ 76 चित्रक्टस्थितं झात्वा सीतया लक्ष्मणेन च ॥ 77

necessary arrangements for the residence and administration of the citizens of Ayodhya, he himself went to stay in a village called Nandigrama. There on a throne he reverently installed the sandals of Rama he had brought with him and daily worshipped them as representing Rama, with flowers, sandal paste etc., as also with all objects that are considered as royal insignia. In his daily life he observed strict ascetic discipline. His food consisted of roots and fruits, and his attire, of a treebark garments and matted locks. He slept on the bare floor, and strictly observed the celibacy. Satrughna kept him rule of company. He transacted all the affairs state after first representing them before the sandals of Rama in token of his taking orders from Rama. Counting the days of Rama's return, he lived like a Brahmarshi, dedicating his whole mind to Rama.

#### Rama at Atri's Ashrama (76-91)

76. As for Rama, though he took his residence in Chitrakuta with Sita and Lakshmana amidst the settlement of the ascetics of that place, he did not, however, continue to stay there long. (77-79). For,

दृष्ट्वा तज्जनसम्बाधं रामस्तत्याज तं गिरिम् । दृण्डकारण्यगमने कार्यमप्यनुचिन्तयन् ॥ भात्रा म्रनिम्रपासीनं 💮 पितुराज्ञां प्रास्कृत्य श्रुत्वा रामस्य वचनं रामं ज्ञात्वा हरिं परम् । पूजयामास विधिवद्भक्तया परमया म्रुनिः ॥ वन्यैः फलैः कृतातिथ्यम्रपतिष्टं रघूत्तमम् । सीतां च लक्ष्मणं चैव संतुष्टो वाक्यमत्रवीत् ॥४३ अन्तिस्विष्ठित तां सीता पश्यत्वरिनिष्द्न । तथेति जानकीं प्राह रामो राजीवलोचनः॥ गच्छ देवीं नमस्कत्य शीघ्रमेहि पुनः शुभे। तथेति रामवचनं सीता चापि तथाकरोत् ॥

knowing that Rama was staying at Mount Chitrakuta, large numbers of people from the countryside began to visit that place because of their eagerness to meet him. To avoid the disturbance from the crowds, as also for the fulfilment of the ultimate object of his exile to the forest, he abandoned his residence at Chitrakuta, and proceeded towards Dandakaranya. On the way he along with Sita and his brother, reached the Ashrama of the sage Atri, which was situated at a very solitary place, with the necessary facilities for one to stay all round the year. 80. There in that Ashrama was seated the sage Atri, illumining the whole place with his lustre. Rama prostrated before him and announced himself to the sage saying, "I am Rama, offering my salutations to you. 81. According to my father's order, I have come to the Dandaka forest. In the guise of forest life

78 ह्यत्रे राश्रममुत्तमम् । सर्वत्र सुखसंवासं जनसम्बाधवर्जितम् ॥ **79** भासयन्तं तपोवनम् । दण्डवत्प्रणिपत्याह रामोऽहमभित्रादये ॥ 80 दण्डकाननमागतः। वनत्रासिमपेणापि धन्योऽइं दर्शनात्तत्र।। 81 भार्या मेऽतीव संवृद्धा ह्यनस्रयेति विश्रुता। तपश्चरन्ती सुचिरं धर्मज्ञा धर्मवत्सला॥ ८४ ढण्डवत्पतितामग्रे सीतां दृष्ट्वातिहृष्टधीः । अनस्या समाजिङ्गय वत्से सीतेति सादरम् ॥ 87 दिव्ये ददौ कुण्डले ह्रे निर्मिते विश्वकर्मणा । दुकूले ह्रे ददौ तस्यै निर्मले भक्तिसंयुता ॥ 88 अङ्गरागं च सीतायै ददौ दिव्यं शुभानना । न त्यक्ष्यतेऽङ्गरागेण शोभा त्वां कमलानने ॥ 89 पातिव्रत्यं पुरस्कृत्य राममन्वेहि जानिक । क्रुशली राघवी यातु त्वया सह पुनगृहम् ॥ ९०

> an occasion has arisen for me to meet your holy self." 82. Hearing Rama's words and knowing him to be Hari Himself, the sage Atri extended to him a very warm reception with great devotion. 83. He gave hospitality by presenting to him fruits of the forest. Seating Rama, Sita and Lakshmana, the sage said the following in great joy: (84-85) "Inside the Ashrama, there is my aged wife Anasuya who has been performing austerities for a very long time, and who has a deep knowledge of Dharma and has been observing the same. O destroyer of enemies! Let Sita go in and see her." The lotus-eyed Rama asked Sita to do as requested by the sage. 86. He said: "O good lady! Go in and make salutations to holy Anasuya and come back soon." And Sita did accordingly. (87-90). Holy Anasuya was very glad to see Sita, who made a full prostration

भोजियत्वा यथान्यायं रामं सीतासमिन्त्रतम्। लक्ष्मणं च तदा रामं पुनः प्राह कृताञ्जिलः॥११
राम त्त्रमेव भुवनानि विधाय तेषां संरक्षणाय सुरमानुषतिर्यगादीन्।
देहान्त्रिभषि न च देहगुणैर्विलिप्तस्त्वत्तो विभेत्यिखलमोहकरी च माया॥
११०
इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे
अयोध्याकाण्डे नवमः सर्गः॥ ९॥

before her. Addressing her as "Dear Sita", Anasuya with great devotion presented her two heavenly ear ornaments made by Viswakarma, as also two lovely pieces of silk. She also gave Sita a unique paste for bodily application with the words, "O lotus-faced one! By the application of this paste, the lustre of your body will remain undimmed. O daughter of Janaka! Following the duty of a pious wife, you now follow Rama. May that great personage soon return to his palace with you!"

(91-92). Afterwards the sage Atri fed Rama, Sita and Lakshmana sumptuously, and with palms joined in salutation said: "O Rama! Thou alone art the creator of all these worlds. After creating them, Thou manifestest for their protection and orderly growth, as incarnations in the species of Devas, humans and brute creations. Though embodied in this way, the bodily traits do not affect Thee. Maya which deludes all, remains aloof from Thee out of fear of Thee."

#### अध्यात्मरामायणम्

#### आरण्यकाण्डः

## प्रथमः सर्गः

#### वारध-वधः

#### श्रीमहादेव उवाच

अथ तत्र दिनं स्थित्वा प्रभाते रघुनन्दनः। स्नात्वा मुनि समामंत्र्य प्रयाणायोपचक्रमे॥ मुनि गष्ट्यामहे सर्वे मुनिमण्डलमण्डितम्। विषिनं दण्डकं यत्र त्वमाञ्चातुमिहार्हसि॥ 2 मार्गप्रदर्शनार्थाय शिष्यानाञ्चप्तुमर्हसि। भागप्रदर्शनार्थाय शिष्यानाञ्चप्तुमर्हसि। अप्रुत्वा रामस्य वचनं प्रहस्यात्रिमेहायशाः। प्राह तत्र रघुश्रेष्ठं राम राम सुराश्रय॥ 3 सर्वस्य मार्गद्रष्टा त्वं तव को मार्गदर्शकः। तथापि दर्शयिष्यन्ति तव लोकानुसारिणः॥ 4 इति शिष्यानसमादिश्य स्वयं किंचित्तमन्वगात्। रामेण वारितः प्रीत्या अत्रिः स्वभवनं ययो॥ 5 कोशमात्रं ततो गत्वा ददर्श महतीं नदीम्। अत्रेः शिष्यानुवाचेदं रामो राजीवलोचनः॥ 6

## ARANYA KANDAM

#### Chapter 1

#### TOWARDS DANDAKARANYA

## Redemption of Viradha (1-35)

1. Rama spent the rest of the day at that Ashrama and in the morning took leave of the sage and was ready to start on his journey. 2. He said to the sage: "O holy one! We are all going to the forest known as Dandaka, where many ascetics are staying. We seek your blessing. (3-5). Please direct some of your disciples to show us the path." Hearing Rama's words, the great sage Atri said, smiling:

"O Rama! Thou the support of even the celestials! Thou art the Pathfinder for all beings. How can any one therefore show Thee the Path? Still following the way of the world, we shall show the path." With these words, he deputed some of his disciples for the purpose, and himself followed Rama for some distance. Persuaded by Rama to return, the sage did accordingly, and went back to his Ashrama. (6-9) When they had walked the distance of about a Krosa,

कश्चिदुपायो विद्यते न वा । ऊचुस्ते विद्यते नौका सुदृढा रघुनन्दन ॥ 7 यष्मान्वयमेव क्षणादिह । ततो नावि समारोप्य सीतां राघवलक्ष्मणौ ॥ तारयिष्यामहे । रामाभिनन्दिताः ।सर्वे जग्गुरत्रे रथाश्रमम् ॥ म्रुनिकुमारकाः श्रणात्सन्तारयामासुनदीं तावेत्य विपिनं घोरं झिल्लीझङ्कारनादितम् । नानामृगगणाकीर्णं सिंहव्याघादिभीषणम् ॥ 10 रोमहर्षणम् । प्रविष्ट्य विपिनं घोरं रामो लक्ष्मणमत्रवीत् ॥ राक्षसंघीररूप्रच सेवितं 11 इतः परं प्रयत्नेन गन्तव्यं सिहतेन में । धनुर्गुणेन संयोज्य शरानिप करे दश्चत् ॥ 12 अग्रे यास्याम्यहं पश्चात्त्वमन्वेहि धनुर्धर । आवयोर्मध्यगा सीता मायेवात्मपरात्मनोः ॥ चक्षश्चारय सर्वत्र दृष्टं रक्षोभयं महत् । विद्यते दृण्डकारण्ये श्रृतपूर्वमरिन्दम ॥ 14 इंत्येवं भाषमाणी तौ जम्मतुः सार्धयोजनम् । तत्रैका पुष्करिण्यास्ते कहारकुमुदोत्पलैः ॥ अम्बुजैः शीतलोदेन शोभमाना व्यद्ययत । तत्समीपमथो गत्वा पीत्वा तत्सलिलं शुभम्।।16 ऊचुस्ते सलिलाभ्याशे क्षणं छायाग्रुपाश्रिताः । ततो दहशुरायान्तं महासत्त्वं भयानकम् ॥ 17

great river. across came they "How can we cross this river?" asked Rama, and the disciples of Atri replied: "O noble descendant of Raghu's line! There is an excellent boat for the purpose. We ourselves shall take you across the river in a short time." Then they fetched the boat, seated Rama, Sita and Lakshmana in it, and the young ascetics themselves rowed the party across the river. Rama appreciated very much the skill thev They later returned to Atri's displayed. Ashrama.

(10-11). Now Rama and party entered into the terrifying and thickly wooded forest of Dandaka. With the shrill chirping of insects, with animals of various species everywhere, with dangerous wild animals like lions and tigers prowling about, and with fierce-looking Rakshasas infesting its precincts, that awesome forest would create

horripilation on the body of anyone. Entering into the forest Rama said to Lakshmana, Sumitra's son: (12-13). "From here onwards we should travel very carefully. Along with me you should have your bow strung and arrows ready at hand. I shall walk in front and you behind. Sita will walk between us, just as Maya, the illusory power, stands between the Paramatma (Supreme Spirit) and the Jiva (the embodied spirit). 14. Look around carefully. O heroic one! Dandakaranya is notorious for the many Rakshasas infesting it. I have heard of this even before."

(15-17). Travelling and conversing thus between themselves, they covered about a Yojana and a half when they came across a lake of cool and crystal waters full of lotuses and water lilies of various kinds. Approaching that lake, they drank of its sweet waters, and sat under a shade on its

स्वगर्जितैः । करालदंष्टवदनं भीषयन्तं भक्षयन्तं गजन्यात्रमहिषं वनगोचरम । राक्षसोऽयग्रपागतः । भ्रातर्महाकायो भौर्जनकनन्दिनि । सज्जीकृतधनस्तिष्ठ मा स त दृष्टवा रमानाथं लक्ष्मणं जानकीं तदा। बाणतूणीरजटावल्कलधारिणौ । वक्त्रप्रविष्टकवलोपमी । सन्दरी बत मे श्रत्वा रक्षोवची रामः सप्यमान उवाच तम्। एषा सीता मम प्राणवल्लभा वयमागताः। तद्वामवचनमञ्ज्ञहासभथाकरोत मां न जानासि राम त्वं विराधं लोकविश्रतम्। यदि जीवितुमिच्छास्ति त्यक्त्वा सीतां निरायुधौ।

bank for some time. A terrible-looking monster now appeared in their sight (18-19). The monster had fierce fangs and his howls spread terror all around. On his left shoulder rested a trident, at the sharp end of which were impaled several human bodies. He was moving about, eating whatever wild animal he saw-be it elephant, tiger, lion or bison. At the sight of that monster, Rama lifted his bow in readiness for use and said to Lakshmana: (20-21). "Look, brother, at what is before us. There comes a Rakshasa with a huge body towards us. His form is fear-inspiring in those who are timid. Stand with your bow in readiness. Do not be frightened, O daughter of Janaka." Saying so, Rama stood firm like a mountain, bow and arrow in hand.

22. Seeing Rama along with Sita and Lakshmana, that monster gave out fierce howls and said as follows in a threatening manner: (23-24). "Who are you in the assumed forms of ascetics donning tree-

वामांसे न्यस्तश्लाग्रग्रथितानेकमानुषम् ॥ 18 ज्यारोपितं धनुधृत्वा रामो लक्ष्मणमन्नवीत् ॥19 आयात्यिभमुखं नोऽग्रं भीरूणां भयमावहन् ॥20 इत्युक्त्वा बाणमादाय स्थितो राम इवाचलः ॥21 अन्नहासं ततः कृत्वा भीषयिभदमन्नवीत् ॥ 22 म्रिनवेषधरौ बालौ स्त्रीसहायौ सुदुर्भदौ ॥ 23 किमर्थमागतौ घोरं वनं व्यालिनपेवितम् ॥ 24 अहं रामस्त्वयं भ्राता लक्ष्मणो मम सम्मतः ॥25 पितृवाक्यं पुरस्कृत्य शिक्षणार्थं भवादशाम् ॥26 व्यादाय वक्त्रं बाहुभ्यां श्लामादाय सत्वरः ॥27 मद्भयानम्रनयः सर्वे त्यक्त्वा वनमितो गताः ॥ 28 पलायत न चेच्छीन्नं भक्षयामि युवामहम् ॥ 29

bark and matted hair, but with bows and arrows in hand and accompanied by a woman? You are handsome and extremely wanton. Alas! You are almost in my mouth as a morsel of food for me. Why have you dared to come into this terrible forest infested by all kinds of fierce creatures?" (25-26). To these words of the Rakshasa, Rama replied smiling, "I am Rama. This is my dear brother Lakshmana and this my wife Sita. At the command of my father we have come here to free this place from menacing fellows like you."

(27-29). Hearing these words of Rama, the demon gave out a terrific howl, and with mouth wide open and grasping the trident with both his hands, shouted in haste: "O Rama! Haven't you heard of me, the world renowned Viradha? All the ascetics have left this region of the forest out of fear of me. If you want to save your life, you abandon your weapons and leave Sita here, and run away in all haste. Other-

इत्युक्त्वा रक्षिसः सातामादातुमाभदुद्भव। रामाश्चच्छद तद्वाह् शरण प्रहसान्नव।।	30
ततः कोधपरीतात्मा च्यादाय विकटं मुखम् । राममभ्यद्रवद्रामश्चिच्छेद परिधावतः॥	31
पदद्वयं विराधस्य तद्द्भुतिमवाभवत् ॥	32
ततः सर्प इवास्येन ग्रसितुं राममापतत् । ततोऽर्धचन्द्राकारेण बाणेनास्य महच्छिरः ॥	33
चिच्छेद रुधिरौधेण पपात धरणीतले । ततः सीता समालिङ्गय प्रशशंस रघूत्तमम् ॥	34
ततो दुन्दुभयो नेदुर्दिव देवगणेरिताः। ननृतुश्चाप्सरा हृष्टा जगुर्गन्धर्विकवराः॥	35
विराधकायादतिसुन्दराकृति र्विभ्राजमानो विमलाम्बरावृतः ।	
प्रतप्तचामीकरचारुभूषणो व्यद्दश्यताग्रे गगने रविर्यथा ॥	36
प्रणम्य रामं प्रणतार्तिहारिणं भवप्रवाहोपरमं घृणाकरम् <i>र</i> ।	
प्रणम्य भूयः प्रणनाम दण्डवत् प्रपत्नसर्वार्तिहरं प्रसत्नधीः ॥	37
विराघ उचाव	
श्रीराम राजीवदलायताक्ष विद्याधरोऽहं विमलप्रकाशः।	
दुर्वाससाकारणकोपमूर्तिना शप्तः पुरा मोऽद्य विमोचितस्त्वया ॥	38

wise I am going to eat up both of you."

30. With these words the Rakshasa rushed forward to get hold of Sita. At this Rama severed both his arms with a single arrow with utmost ease.

(31-32). Then with his mouth wide open out of great anger, he came running towards Rama. Confronting Viradha who came charging, Rama cut his two legs with utmost ease to the astonishment of all. (33-34). Viradha now crawled towards Rama like a serpent with a view to devour him. Now with a semi-circular arrow Rama cut off his head, which fell in a river of blood on the ground. Sita thereupon congratulated Rama on his great feat. 35. The kettle drums of the heavens now sounded. The celestials and the Apsaras, the heavenly artistes, danced while the Gandharvas and the Kinnaras sang.

#### Viradha's Hymn (36-46)

36. There came out of Viradha's body a very handsome form, bright, dressed in excellent robes, decorated with shining golden ornaments, and luminous like the sun in the sky. 37. That being with a very placid appearance, now fell again and again in prostration before Rama, who destroys the sorrows of all who prostrate before him and take shelter under him, who is capable of terminating the term of Jivas in Samsara, and who is a veritable treasure of mercy. 38. Viradha said, "O Rama of lotus eyes! I am a Vidyadhara of luminous form. In days of old, I was cursed for no special reason by sage Durvasas, who is an embodiment of anger. Today I am liberated from the effect of it

इतः परं त्वच्चरणारविन्दयोः स्मृतिः सदा मेऽस्त भवोपशान्तये । त्वनामसङ्कीर्तनमेव वाणी करोत् मे कर्णपुटं त्वदीयम्।। 39 कथामृतं पात करद्वयं ते पादारविन्दार्चनमेव क्रयात । ते पाद्युगप्रणामं करोतु नित्यं भवदीयमेवम् ॥ 40 विशुद्धज्ञानमूर्तये । आत्मारामाय रामाय सीतारामाय, वेधसे ॥ 41 नमस्त्रभ्यं भगवते प्रपन्नं पाहि मां राम यास्यामि त्वदनुज्ञया। देवलोकं रघुश्रेष्ठं माया मां मा वृणोतु ते ॥ 42 इति अवज्ञापितस्तेन प्रसन्नो रघनन्दनः। ददौ वरं तदा प्रीतो विराधाय महामितः॥ विद्याधराशेषमायादोषगुणा जिताः। त्वया मदर्शनात्सद्यो मुक्ती ज्ञानवतां वरः॥ ४४ मद्भक्तिर्दुर्जमा लोके जाता चेन्म्रुक्तिदा यतः। अतस्त्वं भक्तिसम्पनः परं याहि ममाज्ञया ॥ 45 रामेण रक्षोनिधनं सुघोरं शापाद्विम्रक्तिर्वरदानमेवम् । विद्याधरत्वं पुनरेव लब्धं रामं गुणन्नेति नरोऽखिलार्थान् ॥ 46 इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे आरण्यकाण्डे प्रथमः सर्गः ॥ १ ॥

by Thee. (39-40). Freed from Samsara, may my mind always keep remembrance of Thy lotus-feet. May my speech be ever engaged in uttering Thy exalted names. May my ears ever imbibe the nectar of Thy stories. May my hands be constantly engaged in making offerings to Thee. May my head be ever laid at Thy feet in prostration. May the whole of my being, body, mind and soul be thus absorbed in the service of Thee. (41-42). Salutation to Thee, Rama with Sita-Thou the Supreme Being and creator of the worlds. Devoid of all attributes, Thou art of the natue of Pure Consciousness, ever absorbed in Thy own Self. Protect me, who am a refugee at Thy feet. With Thy permission, O the noblest one in Raghu's line, I would like to go to my heavenly abode. May Thy Maya never cloud my vision." 43. When Viradha praved in this way, the noble Rama was much

pleased, and in a mood of great joy bestowed boons on Viradha. 44. He said, "O Vidyadhara! You may now go. By seeing Me, you have overcome all the limitations of Maya. You have become liberated this very moment and have been elevated to the rank of the great knowing ones. 45. In this world of living beings, pure devotion to Me is very seldom found; for if one has that type of Bhakti, he attains Mukti immediately and is no longer in this world of beings in bondage. So endowed with Bhakti, you will now at my command attain Mukti." 46. Rama accomplished the destruction of this fierce Rakshasa, but the Rakshasa thereby gained liberation. He received Rama's blessings and boons, and attained the status of a Vidyadhara again. So will every man attain to all blessings of life if he would but serve Rama and sing hymns in praise of him.

### द्वितीयः सर्गः श्रीमहादेव उवाच

विराधे स्वर्गते रामो लक्ष्मणेन च सीतया। जगाम शरभन्नस्य वनं सर्वसुखावहम् ॥ 1
शरभङ्गस्ततो दृष्ट्वा रामं सौमित्रिणा सह । आयान्तं सीतया सार्धं सम्भ्रमादुत्थितः सुधीः ॥ 2
अभिगम्य सुसम्पूज्य विष्टरेषूपवेशयत्। आतिथ्यमकरोत्तेषां कन्दमूलफलादिभिः॥ 3
त्रीत्याह शरभङ्गोऽपि रामं भक्तपरायणम् । बहुकालमिहैवासं तपसे कृतनिश्चयः ॥ <b>4</b>
तव सन्दर्शनाकाङ्क्षी राम त्वं परमेश्वरः ।
अद्य मत्तपसा सिद्धं यत्पुण्यं बहु विद्यते । तत्सर्वं तय दाखामि ततो म्रुक्ति त्रजाम्यहम् । 5
समर्प्य रामस्य महत्सुपुण्यफलं विरक्तः शरभङ्गयोगी।
चितिं समारोहयदप्रमेयं रामं ससीतं सहसा प्रणम्य ॥ 6
ध्यायंत्रिचरं राग्रमशेषहृतस्थं दूर्वादलश्यामलमम्बुजाक्षम् ।
चीराम्बरं स्निग्धजटाकलापं सीतासहायं सहलक्ष्मणं तम् ॥ 7
को वा दयालुः स्मृतकामधेनुरन्यो जगत्यां रघुनायकादहो ।
स्मृतो मया नित्यमनन्यभाजा ज्ञात्वा स्पृति मे स्वयमेव यातः ॥ 💢 🕺

## Chapter 2 VISIT TO THE ASHRAMAS OF SARABHANGA AND SUTIKSHNA

## At Sarabhanga's Ashrama (1-12)

1. After Viradha attained salvation, Rama along with Sita and Lakshmana went to the peaceful forest hermitage of the sage Sarabhanga. 2. At the sight of Rama arriving at his place in the company of Sita and Lakshmana, the high-minded sage Sarabhanga got up from his seat in hot haste out of respect for the visitors. He went towards them, received them cordially and offered them seats. He then did hospitality to them with roots, fruits, etc., available in the forest. (4-5). Rejoiced at the presence of Rama, the refuge of all devotees, at his hermitage, the sage Sarabhanga said, "O Rama! Thou art verily the Lord of all. With a view to meet Thee,

I have been staying here long, resolved to engaged in austerities. be Whatever merits I have acquired. all that I offer unto Thee so that I may obtain Moksha or Mukti." 6. After thus offering all his merits at the feet of Rama the holy sage Sarabhanga, who was full of renunciation, prostrated before that immeasurable being Rama in the company of Sita. Then, without any more delay, he got ready to consign his body to the flames, holding his mind absorbed in Rama. 7. He held his mind for long in meditation on that form of Rama-blue like Durva grass, lotus-eyed, dressed in tree-bark cloths. wearing matted locks, accompanied by Sita and Lakshmana, and established in the hearts of all. 8. He thought, "Lo! Who

पश्यत्विदानीं देवेशो रामो दाशरिथः प्रभुः । दग्ध्वा स्वदेहं गच्छामि ब्रह्मलोकमकल्मषः ॥ 9 अयोध्याधिपतिर्मेऽस्तु हृद्ये राघवः सदा । यद्वामाङ्के स्थिता सीता मेघस्येव तिटल्लता ॥ 10 इति रामं चिरं ध्यात्वा दृष्ट्वा च पुरतः स्थितम् । प्रज्वालय सहसा विद्वं दग्ध्वा पश्चात्मकं वपुः॥11 दिच्यदेहधरः साक्षाद्ययो लोकपतेः पदम् ।

ततो मुनिगणाः सर्वे दण्डकारण्यवासिनः । आजग्म् राघतं द्रष्टुं शरभङ्गनिवेशनम् ॥ 12 हष्ट्वा मुनिसमृहं तं जानकीरामलक्ष्मणाः । प्रणेम्धः सहसा भूमौ मायामानुषरूपिणः ॥ 13 आशीर्भिरिभनन्द्याथ रामं सर्वहृदि स्थितम् । ऊच्यः प्राञ्जलयः सर्वे धनुर्वाणधरं हिरम् ॥ 14 भूमेर्भारावताराय जातोऽसि ब्रह्मणार्थितः । जानीमस्त्वां हिर् लक्ष्मीं जानकीं लक्ष्मणं तथा॥15 शेषांशं शङ्खाचके हे भरतं सानुर्जे तथा । अतश्चादौ ऋषीणां त्वं दुःखं भोक्तुमिहाईसि॥16 आगच्छ यामो मुनिसेवितानि वनानि सर्वाणि रघूत्तम ऋगत् । द्रष्टुं सुमित्रासुतजानकीभ्यां तदा दयासासु हदा भविष्यति॥ 17

is there so merciful, so liberal to his devotees other than Rama? Wonder of wonders, he has, of his own accord, come here to bless me, intuiting how I have been constantly thinking about him. 9. Purified in mind and burning this body in fire, I shall attain the realm of Brahma in the very presence of Rama, the Supreme Being born as son of Dasaratha. 10. May Rama, the Lord of Ayodhya, ever dwell in my heart-Rama in whose lap is seated Sita like lightning in the clouds." (11-12). Thus for a long time did he look at Rama standing in front of him and meditate on him in mind. Then setting fire to the pyre, he reduced his physical body to ashes, gained a divine body, and attained the realm of Brahma. Subsequently, a large number of ascetics inhabiting the Dandaka forest came to meet Rama at the hermitage of Sarabhanga.

# Rama vows to extirpate the Rakshasas (13-24)

13. Seeing all those holy men, Rama,

Lakshmana and Sita, who had by the power of Maya assumed human forms and manners, saluted them all in haste by making full prostrations. 14. Pronouncing their blessings on Rama, the resident of the hearts of all, they said the following with joined palms to him, who was none but Hari, equipped with bow and arrow: (15-16). "We know Thee to be Mahavishnu, Sita to be Thy consort Lakshmi, Lakshmana to be Sesha and Bharata and his brother Satrughna to be Thy Conch and Discus. Beseeched by Brahma, Thou art incarnated in this world to rid the earth of its burdens. Therefore, it is among the principal objects of Thy mission to relieve the Rishis of their sorrows and difficulties. 17. O Rama! May Thou be pleased to come along with Sita and Lakshmana to see the forest inhabited by ascetics. We shall lead Thee to those places. When Thou seest the sights there and know our conditions of life, wouldst be moved by a powerful impulse of mercy towards us."

विज्ञापितो रामः कृताञ्जलिपुटैर्विभुः। जगाम ग्रुनिभिः सार्थंद्रष्टुं ग्रुनिवनानि सः॥ ददर्श तत्र पतितान्यनेकानि शिरांसि सः। अस्थिभूतानि सर्वत्र रामो वचनमत्रवीत्।। 19 वै। तमुचुर्मुनयो राम ऋणीणां मस्तकानि हि॥ अस्थीनि केषामेतानि किमर्थं पतितानि समाधितः। अन्तरायं ग्रुनीनां ते पश्यन्तोऽनुचरन्ति हि ॥ 21 राक्षसैर्भक्षितानीश प्रमत्तानां श्रत्वा वाक्यं मुनीनां स भयदैन्यसमन्वितम् । प्रतिज्ञामकरोद्रामो वधायाशेषरक्षसाम् ॥ तत्र मुनिभिर्वनवासिभिः। जानक्या सहितो रामो लक्ष्मणेन समन्वितः॥ 23 वर्षाणि रघनन्दनः । एवं क्रमेण संपरयन्नुषीणामाश्रमान्विभुः ॥ प्रागात्प्रख्यातमृषिसङ्कुलम् । सर्वर्तुगुणसम्पन्नं सर्वकालसुखावहम् ॥ सतीक्ष्णस्याश्रमं 25 राममागतमाकण्य सतीक्ष्णः स्वयमागतः।

अगस्त्यशिष्यो रामस्य मन्त्रोपासंनतत्परः। विधिवत्पूजयामास भक्त्युत्कण्ठितलोचनः॥ 26 सुतीक्ण जवाच

त्वन्मन्त्रजाप्यहमनन्तगुणाप्रमेय सीतापते शिवविरिश्चिसमाश्रिताङ्ग्रे । संसारसिन्धुतरणामलपोतपाद रामाभिराम सततं तव दासदासः ॥

27

18. Being thus implored prayerfully by them, the all-powerful Rama went along with those ascetics to see their abodes. 19. In all those places Rama saw here and there many skeletons of human heads. At this sight, Rama asked: 20. "Whose are these skeletons of heads? How have they fallen here?" The ascetics replied, "Indeed they are the heads of Rishis. 21. When the ascetics are unconscious of the external world in the state of meditation, the Rakshasas eat their heads and throw the bones here and there. They do this carefully watching the time when the sages in meditation are unaware of the conditions outside." 22. Hearing these piteous words of the frightened Rishis and Munis, Rama then and there took the vow that he would destroy the whole tribe of Rakshasas there. (23-24). In this way the noble Rama of Raghu's line along with Sita and Lakshmana spent some years, seeing the Ashramas

of the Rishis of those regions, receiving everywhere the cordial reception of these ascetics.

## At the Ashrama of Sutikshna (25-40)

25. In the course of those travels, one day he reached the Ashrama of the sage Sutikshna, which had a pleasant climate in all seasons, which yielded the benefits of every season always, and which was inhabited by a large number of Rishis. 26. Sutikshna was a disciple of the sage Agastya, and used to utter the sacred name of Rama always. Hearing about the arrival of Rama, he came himself, and moved by a great spirit of devotion which was manifest in his eyes, received him with due worship. Sutikshna said: 27. "O Rama, sort of Sita, and the delight of all! art beyond the bounds of Knowledge and endowed with excellences that are limitless

मामद्य सर्वजगतामविगोचरस्त्वं त्वन्मायया सुतकलत्रगृहान्धकरूपे।	
मन्नं निरीक्ष्य मलपुद्गलपिण्डमोहपाशानुबद्धदृदयं स्वयमागतोऽसि ॥	28
त्वं सर्वभूतहृदयेषु कृतालयोऽपि त्वन्मन्त्रजाप्यविम्रुखेषु तनोषि मायाम् ॥	
त्वन्मन्त्रसाधनपरेष्वपयाति माया सेवानुरूपफलदोऽसि यथा महीपः॥	29
विश्वस्य सृष्टिलयसंस्थितिहेतुरेकस्त्वं मायया त्रिगुणया विधिरीशविष्णू।	
भासीश मोहित्तिधियां विविधाकृतिस्त्वं यद्वद्रविः सलिलपात्रगतो सनेकः॥	30
प्रत्यक्षतोऽद्य भवतश्चरणारविन्दं पश्यामि राम तमसः परतः स्थितस्य।	
ह्यूपतस्त्वमसतामविगोचरोऽपि त्वन्मन्त्रपूतहृदयेषु सदा प्रसन्धः ॥	31
पश्यामि राम तव रूपमरूपिणोऽपि मायाविडम्बनकृतं सुमनुष्यवेषम् ।	
कन्दर्पक्रोटिसुभगं कमनीयचापवाणं दयार्द्रहृदयं सितचारुवक्त्रम् ॥	32

Thy feet are sought after even by Parameswara and Brahma. Thou art the one faultless boat for all Jivas to cross the ocean of Samsara. I am one given to the repeti tion of Thy holy Mantra and the servant of even Thy servants. 28. I am one bound by the cord of identification with the body, which is nothing but a mass of filthy stuff. I am consigned to the disused well of family life, centering on wife and children and other worldly relationships. Yet, Thou, who art beyond the knowledge of all beings in this universe, hast deigned to come here, seeking me of Thy own accord. 29. Though Thou art residing in the hearts of all, Thou hidest with Thy delusive power, the vision of those who are not disposed to take Thy name. But Maya's delusion does not affect those who are devoted to the repetition of Thy holy name. Just as in the case of the heavenly tree, the Kalpaka Vriksha, the fruits of Thy grace come to those who seek

Thee. 30. Thou art the one cause for the creation. and sustentation dissolution of the universe. By assuming Maya with its three Gunas of Sattva, Rajas and Tamas. Thou manifestest in a threefold way as Brahma, Vishnu and Maheswara. O Supreme One! As the one sun is reflected as many in different pots of water, so dost Thou assume different forms with different adjuncts. 31. O Rama! Thou, who transcendest the darkness of Tamas and who art the Ultimate Subject, has been pleased today to reveal Thyself before me as an object of perception. Though unseen by unholy ones, Thou dost indeed reveal Thyself to those whose hearts have been purified by Thy sacred name. 32. O Rama! Though formless. Thou hast assumed a form in association with Maya. I see Thee before me in such an assumed human form more handsome than countless Cupids—a form charming with a sweet smile that reveals a

सीतासमेतमजिनाम्बरमप्रधृष्यं सौमित्रिणा नियतसेवितपादपद्मम् ।	
नीलोत्पलब्युतिमनन्तगुणं प्रशान्तं मद्भागधेयमनिशं प्रणमामि रामम् ॥	33
जानन्तु राम तव रूपमशेषदेशकालाद्युपाधिरहितं घनचित्प्रकाशम् ।	
प्रत्यक्षतोऽद्य मम गोचग्मेतदेव रूपं विभातु हृदये न परं विकाङ्क्षे॥	34
इत्येवं स्तुवतस्तस्य रामः सुस्थितमत्रवीत्। मुने जानामि ते चित्तं निर्मलं मदुपासनात्॥	35
अतोऽहमागतो द्रष्टुं मद्दते नान्यसाधनम्। मन्मन्त्रोपासका लोके मामेव शरणं गताः॥	36
निरपेक्षानान्यगतास्तेषां	37
सद्घक्तिर्मे भवेत्तस्य ज्ञानं च विमलं भवेत्। त्वं ममोपासनादेव विद्युक्तोऽसीह सर्वतः॥	38
देहान्ते मम सायुज्यं लप्स्यसे नात्र संशयः।	
गुरुं ते द्रष्टुमिच्छामि झगस्त्यं म्रुनिनायकम् । किश्चित्कालं तत्र वस्तुं मनो मे त्वरयत्यलम् ।	1139
सुतीक्ष्णोऽपि तथेत्याह प्रवो गमिष्यसि राघव । अहमप्यागमिष्यामि चिराद दृष्टो महाम्रानः	

heart melting in mercy, and with attractive bow and arrows in hand. 33. Salutations to Thee ever more, O Rama! My sole wealth and fortune, who art accompanied by Sita and served by Lakshmana the son of Sumitra, who art dressed in deer skin, who hast the brightness of a blue lotus who art very calm, who art the centre of countless excellences and who art the object of service and devotion to all disciplined persons. 34. O Rama! Let philosophers know Thee as transcending every kind of adjuncts like space and time and the luminosity of pure consciousness. But I, a devotee, aspire for nothing other than this form of Thine concretely present before me. May it shine in my consciousness at all times!"

35. To the sage Sutikshna who offered this hymn of praise, Rama said, smiling: "I know that by the adoration of Me, your

heart has become very pure. (36-39). It is therefore that I have come to see you. There is no means other than devotion for realising Me. I reveal Myself always to those who repeat My Mantra, who seek shelter under Me without depending on anything or anyone else. The hymn that you have addressed Me is dear to Me. Whoever studies this hymn always, them will be generated pure devotion and spiritual illumination. You have become free even in this world by your devotion to Me. After the fall of your body, you will attain Sayujya-liberation of becoming My very Being. There is no doubt about it. Now I desire to meet your teacher, the great sage Agastya. I am extremely desirous of living for some time in those precincts where that sage dwells."

(40-41). Sutikshna agreed to this proposal and said, "O Rama! We shall go there

## अथ प्रभाते मुनिना समेतो रामः ससीतः सह लक्ष्मणेन। अगस्त्यसम्भाषणलोलमानसः शनैरगस्त्यानुजमन्दिरं ययौ ॥

41

with

## इति श्रीमद्ध्यात्मर(मायणे उमामहेश्वरसंवादे आरण्यकाण्डे द्वितीयः सर्गः ॥ २ ॥

tomorrow. I too shall accompany you. Lakshmana, Rama started for the residence It is now long since I have seen that of with a mind Agastya's brother In the morning, accompanied eagerly interested in communing by the sage Sutikshna, Sita and that sage.

#### वतीयः सर्गः

#### श्रीमहादेव उचाव

अथ रामः स्रतीक्ष्णेन जानक्या लक्ष्मणेन च । अगस्त्यस्यानुजस्थानं मध्याह्वे समपद्यत ॥ 1 तेन सम्पूजितः सम्यग्भुक्त्वा मृलफलादिकम् । परेद्युः प्रातरुत्थाय जग्रास्तेऽगस्त्यमण्डलम् ॥ 2 नानामृगगणैर्युतम् । पश्चिसङ्घैशच विविधैर्नादितं नन्दनोपमम् ॥ सर्वर्तफलपुष्पाढ्यं सेवितं मनिमन्दिरैः। सर्वतोऽलंकृतं साक्षादु ब्रह्मलोकमिवापरम्।। त्रसर्पिभिदें वर्षिभिः बहिरेवाश्रमस्याथ स्थित्वा रामोऽब्रवीन्मुनिम्। सुतीक्ष्ण गच्छ त्वं शीघ्रमागतं मां निवेदय ॥ 5

#### Chapter 3

#### AT THE ASHRAMA OF THE SAGE AGASTYA

#### Meeting with sage Agastya (1-16)

1. Towards noon, Rama along with Sutikshna, Sita and Lakshmana, reached the hermitage of the brother of Agastya, by name Agnijihwa. 2. That sage gave him a warm reception and fed him with roots and fruits. Rising up early next morning, they started for Agastya's Ashrama. (3-4). That hermitage was noted for the presence of fruits and flowers of all seasons. It was full of animals of various species and its atmosphere was filled with the sweet warblings of many kinds of birds. It resembled Nandana, the garden of Heaven. It was a resort of Brahma Rishis, Deva Rishis and resident ascetics. It filled one with a feeling Brahma-Loka, 5. that it was another Stopping outside the precincts of that Ashrama, Rama said to Sutikshna, "You:please

लक्ष्मणेन च । महाप्रसाद इत्युक्त्वा सुतीक्ष्णः प्रययौ गुरोः ॥ 6 अगस्त्यम्रनिवर्याय सीतया ऋषिसङ्घसमावृतम् । उपविष्टं रामभंक्तैर्विशेषेण समायुतम् ॥ आश्रमं त्वरया तत्र . व्याख्यातराममन्त्रार्थशिष्येभ्यश्चातिभक्तितः । दृष्टवागस्त्यं मुनिश्रेष्ठं सुतीक्ष्णः प्रययौ मुनेः॥ ८ दण्डवत्प्रणिपत्याह विनयावनतः सुधीः ।

रामो दाशरिथर्त्र सन् सीतया लक्ष्मणेन च । आगतो दर्शनार्थं ते बहिस्तिष्ठित साञ्जिलाः ॥ 9 अगस्त्य उवाच

शीघमानय भद्रं ते रामं मम हृदिस्थितम् । तमेव ध्यायमानोऽहं काङ्क्षमाणोऽत्र संस्थितः ॥ 10 रामोऽपि मुनिमायान्तं दृष्टवा हर्षसमाञ्चलः। सीतया लक्ष्मणेनापि दृण्डवत्पतितो भूवि॥ द्रुतप्रत्थाप्य ग्रुनिराड्राममालिङ्य भक्तितः। तद्गात्रस्पर्शजाह्नादस्रवन्नेत्रजलाकुलः॥ गहीत्वा करमेकेन करेण

इत्युक्त्वा स्वयम्रत्थाय मुनिभिः सहितो द्रुतम्। अभ्यगात्परया भक्त्या गत्वा राममथात्रवीत् ॥11 आगच्छ राम भद्रं ते दिष्टचा तेऽद्य समागमः । प्रियातिथिर्मम प्राप्तोऽखद्य मे सफलं दिनम् ॥ 12 14 रघूनन्दनम् । जगाम स्वाश्रमं हृष्टो मनसा ग्रुनिपुङ्गवः ॥ सुखोपनिष्टं सम्पूज्य पूजया बहुनिस्तरम् । भोजियत्वा यथान्यायं भोज्यैर्वन्यैरनेकघा ॥ 16

go in and announce that I have come. (6-9). Tell the sage that along with Sita and Lakshmana, I have come to see him." Saying that he would do so with great pleasure, Sutikshna entered the Ashrama of his teacher. There Sutikshna saw the sage sitting, surrounded by ascetics, especially by devotees of Rama, and expounding to these disciples the meaning of the sacred name of Rama. Sutikshna made full salutation to the sage by stretching his whole body at the feet of his Guru and announced: "O great and illumined sage! Rama, the son of Dasaratha, accompanied by Sita and Lakshmana, has arrived to see you. He is standing there with his palms joined in salutation to you."

(10-11). Agastya said, "Quickly bring here Rama, who is ever seated in my heart. May you prosper! I am staying here, ever meditating on him in n.y heart and ever

aspiring to meet him." With these words, he got up from his seat, and along with the other ascetics, went to meet Rama in a spirit of great devotion and said: 12. "O Rama! Deign to come in. I am indeed fortunate to meet Thee now. Thou hast condescended to come here as my guest. This indeed is the day that marks the fulfilment of my life's objective." 13. Seeing the sage approaching them, Rama along with Sita and Lakshmana saluted him with overflowing joy, stretching themselves in salutation on the ground like sticks. 14. The great sage lifted Rama up and embraced him with great devotion. The bliss arising from contact with Rama's body expressed itself in a constant flow of tears from Agastya's eyes. 15. Holding Rama's hand with his own, that great sage took him to the Ashrama in a mood of high exaltation. 16. He gave him a comfortable seat and

सुखोपविष्टमेकान्ते रामं शशिनिभाननम् । कृताञ्जलिरुवाचेदमग्रस्त्यो भगवानृषिः ॥ 17 त्वदागमनमेवाहं प्रतीक्षन्समवस्थितः । यदा श्लीरसमुद्रान्ते ब्रह्मणा प्रार्थितः पुरा ॥ 18 भूमेर्भारापनुत्त्यर्थं रावणस्य वधाय च ।

तदादि दर्शनाकाङ्क्षी तव राम तपश्चरन् । वसामि म्रुनिः सार्धं त्वामेव परिचिन्तयन् ॥ 19 श्रामेक एवासीर्निर्विकल्पोऽनुपाधिकः । त्वदाश्रया त्वद्विषया माया ते शक्तिरुच्यते ॥ 20 त्वामेव निर्मुणं शक्तिरावृणोति यदा तदा। अन्याकृतमिति प्राहुर्वेदान्तपरिनिष्ठिताः॥ 21 **ब्राह्मियिति** केचन । अविद्या संस्रुतिर्बन्ध इत्यादि बहुधोच्यते ॥ मुलप्रकृतिरित्येके 22 महत्तत्त्वं प्रय्नयते । महत्तत्त्वादहङ्कारस्त्वया सञ्चोदितादभूत् ॥ त्वया संक्षोभ्यमाणा सा 23 महत्तत्त्वसंवृतस्त्रिविधोऽभवत् । सात्त्विको राजसञ्चैव तामसञ्चेति भण्यते ॥ 24 अहङ्घारो तामसात्यक्ष्मतन्मात्राण्यासन् भूतान्यतः परम् । स्थूलानि क्रमशो राम क्रमोत्तरगुणानि ह ॥ 25 राजसानीन्द्रियाण्येव सान्तिका देवता मनः। तेभ्योऽभवत्स्त्ररूपं लिङ्गं सर्वगतं महत्।। 26

worshipped him in a very elaborate manner and fed him with several kinds of fruits and roots available in that forest.

#### Agastya's hymn (17-50).

17. Rama of moonlike face being now seated alone, the holy sage Agastya said as follows with palms joined in salutation: (18-19). "The day on which Brahma prayed to Thee on the shore of the Milk Ocean to relieve the earth of its burdens and to destroy Ravana, from that day I have been waiting here in expectation of Thy arrival. I have been staying with the ascetics of this place, performing austerities and constantly thinking about Thee in my eagerness to meet Thee. (20-22). Before the cycle of creation started, Thou alone didst exist with none else besides, unmodified, without any adjunct. There is Thy potency spoken of as Maya, which has no existence apart from Thee, and which was latent in Thy self with all the manifoldness and adjunctpotential in it. When that Power, on being

assumed by Thee, manifests itself, the savants of Vedanta call it Avyakrita, the Unmanifested Whole. Some call it Mulaprakriti (Root-Nature), others as Maya (Mysterious Power), still others as Avidya (ignorance). and samsriti (transmigratory cycle) and bandha (bondage). 23. Under Thy prompt\_ ing, She (Maya) manifests Mahattattva (Great Element). Out of Mahattatva, under Thy stimulation, Ahamkara (the cosmic I-sense) evolves. 24. Ahamkara, which is an expression of Mahattatva, manifests itself in three aspects—the Sattvika aspect, the Rajasika aspect and the Tamasika aspect. 25. Out of Ahamkara dominated by Tamas, evolved the subtle essence of things (Tanmatra), and out of them in due order evolved the gross elements-Akasa (ether), Vayu (air), Agni (fire), Jala (water) and Bhumi, (earth). 26. Out of Rajasaahamkara was evolved the Indriyas (senses) and out of Sattvika-ahamkara, the Devatas (deities) and Manas (mind). By the combination of all these (evolutes) was formed

ततो विराट् सम्रत्पन्नः स्थूलाद् भूतकदम्बकात् । विराजः पुरुषात्सर्वं जगत्स्थावरजङ्गमम् ॥ 27 -कालकम्ऋमेण तुं। त्वं रजोगुणतो ब्रह्मा जगतः सर्वकारणम् ॥ देवतिर्यङमजुष्याश्च 28 पालकः सद्धिरुच्यते । लये रुद्रस्त्वमेवास्य त्वन्मायागुणभेदतः ॥ .सत्त्वाद्विष्ण्**स्त्वमेवास्य** 29 जाग्रत्स्वप्नसुषुप्त्याख्या वृत्तयो बुद्धिर्जर्भुणैः । तासां विलक्षणो राम त्वं साक्षो चिन्मयोऽन्ययः । कर्तुमीहसे रघुनन्दन। अङ्गीकरोषि मायां त्वं तदा वै गुणवानिव ॥ स्रब्टिलीलां यदा 31 राम माया द्विद्या भाति विद्याविद्येति ते सदा। अविद्यावशवर्तिनः। निवृत्तिमार्गनिरता वेदान्तार्थविचारकाः॥ प्रवित्तमार्गनिरता 32 त्वद्भक्तिनिरता ये च ते वै विद्यामयाः स्मृताः॥ 33 अविद्यावशमा ये तु नित्यं संसारिणश्च ते । विद्याभ्यासस्ता ये तु नित्यमुक्तास्त एव हि ॥ 34 क्तोके त्वद्भक्तिनिरतास्त्वनमन्त्रोपासकाश्च ये। विद्या प्रादुर्भवेत्तेषां नेतरेषां कदाचन ॥ 35

the universal causal body (Linga), holding within it the whole potentiality of the universe. It is also called the Sutratma (the Pervading Self) and the Hiranyagarbha (Luminous Potentiality). 27. From the Hiranyagarbha manifested the Cosmic Whole (Virat), whose gross body consists of the whole universe, with all its moving and unmoving beings. 28. In the course of time or according to the manifestation of Karma potentialities, the Devas, men and the brute creations came into existence. Assuming the constituent of Rajas, Thou didst become Brahma, the creator of the universe. 29. Wise men say that assuming the constituent of Sattva, Thou art Vishnu, the Protector, and assuming Tamas Thou art also Rudra, the destroyer of the universe. Thus what are called the Trimurti, the Triune Being, is nothing but Thyself. 30. The three states of waking, dream and sleep, which are the three modes of Buddhi born of its constituents of Sattva, Rajas and Tamas, are verily Thyself, O Rama. Thou

art also the Pure Consciousness, changeless and transcendent, distinct from the Buddhi and its modes of three states, standing as their witness. 31. O the noblest of Raghu's line! When Thou willest to enact the play of creation, Thou assumest Thy Power Maya, and appearest as one endowed with the Gunas of Sattva, Rajas and Tamas (32-33). O Rama! Thy Maya has two aspects-Vidya (spiritual illumination) and Avidya (ignorance). Those who are devoted to works, Vedic and secular, are under the dominance of Avidya, while the followers of the path of renunciation, given to reflection on the purport of the Vedanta and the practice of devotion to Thee, are filled by the power of Vidya. 34. Those who are dominated by Avidya are ever consigned to the transmigratory cycle, while those devoted to Vidya become ever-free. 35. In this world, Vidya shines in those who have constant devotion to Thee and ever repeat Thy sacred name and reflect on it, but never in others devoid of devotion.

अतस्त्वक्रक्तिसम्पना मुक्ता एव न संशयः। त्वक्रक्त्यमृतहीनानां मोक्षः स्वप्नेऽपि नो भवेत् ॥ कि राम बहुनोक्तेन सारं किञ्चिद् ब्रवीमि ते.। साधुसङ्गतिरेवात्र मोक्षहेतुरुदाहृता ॥ 37 समचित्ता ये निःस्पृहा विगतैषिणः । दान्ताः प्रशान्तास्त्वद्भवता निवृत्ताखिलकामनाः ॥ समाः सङ्गविवर्जिताः । संन्यस्ताखिलकर्माणः सर्वदा ब्रह्मतत्पराः ॥ इष्टप्राप्तिविषस्योग्रच 39 यमादिगुणसम्पन्नाः सन्तुष्टा येन केनचित्। सत्सङ्गमो भवेद्यर्हि त्वत्कथाश्रत्रणे रतिः॥ 40 सम्बदेति ततो भक्तिस्त्वयि राम सनातने। त्वज्ञकतानुपपद्मायां विद्वानं विपुत्तं स्फुटम् ॥ ४। मुक्तिमार्गोऽयमाद्यश्चतुरसेवितः । तसाद्राघवं सद्भक्तिस्त्वयि मे प्रेमलक्षणा ॥ उदेति भूयाद्धरे सङ्गस्त्वद्भवतेषु विशेषतः। अद्य मे सफलं जनम भवत्सन्दर्शनादभूत ॥ ४३ सदा अद्य मे ऋतवः सर्वे बभूवः सफलाः प्रभो। दीर्घकालं तपः । तस्येह तपसो राम फलं तव यदर्चनम् ॥ दुष्तमनन्यमतिना मया 44

36. Therefore those who have devotion (Bhakti) are verily blessed with Mukti (liberation), while those devoid of that immortal excellence of devotion can never hope to experience Moksha (freedom from Samsara) even in dream

37. "What is the good of speaking too much, O Rama? I shall place before Thee the most essential requirement of devotional life. Contact with holy men (Sadhus) is the one essential means for the attainment of Moksha. (38-40). A Sadhu (a true holy man) is one in whom the following excellences are found: even-mindedness towards all including friend, enemy and neutral; desirelessness; control of the senses in respect of external objects; abandonment of the three eshanas (desire for children, for wealth, and for heavenly enjoyment); placidity of mind arising from complete self-mastery; supreme devotion to Thee; equanimity of mind in success and failure; absence of all attachments; abandonment of all evil and selfish actions; abiding interest in contemplating on Brahman; the practice of Yama and other disciplines of

Yoga; and satisfaction with whatever means of livelihood that comes spontaneously without seeking. Such are the characteristics of holy men. Intimate contact with them gives rise to delight in matters dealing with the Divine excellences and accounts. (41-43). When such delight is established in the mind, loving devotion to God (Bhakti) is generated. Devotion gives rise to clear and comprehensive realisation of the Divine. This is the royal road to Mukti adopted by men of sound discernment. Therefore. O Rama, may I ever have Bhakti characterised by intense love of Thee! May I. O Hari, particularly have contact with holy men completely devoted to Thee. My life's purpose has been attained today by this meeting I am having with Thee. 44. Today all the Vedic rituals I have practised have come to their fruition. Long have I been practising austerities without any other thought in my mind except Thee. O Rama! The blessing I have got today through this opportunity to offer adoration to Thee in this form as the Incarnate, is the result of all the disciplines

सदा में सीतया सार्ध हदये वस राघव। गच्छतिस्तष्ठती वापि स्मितिः स्यान्मे सदा त्विय।। म्रनिसत्तमः । ददौ चापं महेन्द्रेण रामार्थे स्थापितं पूरा ॥ इति स्तत्वा रमानाथप्रगस्त्यो । बागत्रणीरौ खङ्गो अक्षरयौ रत्नविभृषितः । राक्षसमण्डलम् । यदर्थंनत्रतीर्णोऽसि मायया मनुजाकृतिः ॥ जहि भभारभतं राघव 47 इतो योजनयुग्मे त पुण्यकाननमण्डितः। आश्रमो गौतमीतटे । नेतन्यस्तत्र ते कालः शेषो रघुकुलोद्रह ॥ पञ्चवटीनाम्ना अस्ति 48 तत्रैव बहुकार्याणि देवानां कुरु सत्पते ॥ 49 श्र त्वा तदागस्त्यसुभाषितं वचः स्तोत्रं च तत्त्रार्थसमन्वितं विभुः। म्रनि समाभाष्य मुदान्त्रितो ययौ प्रदर्शितं मार्गमशेषविद्धरिः॥ 50 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे आरण्यकाण्डे तृतीय: सर्गः ॥ ३॥

Thou dwell in my heart with Sita for ever. occur constantly in my mind in all conditions, whether I am engaged in some work or am resting!"

(46-47). Adoring Rama, the consort of Ramā in this way, the great Rishi Agastya presented to him a bow which Indra had entrusted him with for the purpose of being handed over to Rama. He also gave him a quiver that is never exhausted of arrows and a sword studded with gems and said,"O scion of Raghu's line! Destroy with these the tribe of Rakshasas who have become

and austerities I have practised. 45. May a burden to this earth. It is for this purpose that Thou hast incarnated in a human body. And May the remembrance of Thee 48. About two Yojanas from here, there is an Ashrama named Panchavati on the banks of the river Gautami, surrounded by a sacred forest. O noblest of the descendents of Raghu! You can spend the rest of your forest life in that place. O protector of holy men! There you can accomplish many objectives for the benefit of the Devas." 50. Rama, who was none but the all-knowing and all-powerful Hari, having heard the very meaningful hymn of Agastya and the guidance given by him, went away highly satisfied in the direction shown by the sage.

# चतुर्थः सर्गः श्रीमहादेव उवाच

मार्गे वजन्ददर्शाय शैल शृङ्गीमव स्थितम् । वृद्धं जटायुषं रामः किमेतदिति विसितः ॥ धनुरानय सौमित्रे राक्षसोऽयं पुरः स्थितः। इत्याह लक्ष्मणं रामो हनिष्याम्यपिभक्षकम् ॥ 2 गृष्रराष्ट् भयपीडितः। वधार्हीऽहं न ते राम पितुस्तेऽहं प्रियः सर्खा ॥ 3 तत्त्र त्वा रामवचनं जटायुर्नाम भद्रं ते गुघ्नोऽहं प्रियकुत्तव ॥ पुत्रवटचामहं वत्स्ये तर्वेव प्रियकाम्यया। मृगयायां कदाचित्तु प्रयाते लक्ष्मणेऽपि च ॥ इ सीता जनककत्या मे रक्षितव्या प्रयत्नतः। श्रुत्वा तद्गुध्रवचनं रामः सस्नेहमन्नवीत् ॥ ६ साधु गृष्ट्र महाराज तथैव कुरु मे प्रियम्। अत्रव मे समीपस्थो नातिदूरे वने वसन् ॥ 7 इत्यामन्त्रितमालिङ्गय ययौ पञ्चवटी प्रभुः। लक्ष्मणेन सह भ्रात्रा सीतया रघुनन्दनः॥ 8 गत्वा ते गौतमीतीरं पञ्चवटचां सुंविस्तरम् । मन्दिरं कारयामास लक्ष्मणेन सुबुद्धिना ॥ 9 तत्र ते न्यवसन्सर्वे गङ्गाया उत्तरे तटे। कदम्बपनसाम्रादिफलवृश्वसमाकुले॥ विविक्ते जनसम्बाधवर्जिते नीरुजस्थले । विनोद्यन् जनकर्जां लङ्मणेन विपश्चिता ॥ 11 सुखं रामो देवलोक इवापरः। कन्दमृत्तकत्वादीनि त्वश्मणोऽनुदिनं तयोः॥ 12 अध्युवास आनोय रामसेत्रातत्परमानसः। धनुर्वाणवरो नित्यं रात्रौ जागर्ति सर्वतः॥ प्रदृष्टी

# Chapter 4 TOWARDS PANCHAVATI

Meeting with Jatayu (1-15)

1. While travelling along the path shown by the sage Agastya, Rama and party came across the aged eagle Jatayu, mountain-like in size and wondrous in appearance.

2. Thereupon Rama said: "O Lakshmana, get my bow. What is standing before us must be one of those Rakshasas eating up the Rishis. He deserves to be killed."

3. Frightened to hear those words of Rama, that king of the eagles said, "I do not deserve to be killed by you, O Rama! I am a close friend of your father. (4-7) am the eagle named Jatayu. Desirous of serving you, I shall stay in Panchavati itself. If ever you and Lakshmana both

happen to go into the forest to hunt, I shall guard and protect Sita, the daughter of Janaka." Hearing these words of the eagle, Rama said with great affection, "O King of eagles! Your words are praiseworthy. Please stay in this forest itself not very far off from my residence, and help me whenever I want." 8. Addressing these words to the eagle and embracing him, the great Lord Rama, the delight of the Raghus, moved on with Lakshmana and Sita.

9. Reaching the bank of the river Gautami (Godavari), there in the region called Panchavati, Lakshmana built a roomy cottage for the party to stay. (10-13). That

क्रवन्त्यनुदिनं त्रयस्ते गौतमीजले । उभयोर्मध्यगा सीता क्रुरुते च गमागमौ ॥ 14 आनीय सिललं नित्यं लक्ष्मणः श्रीतमानसः। सेत्रतेऽहरहः श्रीत्या एवमासन् सुखं त्रयः॥ 15 लक्ष्मणो राममेकान्ते सम्रुपस्थितम् । विनयावनतो भूत्वा पत्रच्छ परमेश्वरम् ॥ 16 एकदा भगवन् श्रोतुमिच्छामि मोक्षस्यैकान्तिकों गतिम् । त्वत्तः कमलपत्राक्ष संक्षेपाद्वक्तुमहिस ॥ 17 भक्तिवैराग्यवृंहितम् । आचक्ष्व मे रघुश्रेष्ठ वक्ता नान्योऽस्ति भूतले ॥ विज्ञानसहितं न्नानं

तत्र प्रथमं

place was situated on the northern bank of the Godavari, away from the madding crowds and surrounded by a thick growth of fruit-bearing trees like Kadamba, Panasa and Amra. Delighting Sita, Rama stayed there as immortals in heaven along with Lakshmana of deep insight. Lakshmana devoted himself to the service of Rama in every way. Every day he went out and collected the roots and fruits of the forest and fed Rama with them. At night he kept vigil with bow and arrow in hand, protecting the residence of Rama. 14. All the three of them went every day for their ablutions to the Godavari. While going for, and returning from, bath, Rama and Lakshmana walked in front and behind with Sita in the middle. 15. With great joy Lakshmana brought the water required Thus the three lived in for their use. great happiness.

Rama's sermon to Lakshmana (16-55) 16. During one of those days, while Rama

श्रुण वक्ष्यामि ते वत्स गुह्याद्गुह्यतरं परम्। यद्विज्ञाय नरो जह्यात्सद्यो वैकल्पिकं भ्रमम्।। 19 आदी मायास्वरूपं ते वक्ष्यामि तदनन्तरम् । ज्ञानस्य साधनं पत्रचाज्ज्ञानं विज्ञानसंयुतम् ॥ 20 न्नेयं च परमात्मानं यज्ज्ञात्वा ग्रुच्यते भयात् । अनात्मिन शरीरादावात्मबुद्धिस्तु या भवेत् ॥21 तयैवासौ संसारः परिकल्प्यते। रूपे द्वे निश्चिते पूर्वं मायायाः कुलनन्दन ॥22 कल्पयेज्जगत् । लिङ्गाद्यत्रक्षपर्यन्तं स्थूलसूक्ष्मविभेदतः॥ अपरं त्विखलं ज्ञानरूपमावृत्य तिष्ठति । मायया किल्यतं विश्वं परमात्मिन केवले ॥ 24

> was sitting in solitude, Lakshmana approached him in due form and humility and questioned him. 17. He said "O Lotuseyed One, all-knowing and all-powerful! I wish to know from Thee the sure means for the attainment of Moksha. Deign to expound it to me in brief. 18. O the leader of Raghu's line! Deign to impart to me Jnana (knowledge) together with Vijnana (realisation of spiritual truth) augmented by devotion and renunciation of worldly values. In the world there is none other than Thee to expound this recondite theme."

> 19. Rama replied: "O dear brother! Listen. I shall speak to you on the most profound of all doctrines which frees one immediately from delusions of the figments of imagination. (20-24). First I shall expound to youthenature of Maya. Next I shall describe the steps that lead to knowledge (Jnana), and after that to Vijnana or knowledge accompanied with realisation, and to the Supreme Self (the Paramatman). The Paramatman is the object of the spiritual

रज्जौ भुजङगवद्भ्रान्त्या विचारे नास्ति किञ्चन । श्रूयते दृश्यते यद्यत्समर्यते वा नरैः सदा ॥ 25 असदेव हि तत्सर्व यथा स्वप्नमनोरथौ । देह एव हि.संसारवृक्षमृत्तं दृढं स्मृतम् ॥ 26 तन्मृत्तःपुत्र दारादिबन्धः किं तेऽन्यथात्मनः॥ 27 देहस्तु स्थलभूतानां तन्मात्रपश्चकम् । अहंकारश्च बुद्धिश्च इन्द्रियाणि तथा दश ॥ 28 पश्च मृजप्रकृतिरेव च। एतत्क्षेत्रमिति ज्ञेयं देह इत्यभिधीयते ॥ चिदाभासो मनुष्चेव 29 एतेर्विलक्षणो जीवः परमात्मा निरामयः। तस्य जीवस्य विज्ञाने साधनान्यपि मे श्रृण् ॥ 30 जीवश्च परमात्मा च पर्यायो नात्र भेदधीः। मानाभावस्तथा दम्भहिंसादिपरिवर्जनम् ॥ 31 पराक्षेपादिसहनं मनोवाक्कायसद्भक्त्या सद्गुरोः परिसेवनम् ॥ 32 सर्वत्रावऋता तथा । बाह्याभ्यन्तरसंश्राद्धिः स्थिरता सत्क्रियादिषु । मनोवाक्कायदण्डश्च विषयेषु निरीहता ॥ 33

aspirant's quest. By knowing him one is released from Bhaya-fear consisting in the repeated experience of death and birth in Samsara. That by the power of which one falsely feels the sense of selfhood with regard to the body-mind, which in reality is not the Self at all—that is Maya. This Samsara, based on the false identification, is entirely a creation of Maya. O noble one! Maya is traditionally accepted as having two aspects—Vikshepa (projection) and Avarana (covering up). The whole of the objective universe in its gross and subtle form, embracing everything from the Mahattatva (all-comprehending category) to the Cosmic Being (Brahma) is super-imposed by the power (Sakti) known as Vikshepa. The other aspect of Avidya known as Avarana (covering power) completely covers up the real nature of Pure Consciousness and thus paves the way for the superimposition of this multifarious universe on Pure Consciousness by Maya (or the Vikshepa aspect of it). (25-26). On discriminating, the world of multiplicity is found only to be a product of delusion and not really existent, just like the rope experi-

enced as snake. All that men constantly hear, see and remember—it is all unreal, just like the contents of a dream or imagination. The body is the firm root of the tree of Samsara.

27. "It is because of the body that connection with wife and children and other members of the family is established. No other form of connection with these can be traced between them and oneself. The Atman does not in any way need them (28-29). The body-mind is a combination of several factors. The five gross elements. the five subtle elements, the 'I' sense (Ahamkara), intellect (Buddhi), the ten senses. mind (Manas) which is a reflection of Pure Consciousness, Root-Nature (Mula-Prakriti)—the combination of all these is what is called Kshetra, also known as the body. 30. The Jiva is distinct from this complex described above. He is the Spirit (Paramatman), free from happiness and sorrow. I shall now tell you the means by which the truth about the Jiva could he ascertained.

(31-37). "The terms Jiva (Individual spirit) and Paramatman (Supreme Spirit) are synon-

तथा। असक्तिः स्नेहशून्यत्वं पुत्रदारधनादिषु ॥ जन्मजराद्यालोचनं 34 इष्टानिष्टागमे नित्यं चित्तस्य समता तथा। मयि सर्वात्मके रामे धनन्यविषया मति:॥ ३५ । प्राकृतैर्जनसङ्घेश्च ह्यरतिः सर्वदा भवेत ॥ जनसम्बाधरहितशुद्धदेशनिषेवणम् 36 सदोद्योगो वेदान्तार्थावलोकनम् । उक्तैरेर्तर्भवेज्ञ्ञानं विपरीतैर्विपर्ययः ॥ 37 बुद्धिप्राणमनोदेहाहंकृतिभयो विलक्षणः। चिदात्माहं नित्यशुद्धो बुद्ध एवेति निश्चयम् ॥३८ येन ज्ञानेन संवित्ते तज्ज्ञानं निष्टिचतं च मे । विज्ञानं च तदैवैतत्साक्षादनुभवेद्यदा ॥ 30 आत्मा सर्वत्र पूर्णः खाच्चिदानन्दात्मकोऽच्ययः । बुद्धचाद्यपाधिरहितः परिणामादिवर्जितः ॥ 40 भासयबनपानृतः। एक एवाद्वितीयश्च सत्यज्ञानादिलक्षणः ॥ स्वप्रकाशेन. देहादीन 41

ymous. There is no difference between these. Therefore, do not entertain identification with the body as oneself. Avoid fraud, oppression and infliction of pain on other beings. Bear with fortitude the criticisms and persecutions of others. Be without crookedness. Be devoted to a true teacher and serve him with mind, speech and body. Observe purity, mental and physical. Be steady in the performance of virtuous acts. Control your mind, speech and body. Have no longing for sense objects. Be free from egotism. Be always aware of the evils of birth, old age etc. Be nonattached to sons, wife etc.; avoid cherishing towards them affection that partakes of partiality. Be equanimous when desirable and undesirable experiences come. Have constant devotion to Me, Rama, who is the soul of all beings. Do not concern your mind with matters that are not spiritual; resort to holy places that are free from crowds of men. Never feel attraction for the company of worldly-minded people. Let the search for the Atman be your sole quest. Always be reflecting in your mind

about the truth of scriptural dicta. The practice of these disciplines will lead to Jnana, the knowledge of the Spirit. In their absence, the result will be the contrary.

38. "Inana (knowledge of the Spirit) is that knowledge by which one gets certitude that the real 'I' is distinct from Buddhi. Prana, Ahamkara (I-sense), Manas (Mind) and body, but is, on the other hand, one with Pure Consciousness, eternal, pure and wakeful. 39. When this conviction becomes a constant realisation or actuality, that is called Vijnana (Enlightenment). 40. Atman infills everything. He is of the nature of Pure Consciousness and Bliss. He has no destruction. He is free from attachment, aversion etc., which are the characteristics of His adjuncts like Buddhi. He is free from all transformations (which are characteristics of the products of Prakriti and its evolutes). 41. It is He who endows the body-mind with consciousness and Himself stands self-revealed. He is the One with out a second whose existence can never becovered up or sublated. Truth, conscious-

विज्ञानेनावगम्यते । आचार्यशास्त्रोपदेशाधैक्यज्ञानं यदा भवेत ॥ ४२ असङ्गः स्वत्रभो दृष्टा तदैव हि । जीयते कार्यकरणैः सहैव परमात्मनि ।। आत्मनोर्जीवपरयोर्म लाविद्या 43 . सावस्था ग्रुक्तिरित्युक्ता श्रुपचारोऽयमात्मनि । इदं मोक्षस्वरूपं ते कथितं रघुनन्दन ॥ 44 श्वानविज्ञानवैराग्यसहितं परात्मनः । किन्त्वेतदुदुर्ल्भं मन्येम द्धक्तिविद्यखात्मनाम्।। 45 मे चक्ष्मतामपि तथा रात्री सम्यक् न दृश्यते । पदं दीपसमेतानां दृश्यते सम्यगेव हि ॥ एवं मद्भक्तियुक्तानामात्मा सम्यक् प्रकाशते । मद्भक्तेः कारणं किञ्चिद्दश्यामि श्रृणु तस्वतः ॥४७ मद्भवतस्त्रो मत्सेवा मद्भवतानां निरन्तरम् । एकादश्युवासादि मम पर्वानुमोदनम् ॥ मत्कथाश्रवणे पाठे व्याख्याने सर्वदा रतिः। मत्यूजापरिनिष्ठा च मम नामानुकीर्तनम्॥ भक्तिरच्यभिचारिणी । मिय सञ्जायते नित्यं ततः किमवशिष्यते ॥ 50 सत्त्यक्तानां अतो मद्भक्तियुक्तस्य ज्ञानं विज्ञानमेव च । वैराग्यं च भवेच्छीघ्रं ततो मुक्तिमवाप्नुयात् ॥51 कथितं सर्वमेतत्ते तव प्रश्नानुसारतः । असिन्मनः समाधाय यस्तिष्ठेत्स त ग्रक्तिमाक॥52

ness etc., are his characteristics. (42-47). This Eternal Witness, unrelated to anything and self-revealing, comes to be understood through realisation. When, through the instruction of the scripture and the teacher, the understanding of unity of the individual Self with the Supreme Self dawns on the mind of an aspirant, then the root-ignorance (Mula-avidya) along with its cause and its effects dissolve into the Supreme Self That state is called Mukti (Liberation). O scion of Raghu's line! I have expounded to you My true nature along with the teachings regarding its knowledge and its realisation. All this doctrine about bondage and liberation is secondary. (They are not actual; for the Atman is ever-free) But this Supreme Truth about the Atman never dawns in the minds of people who are without devotion to Me. At night, in darkness, even men with eyes cannot see their foot-steps. When they are provided with

light they can see it. Even like that, to those who have devotion to Me, the Atman shines. I shall, therefore, tell you now some of those factors that generate devotion to Me.

(48-50). "Association with My devotees adoring service of Me, constant service of My devotees, observance of the vow of Ekadasi and the like, keen interest in listening to, reading and exposition of accounts of, My excellences, adherence to My ceremonial worship, repetition of My name and hymning about my attributes-those who are constantly devoted to these disciplines gain unshakable devotion to Me. What else is there to gain 51. Therefore, one who is than this? endowed with devotion to me knowledge, non-attachment and enlightenment quickly. Thereby he attains Mukti (liberation). 52. In accordance with your questions I have expounded to you all these Truths. One who remembers and follows

न वक्तव्यमिदं यत्नान्मद्भिक्तिविद्युखाय हि । मद्भक्ताय प्रदातव्यमाहूयापि प्रयत्नतः ॥ 53
य इदं तु पठेकित्यं श्रद्धाभिक्तिसमन्वितः । अज्ञानपटलध्वान्तं विधूय परिप्रुच्यते ॥ 54
भक्तानां मम योगिनां सुविभक्तस्वान्तातिशान्तात्मनाँ
मत्सेवाभिरतात्मनां च विमलज्ञानात्मनीं सर्वदा ।
सङ्गं यः कुरुते सदोद्यतमितस्तत्सेवनानन्यधीमीक्षस्तस्य करे स्थितोऽहमनिशं दृश्यो भवे नान्यथा ॥ 55
इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे
आरण्यकाण्डे चतुर्थः सर्गः ॥ ४ ॥

these teachings becomes fit to attain Mukti. 53. You should never impart these teachings even under compulsion to those who have no trace of devotion to Me, but you must impart them to My devotees, even calling them to your side. 54. Whoever studies this daily with faith and devotion succeeds in shattering the thick darkness of Ignorance and attaining liberation. 55. Whoever is devoted to Me, practises communion with Me, is pure in heart and calm in mind,

delights in the service of Me, understands the nature of the Self to be purity, is devoid of attachments and is ever striving in the spiritual path—to such a person whose mind never goes to anything other than the service of holy men and holy causes, Moksha is an achievement already in hand. They become fit to see My presence always and everywhere. There is no other way for this attainment.

## पश्चमः सर्गः

## श्रीमहादेव उवाच

तसिन् काले महारण्ये राक्षसी कामरूपिणी। विचचार महासत्त्वा जनस्थाननिवासिनी।। एकदा गौतमीतीरे पश्चवट्याः समीपतः। पद्मवज्ञाङ्कुशाङ्गनि पदानि जगतीपतेः॥ 2 रुट्वा कामपरीतात्मा पादसौन्दर्यमोहिता। पश्यन्ती सा शनैरायाद्राघवस्य निवेशनम्॥ 3

## Chapter 5

#### SURPANAKHA'S MUTILATION

Surpanakha's arrival (1-17)

1. In those days, in the thick forest that surrounded Janasthana, there moved about a Rakshasa woman of enormous strength

who had the capacity to assume any form she liked. (2-3). On a certain day this Rakshasa woman noticed on the banks of the Godavari the foot-prints of Rama, the Lord of the

तत्र सा तं रमानाथं सीतया सह संस्थितम् । कन्दर्पसदृशं रामं दृष्टवा कामविमोहिता॥ अहं शूर्पणखा नाम राश्वसी कामरूपिणी। भगिनी राश्वसेन्द्रस्य रावणस्य महात्मनः॥ खरेण सहिता भात्रा वसाम्यत्रैव कानने। त्वां तु वेदितुमिच्छामि वद मे वदतां वर । तामाह रामनामाहमयोध्याधिपतेः सुतः ॥ तवानुरूपो भविता

राक्षसी राघवं प्राह बस्य त्वं कः किमाश्रमे । युक्तो जटावल्कलाद्यैः साध्यं किं तेऽत्र मेवद ।।5 राज्ञा दत्तं च में सर्वे ग्रुनिभक्षा वसाम्यहम् ॥ ७ एषा मे सुन्दरी भार्या सीता जनकर्नान्दनी । स तु भ्राता कर्नायान्मेलक्ष्मणोऽतीवसुन्दरः॥ १ कि कत्यं ते मया ब्रहि कार्यं भुवनसुन्दरि । इति रामवचः श्रृत्वा कामार्ता साबवीदिदम् ॥ 10 एहि राम मया साध रमस्व गिरिकानने। कामार्ताहं न शक्नोमि त्यक्तुं त्वां कमलेक्षणम्॥ रामः सीतां कटाक्षेण पत्रयन् सस्मितमत्रवीत्। भार्या ममेषा कल्याणी विद्यते द्यनपायिनी ॥ 12 त्वं तु सापत्न्यदुःखेन कथं स्थासासि सुन्दरि। बहिरास्ते मम भ्राता लक्ष्मणोऽतीव सुन्दरः ॥13 पतिस्तेनैव सञ्चर । इत्युक्ता लक्ष्मणं प्राह पतिमें भव सुन्दर ॥ 14

universe, with marks of Lotus, Vajra (dia- yourself." To her Rama replied, "I am matted locks? What are you going to ted from you, O lotus-eyed one!" attain by staying here? 6. I am a Rakshasa (12-14). Casting a meaningful sidelong

mond weapon) and Ankusa (hook). Seeing known as Rama, the son of the King of the extremely handsome nature of these Ayodhya. This beautiful woman is my wife foot-prints, she was struck with passionate Sita, the daughter of Janaka. The other perlove for the one to whom they belonged. son with me is my handsome younger brother So following the track of these foot-prints Lakshmana. Now, O beauty-queen of the she arrived at the abode of Rama. 4-5. whole universe! What do you want of me? Seeing there, in the company of Sita, the Speak out." Hearing these words of Cupid-like Rama, the consort of Lakshmi, Rama, that love-lorn Rakshasa woman said this Rakshasa woman with intensified passion in reply: 11. "O Rama! Come along with for him, asked him, "Whose son are you? me. We shall have a very enjoyable time, What's your name? Why do you stay in moving about in this forest. I, who am the Ashrama donning tree-bark clothes and in the grip of passion, cannot remain separa-

woman named Surpanakha, who can assume glance at Sita, Rama replied to that woman any form I like. I am a sister of the great with a smile, "Here is this handsome woman, Ravana, the lord of the Rakshasas. 7. my wife who never remains separated from I am staying in this forest along with Khara, me. So you will have to be only a co-wife my brother. Our king Ravana has assigned which will be intolerable to you. Here this whole forest to me. I stay here eating outside is my brother Lakshmana, who is up all the ascetics I come across. (8-10). very handsome in appearance. He will be a I desire to be acquainted with you. O fitting husband for you. You enjoy life eloquent one! Tell me everything about with him moving about in this forest." At

तमेव गच्छ भद्रं ते स तु राजाखिलेश्वरः । तत्रश्र त्वा प्रनरप्यागाद्राघवं दुष्टमानसा ॥ कोधाद्राम किमर्थं मां भ्रामयखनविश्वतः। इदानीमेव तां सीतां भक्षयामि तवाप्रतः॥ इत्युक्त्वा विकटाकरा चिच्छेद नासां कणौं च लक्ष्मणोऽलघ्विक्रमः। ततो घोरध्वनि क्रत्वा रुधिराक्तत्रपुर्द्रुतम् ॥ क्रन्दमाना पपाताग्रे खरस परुपाक्षरा तमाह तयोस्तु रुधिरं पास्ये भक्षयंतौ सुदुर्मदौ। नो चेत्प्राणान्परित्यज्य यास्त्रामि यमसादनम् ॥ 25

these words of Rama, Surpanakha turned Sita, assuming a fierce form. Thereupon,

again.

#### Surpanakha's mutilation and destruction of Khara (18-37)

who is at the bottom of all this mischief." do not do this, I shall give up my body and With these words, she rushed towards go to the abode of Yama."

भातराज्ञां पुरस्कृत्य सङ्गच्छावोऽद्य मा चिरम् । इत्याह राक्षसी घोरा लक्ष्मणं काममोहिता ॥ 15 तामाह लक्ष्मणः साध्व दासोऽहं तस्य धोमतः । दासी भविष्यसि त्वं तु ततो दुःखतरं सु किम् ॥ 16 18 जानकीमनुधावति । ततो रामाज्ञया खङ्गमादाय परिगृद्य ताम् ॥ 19 20 । किमेतदिति तामाह खरः खरतराक्षरः ॥ 21 कारितासि त्वं मृत्योर्वेक्त्रानुवर्तिना । वद् मे तं विधष्यामि कालकल्पमपि क्षणात ॥ 22 राक्षसी रामः सीतालक्ष्मणसंयुतः। दण्डकं निर्भयं कुर्वचास्ते गोदावरीतटे॥ मामेवं कृतवांस्तस्य भ्राता तेनैव चोदितः। यदि त्वं कुलजातोऽसि वीरोऽसि जहि तौ रिष्ट्र ॥24

towards Lakshmana and said, "O handsome on the orders of Rama, the powerful Lakshone! Be pleased to be my husband. 15. mana cut off her ears and nose with a sword. According to the command of your brother, As blood flowed all over her body, that we both shall be united. Let there be no Rakshasa woman gave out a fierce howl. delay." Moved by intense sexual passion, Shrieking and uttering abusive words, she that fierce Rakshasi said thus to Lakshmana. went and fell before the Rakshasa Khara (16-17). Lakshmana now said to her, "O of fierce speech. He thereupon asked her" good woman! I am only a servant of that "How has this happened? This atrocity highly intelligent person, Rama. Do you must have been done on you by one who is want to become a servant woman? What almost in the mouth of death. I am going is more pitiable than that? So, you go to to kill him, even if he be as powerful as Rama again for your own good. He is the Kala." (23-25). That Rakshasi, thereupon king and the lord of all." Hearing this, replied, "Rama, along with Sita and Lakshthat evil-minded woman approached Rama mana, is staying on the banks of the Godavari with theideaof making this forest of Dandaka free of fear for men. His brother Lakshmana, directed by him, has done this to me. (18-22). In great anger she said, "O Rama, If you are a man of a great family and a - fickle-minded as you are, why are you hero, you go and kill those two enemies. teasing me like this? Now itself, in your I shall drink their blood and you eat the very presence, I shall devour this Sita, bodies of those audacious men. If you

तत्श्रुत्वा त्विरतं प्रागात्खरः क्रोधेन मृच्छितः। चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ॥ 26 चोदयामास रामस्य समीपं वधकाङ्क्षया। खरब त्रिशिराश्चैन दूषणश्चैन राक्षसः ॥ 27 सर्वे रामं ययुः शीघं नानाप्रहरणोद्यताः। श्रुत्वा कोठाहृ तेषां रामः सौमित्रिमन्नवीत् ॥28 श्रूत्वे विपुत्तः श्रब्दो नृनमयान्ति राक्षसाः। भविष्यति महद्युद्धं नृनमय मया सह ॥ 29 सीतां नीत्वा गुहां गत्वा तत्र तिष्ठ महाबलः। इन्तुमिच्छाम्यहं सर्वान् राक्षसान् घोररूपिणः॥30 अत्र किश्चिष्ण वक्तव्यं शापितोऽसि ममोपरि। तथेति सोतामादाय लक्ष्मणो गह्यरं ययौ ॥ 31 रामः परिकां भव्छ्वा धनुरादाय निष्ठुरम्। तूणीरावक्षयशरौ बद्ध्वायत्तोऽभवत्प्रभुः॥ 32 तत आगत्य रक्षांसि रामस्त्रोपरि चिश्चिषुः। आयुद्धानि विचित्राणि पाषाणान्याद्वानि ॥ 33 तानि चिच्छेद रामोऽपि जीलया तिल्ञाः क्षणात्। ततो बाणसहस्रेण हत्वा तान् सर्वराक्षसान् ॥ 34 खरं त्रिशिरसं चैव दूषणं चैव राक्षसम्। ज्ञान प्रहराधेन सर्वानेव रघूत्तमः॥ 35 लक्ष्मणोऽपि गुहामध्यात्सीतामादाय राघवे। समर्प्य राक्षसान्दृष्ट्वा हतान्विस्ययमाययौ ॥ 36 सीता रामं समालिङ्ग्य प्रसन्नमुखपङ्का। शह्तव्रणानि चाञ्चेषु ममार्ज जनकात्मजा ॥ 37

(26-28). The words of Surpranakha drove Khara into a fit of anger. He quickly started on an expedition. With an army of ferocious Rakshasas, fourteen thousand strong, he started for the destruction of Rama, accompanied by the Rakshasa leaders Trisiras and Dushana, all holding various kinds of weapons ready to strike. Hearing the tumultuous uproar produced by this army, Rama said to Lakshmana: (29-31). "A terrific sound is audible. It is certain that the Rakshasas are on the move. There is going to be a fierce fight between them and me. O powerful Lakshmana! Taking Sita, you go to the neighbouring cave for shelter. You remain there and I shall destroy all these Rakshasas of terror-inspiring forms. Don't say anything against this directive of mine. You are vowed to obey my words." Agree-

ing to this proposal, Lakshmana, leading Sita, went to the cave. 32. And lordly Rama tying up his cloth and hair, stood there ready with his terrible bow in hand and his inexhaustible quiver tied to his back. 33. The Rakshasas reached the spot quickly and they began to shower on Rama various kinds of weapons, rocks and trees. (34-35). Rama in reply cut all those missiles into shreds. With a thousand arrows, he killed all those Rakshasas, including the three leaders, Khara, Trisiras and Dushana within a short period of half a Yama. 36. Lakshmana, now led Sita back from the cave to Rama's presence. Seeing the number of Rakshasas killed, all were astonished. 37. Sita embraced Rama, with shinning like a full-blown lotus. She rubbed and healed the wounds on Rama's body with her hands.

सापि दुद्राव दृष्ट्वा तान्हतान् राक्षसपुक्षत्रान् । लङ्कां गत्वा सभामध्ये क्रोशन्ती पादसिक्षधौ ॥38 रावणस्य पपातोर्न्यो भगिनी तस्य रक्षसः। दृष्ट्वा तां रावणः प्राह भगिनीं भयविद्धलाम्।। ३९ उत्तिष्ठोत्तिष्ठ वत्से त्वं विरूपकरणं तव । कृतं शक्रंण वा अद्रे यमेन वरुणेन वा ॥ कुनेरेणाथवा ब्रह भसीकुर्या क्षणेन तम्। राक्षसी तमुवाचेदं त्वं प्रमत्तो विमृढधीः॥ 41 पानासक्तः स्त्रीविजितः पण्ढः सर्वत्र लक्ष्यसे । चारचक्षुर्विहीनस्त्वं कथं राजा भविष्यसि ॥ 42 खरथ निहतः सङ्घाचे दृषणस्त्रिशिरास्तथा। चतुर्दश सहस्त्राणि राक्षसानां महात्मनाम्।। 43 क्षणेनेव रामेणासुरशत्रुणा । निद्यतानि जनस्थानमशेषेण ग्रुनीनां निर्भयं कृतम्। न जानासि विमृदस्त्वमत एव मयोच्यते।। राषण उवाच को वा रामः किमर्थं वा कथं तेनासुरा हताः। सम्यक्कथय मे तेषां मृलघातं करोम्यहम्।। 45

शुर्पणखोधाच जनस्थानादहं याता कदाचित् गौतमीतरे। तत्र पश्चवटी नाम पुरा मुनिजनाश्रया ।। तत्राश्रमे मया दृष्टो रामो राजीवलोचनः। धनुर्वाणधरः श्रीमान् जटावल्कलमण्डितः॥ कनीयाननुजस्तस देवगन्धर्वनागानां मनुष्याणां

Surpanakha's Representation to Ravana (38-61)

(38-42). Seeing all those leading Rakshasas dead, Surpanakha, the sister of Ravana, rushed to Lanka. Crying aloud, she went into the royal assembly of Ravana and fell flat on the floor. Seeing his sister such a frightened and distressed condition, Ravana said, "Dear sister, get up, get up. Who is it that mutilated you in this way? Be it Indra, Yama, Varuna or Kubera-tell me their name, and within a moment I shall reduce them to ashes." The Rakshasa woman, Surpanakha now replied to him, "You are a heedless fool given to drinking and the company of women. You are as good as a eunuch. That is what your conduct reveals. How can you call yourself a king, when you do not have an efficient system for gathering infor-

46 लक्ष्मणोऽपि तथाविधः । तस भार्या विशालाक्षी रूपिणी श्रीरिवापरा ॥ ४८ तथाविधा । न दृष्टा न श्रुता राजन्द्योतयन्ती वनं श्रुभा ॥ ४९ mation? (43-44) Khara, Dushana and Trisiras

have all been killed in battle and an army of fourteen thousand Rakshasas destroyed by Rama, the sworn enemy of Rakshasas. The whole of Janasthana has now been made a safe abode for ascetics. You have not known any of these events. It is therefore that I stigmatise you as a fool."

Hearing this, Ravana enquired: "Who is this Rama? Why has he killed all these Rakshasas? Tell me everything about it. I shall cause the total destruction of these enemies." Surpanakha then said: (46-47). "Recently I happened to go to Janasthana on the banks of the Godavari. In that region is located Panchavati, a place formerly inhabited by ascetics. At that place, I happened to meet Rama, handsome and lotus-eyed, equipped with bow and arrows, and donning tree-bark

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आनेतुमहग्रुद्युक्ता तां भार्यार्थं तवानघ। लक्ष्मणो नाम तद्भ्राता चिञ्छेद मम नासिकाम् 50 कर्णौ च नोदितस्तेन रामेण स महावलः। ततोऽहमतिदुःखेन रुदती खरमन्वगाम्।। 51 सोऽपि रामं समासाद्य युद्धं राक्षसयूयपैः। अतः क्षणेन रामेण तेनैव बलशालिना॥ 52 सर्वे तेन विनष्टा वै राक्षसा भीमविक्रमाः। यदि रामो मनः कुर्यात्त्रैलोक्यं निभिषार्धतः॥ 53 भस्रोक्चर्याच सन्देह इति भाति मम प्रभो । यदि सा तव भार्या खात्सफलं तव जीवितम् ॥५४ अतो यतस्व राजेन्द्र यथा ते वल्लभा भवेत् । सीता राजीवपत्राक्षी सर्वलोकैकसुन्दरी ॥ साक्षाद्रामख पुरतः स्थातुं त्वं न क्षमः प्रभो । मायया मोहयित्वा तु प्राप्खसे तां रघूत्तमम् ॥५६ श्रत्वा तत्स्वतवाक्यैश्र दानमानादिभिस्तथा। आश्वास भगिनीं राजा प्रविवेश स्वकं गृहम् । तत्र चिन्तापरी भूत्वा निद्रां रात्रौ न लब्धवान् ॥ 57 एकेन रामेण कथं मनुष्य-मात्रेण नष्टः सबलः खरी मे । भ्राता कथं मे बलवीर्यदर्प-युतो विनष्टो बत राघवेण ॥ 58 यद्वा न रामो मनुजः परेशो मां हन्तुकामः सवलं बलौदैः। सम्प्रार्थितोऽयं द्र् हिणेन पूर्वं मनुष्यरूपोऽद्य रघोः कुलेऽभूत् ॥

clothes and matted locks. (48-49). Equipped just like himself, there was by his side, his younger brother Lakshmana. With Rama, there was also his wife, an unparalleled beauty, the like of whom you will not find among the Devas, Gandharvas or men. O King! She looks veritably like another Sri and her presence illumines the forest. (50-54). O sinless one! I tried to get that women over here to be your wife, but Lakshmana, at the order of his brother cut off my nose and ears. Crying in great pain and distress, I approached Khara. He came with his army of Rakshasas to punish Rama, but the whole of that fierce and courageous army of Rakshasas was destroyed by that powerful man Rama. It seems to me that if he makes up his mind, Rama can reduce the whole world to ashes in half a moment. Now if that woman could be got as your wife, your life will really become

fruitful. (55-56). O great King! You have now got to take steps to somehow secure the lotus-eyed Sita, the most noted among the world beauties, as your wife. But. O my Lord and King! You won't be able to do it directly by facing Rama. You will have to hoodwink him by some magical strategem and then approach her."

57. Hearing this representation of his sister, Ravana consoled her with good words and presents. He then went to his residential quarters. Immersed in thought, he could not get sleep that night. He thought: 58. "How is it that Khara, with his army, was destroyed by Rama, a mere man? Proud of his own strength and courage as he was, it is a wonder to me that my brother Khara could thus be destroyed by Rama. 59. In all probability, Rama may not be a mere man. He may be that Supreme Being, who has now

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वध्यो यदि स्यां परमात्मनाहं वैकुण्ठराज्यं परिपालयेऽहम् । नो चेदिदं राक्षसराज्यमेव भोक्ष्ये चिरं राममतो वजामि ॥ इत्थं विचिन्त्याखिलराक्षसेन्द्रो रामं विदित्वा परमेश्वरं हरिम् । विरोधबुद्धचै व हरिं प्रयामि द्रुतं न भक्त्या भगवान् प्रसीदेत् ॥

इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसवादे आरण्यकाण्ड पश्चमःः सर्गः ॥ ५ ॥

assumed a human form in the line of the Raghus, and come with his forces to destroy me with my army, as implored by Brahma in days of old. 60. If I am killed by the Supreme Self, I shall reign in the Supreme Realm of Vaikuntha. If I am not killed, I shall be enjoying this realm of the Rakshasas for a long time. So, I am going to

oppose Rama." 61. Reflecting in this way, that lord of the Rakshasas concluded that Rama must be Hari, the Supreme Lord, and resolved within himself, "I shall attain to Him through the attitude of confrontation; for, the Lord does not reveal himself quickly by ordinary forms of Bhakti (devotion)."

## षष्ठः सर्गः

### श्रीमहादेव उचाव

विचिन्त्यैवं निशायां स प्रभाते रथमास्थितः। रात्रणो मनसा कार्यमेकं निश्चित्य बुद्धिमान् ॥ 1 ययौ मारीचसदनं परं पारमुदन्वतः। मारीचस्तत्र मुनिवज्जटावलकलधारकः॥ 2 ध्यायन् हृदि परात्मानं निर्गुणं गुणभासकम्। समाधिविरमेऽपश्यद्रावणं गृहमागतम् ॥ 3 द्रुतमुत्थाय चालिङ्गध पूजियत्वा यथाविधि। कृतातिथ्यं सुखासोनं मारीचो वाक्यमञ्जवीत् ॥ 4

## Chapter 6

#### THE COMMISSIONING OF MAREECHA

Ravana at Mareecha's Abode (1-14). (1-3). Reflecting thus at night, the intelligent Ravana made some resolutions in his mind. Ascending his chariot (the aerial vehicle Pushpaka), he went to the other side of the ocean, where the Rakshasa Mareecha was staying. There, Mareecha, donning tree-bark cloth and matted locks like an ascetic, was contemplating in his

heart on that Supreme Being, who though transcending the Gunas of Prakriti, is yet reflected in the Gunas. After he obtained external consciousness from the depths of Samadhi, he saw Ravana who had arrived at his abode. 4. He got up from his seat immediately, embraced Ravana, received him in the proper form, and did him hospitality. After giving him a comfortable

समागमनमेतत्ते रथेनैकेन रावण । चिन्तापर इवाभासि हृदि कार्यं विचिन्तयन् ॥ 5 ब्रृहि मे न हि गोप्यं चेत्करवाणि तव प्रियम् । न्याय्यं चेद् ब्रृहि राजेन्द्र वृजिनं मां स्पृशेक्षहि ॥ 6

#### रावण उवाच

अस्ति राजा दशरथः साकेताधिपतिः किल । रामनामा सुतस्तस्य ज्येष्ठः सत्यपराक्रमः ॥ 7 विवासयामास सुतं वनं वनजनित्रयम् । भार्यया सिहतं भ्रात्रा लक्ष्मणेन समन्वितम् ॥ 8 स आस्ते विपिने घोरे पञ्चवटयाश्रमे शुभे । तस्य भार्या विशालाक्षी सीता लोकविमोहिनी 9 रामो निरपराधान्मे राक्षसान् भीमविक्रमान् । खरं च हत्वा विपिने सुखमास्तेऽतिनिर्भयः ॥ 10 भिगन्याः शूर्पणखाया निर्दोषायात्र नासिकाम् । कणौं चिञ्छेद दुष्टात्मा वने विष्ठति निर्भयः ॥11 अवस्त्वया सहायेन गत्वा तत्त्राणवंद्णभाम् । आनियष्यामि विपिने रहिते राघवेण ताम् ॥ 12 त्वं तु मायामृगो भूत्वा श्राश्रमादपनेष्यसि । रामं च लक्ष्मणं चैव तदा सीतां हराम्यहम् ॥13 त्वं तु तावत्सहायं मे कृत्वा स्थास्यिस पूर्ववत् । इत्येवं भाषमाणं तं रावणं वीक्ष्य विस्नितः ॥ 14

seat, Mareecha said to Ravana: (5-6). "O Ravana! How is it that you have come alone in a chariot? Your face reflects that you are caught up in some worrying train of thoughts. If it is not a secret, reveal to me what it is. O great King! If it is anything righteous and not attended by sinful consequences, I shall accomplish what is dear to you."

Now Ravana said: 7. "You must know of a famous King of Ayodhya by name Dasaratha. His eldest son Rama is noted for his truthfulness and heroism. 8. King Dasaratha has sent this son of his, along with his wife and his brother Lakshmana, to the forest, which is the abode of ascetics and forest-dwellers. 9. He is now staying in an Ashrama at Panchavati amidst a dense fear-inspiring forest. He has a handsome wife Sita, who can be the beauty

queen of the world. 10. He is now staying fearlessly in the forest after killing my courageous army of Rakshasas including Khara, who were absolutely guiltless in this affair. 11. This wicked fellow Rama has also cut off the nose and ears of my innocent and yet is staying sister Surpanakha, fearlessly in this forest. 12. With your help, I shall manage to remove Rama from that region of the forest, and then, while he is away, abduct his wife. 13. Assuming the form of an illusory deer, you should attract Rama and Lakshmana away from their Ashrama. Taking that opportunity, I shall carry away Sita. 14. And after you have done me that much of service, you can come back and live as you are now doing." Mareecha was astounded to hear these words of Ravana and he gazed at him in wonder.

वचः । स एव शत्रुवंध्यश्च यस्त्वनाशं प्रतीक्षते ॥ 15 केनेदम्पदिष्टं मुलघातकरं रावण । बालोऽपि मां कौशिकस्य यञ्जसंरक्षणाय सः ॥ 16 चित्तमद्यापि रामस्य पौरुषं स्मृत्वा सागरे । योजनानां शतं श्रामस्तदादि भयविद्वलः ॥ आगतस्त्वषुणैकेन स्मृत्वा स्मृत्वा तदेवाहं रामं पश्यामि सर्वतः॥ 18 दण्डकेऽपि पुनरप्यहं वने पूर्ववरमनुचिन्तयन् हृदि। तीक्ष्णशृक्कपृगरूपमेकदा मादशेर्वद्वभिरावृतोऽभ्ययाम् ॥ 19 राघवं जनकजासमन्दितं लक्ष्मणेन सहितं त्वरान्वितः। आगतोऽहमथ हन्तुमुद्यतो मां विलोक्य शरमेकपक्षिपत् ॥ 20 तेन विद्वहृद्योऽह्मुद्भ्रमन राक्ष्सेन्द्र पतितोऽसि सागरे। तत्त्रभृत्यहमिदं समाश्रितः स्थानमूर्जितमिदं भयादितः॥ 21 राममेव सततं विभावये भोतभीत इव भोगराशितः। राजरत्नरमणीरथादिकं श्रोत्रयोर्यदि गतं भयं भवेत्॥ 22 राम आगत इहेति शङ्कया बाह्यकार्यमपि सर्वमत्यजम् । निद्रया परिवृतो यदा स्वपे राममेत्र मनसानुचिन्तयन् ॥ 23

#### Conversation between Ravana and Mareecha (15-29)

Mareecha replied: 15. Who is it that has given you this advice, which, if carried out, will bring about our total destruction? He must certainly be an enemy of ours, deserving slaughter. He must be devising a way for your destruction. (16-18). Even as a boy, when he came for giving protection to the sacrificial rites of Viswamitra, Rama. with a single arrow, hurled me into the ocean over a distance of a hundred Yojanas. O Ravana! Thinking of Rama's prowess, my mind gets overpowered by fear even now. Remembering those incidents, I am apprehending the presence of Rama everywhere out of fear. 19. Even afterwards, retaining in mind my old enmity towards him, I went one day to the Dandaka forest in the I have abandoned all external enterprises,

form of a deer with sharp horns, surrounded by many other deer like myself. 20. With a view to kill him, I rushed towards Rama, who was in the company of Sita and Lakshmana. Seeing me approaching, he sent one arrow at me. 21. Struck by that arrow, O king of the Rakshasas, I was thrown into the ocean whirling. After that, I have in great fear taken shelter in this secluded place. 22. Withdrawing myself from all objects of enjoyments, I am living here, constantly thinking of Rama out of fear. Not only that, I shake with fear even on hearing words indicating objects of enjoyments beginning with 'R'-words like Raja, Ratna, Ramani, Ratha, etc; for the very sound 'R', with which Rama's name begins, fills me with dread. (23-24).

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स्वप्नदृष्टिगतराघवं तदा बोधितो विगतनिद्र आस्थितः।	
तद्भवानपि विम्रुच्य चाग्रहं राघवं प्रति गृहं प्रयाहि भोः॥	24
रक्ष राक्षसकुलं चिरागतं तत्स्मृतौ सकलमेव नश्यति।	
तव हितं वदतो मम भाषितं परिगृहाण परात्मनि राघवे।	•
त्यज विरोधमति भज भक्तितः परमकारुणिको रघुनन्दनः॥	25
अहमश्रेषिदं ग्रुनिवाक्यतोऽशृणवमादियुगे परमेश्वरः।	
ब्रह्मणार्थित उवाच तं हरिः किं तवेप्सितमहं करवाणि तत् ॥	26
ब्रह्मणोक्तमरविन्दलोचन त्वं प्रयाहि भुवि मानुषं वपुः।	
दशरथात्मजभावमञ्जसा जहि रिपुं दशकन्धरं हरे।।	27

अतो न मानुषो रामः साक्षाकारायणोऽन्ययः। मायामानुषवेषेण वनं यातोऽतिनिर्भयः॥ गच्छ तात गृहं सुखम् । श्रृत्वा मारीचवचनं रावणः प्रत्यभाषत ॥ प्रार्थितो ब्रह्मणा किल । मां इन्तुं मानुषो भूत्वा यत्नादिह समागतः ॥ 30 करिष्यत्यचिरादेव ईश्वरः । अतोऽहं यत्नतः सोतामानेष्याम्येव राघवात् ॥ 31 सत्यसङ्कल्प

> Lotus-eyed one! Born in the world of men as the son of Dasaratha, deign to destroy the ten-headed Ravana, our enemy.' 28. Therefore know that Rama is not a mere man. He is the Eternal Being Narayana who by His mysterious power Maya has assumed the form of a man and come to the forest. He is not afraid of any one. He has incarnated in order to relieve the earth of her burden. So, O dear one, return home, giving up your present enterprise." Hearing these words of Mareecha, Ravana replied: Deer (30-41)

fearing that Rama may come at me anywhere at any moment. Constantly thinking of Rama, when sleep overcomes me, I see Rama in dream, and getting awakened, I am spending sleepless nights sitting. Therefore, O great one! You abandon your designs against Rama and go home. 25. Do not be the cause of the destruction of the tribe of Rakshasas, whom you have raised to a state of great prosperity for a very long period. Accept my advice which is given in good faith for your own welfare. Give up your enmity towards Rama, who is Paramatma Himself. Seek him with true devotion. He is supremely merciful 26. I have known everything about certain secret matters from the words of the sage Narada. In the Satya Yuga, the Supreme Being Hari had given word to Brahma that He would grant his prayers to him. 27. Brahma had said to Hari, 'O

# Mareecha assumes the Form of a Golden

He said: (30-31). "If Rama is really the Supreme Being come on earth as man at Brahma's imploring in order to kill me he will accomplish it easily, whatever you may do. For whatever God wills, comes to

वधे प्राप्ते रणे वीर प्राप्खामि परमं पदम् । यद्वा रामं रणे हत्वा सीतां प्राप्खामि निर्भयः ॥ 32 विचित्रसृगरूपघृक् । रामं सलक्ष्मणं शीघ्रमाश्रमादिविद्रतः ॥ तदत्तिष्ठ महाभाग 33 आक्रम्य गच्छ त्वं शीघ्रं सुखं तिष्ठ यथा पुरा । अतः परं चेद्यत्किश्चिद्धापसे मद्विभीषणम् ॥ 34 इनिष्याम्यसिनानेन त्वामत्रेव न संशयः। मारीचस्तद्वचः श्रत्वा स्वात्मन्येवान्वचिन्तयत् 35 यदि मां राघरो इन्यात्तदा मुक्तो भवार्णवात् । मां इन्याद्यदि चेद्दृष्टस्तदा मे निरयो ध्रुवस् अ इति निश्चित्य मरणं रामादुत्थाय वेगतः। अत्रतीद्रावणं राजन्करोम्याञ्चां तव प्रमो ॥ गतो रामाश्रमं प्रति । शुद्धजाम्बनदप्रख्यो मृगोऽभूदौप्यविन्दुकः ।। 38 इत्युक्त्वा रथमास्थाय नीलरत्नविलोचनः । विद्युत्प्रभो विद्युग्धास्यो विचचार वनान्तरे ॥ ३९ रत्नश्रुङ्गो मणिखुरो रामाश्रमपदस्थान्ते सीताद्दष्टिपथे च धावत्यवतिष्ठते क्षणं समीपमागत्य पुनर्भयावतः एवं स मायामुगवेषरूपध्क चचार सीतां परिमोहयन्खलः॥ 41

## इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे आरण्याकाण्डे षष्ठः सर्गः ॥ ६॥

pass. Therefore by hook or by crook I will take away Sita from Rama. 32. O bold one! You know that if I die in battle, I shall attain the highest heaven. If I succeed in killing Rama in battle, I can enjoy Sita without the fear of a rival. (33-35). Therefore, O respected one, get ready. You are to attract Rama and Lakshmana to a far off distance from their Ashrama by assuming the form of an attractive magical deer. After that you can return and stay happily in retirement as now. If you speak a single word of intimidation to me, I shall cut off your head even now with my sword." Hearing these words of Ravana, Mareecha thought within himself: (36-37).Rama happens to kill me, I shall obtain freedom from this transmigratory cycle. But if I meet with death at the hands of this wicked fellow, I am sure to be consigned to hell." Thus preferring death at Rama's hands, Mareecha got up immediately and said to Ravana: "O great King! I shall do as you command."

(38-40). With these words he ascended a chariot and soon went to the place where Rama's Ashrama was situated. Then in the neighbouring forest he moved about as a silver-spotted deer of golden colour, having horns of gems, eyes of sapphire, hoofs of pearls, the brightness of lightning, and a face of great attractiveness. Moving about in that way, he reached the precincts of Rama's Ashrama and attracted the notice of Sita. 41. While moving about, he would now run a little and then for a while; coming near, he would run away a little distance, as if out of fear-Thus captivating Sita's mind, that evil fellow of a Rakshasa moved about in the guise of a magical deer.

## सप्तमः सर्गः

#### श्रेमहादेव उवाच

अथ रामोऽि तत्सर्व ज्ञात्वा रावणचेष्टितम् । उवाच सीतामेकान्ते श्रृणु जानिक मे वचः ॥ १ रावणो मिश्रुक्ष्पेण आगमिष्यति तेऽन्तिकम् । त्वंतु छायां त्वदाकारां स्थापयित्वोटजे विश ॥ २ अग्नावदृश्यक्ष्पेण वर्षे तिष्ठ ममाज्ञया । रावणस्य वधान्ते मां पूर्ववत्त्राप्स्यसे शुभे ॥ ३ श्रुत्वा रामोदितं वाषयं सापि तत्र तथाकरोत् । मायासीतां बिहः स्थाप्य स्वयमन्तर्दधेऽनले ॥ ४ मायासीता तदापश्यन्मृगं मायाविनिर्मितम् । इसन्ती राममभ्येत्य प्रोवाच विनयान्विता ॥ 5 पश्य राम मृगं चित्रं कानकं रत्नभूषितम् ।

विचित्रविन्दुभिर्युक्तं चरन्तमकुतीभयम् । बद्ध्वा देहि मम क्रीडामृगो भवतु सुन्दरः ॥ ६ तथेति धनुरादाय गच्छन् लक्ष्मणमत्रवीत् । रक्ष त्वमतियत्नेन सीतां मत्प्राणवल्लभाम् ॥ ७ मायिनः सन्ति विपिने राक्षसा घोरदर्शनाः । अतोऽत्रावहितः साध्वीं रक्ष सीतामनिन्दिताम् ॥ ८ लक्ष्मणो राममाहेदं देवायं मृगरूपधृक् । मारीचोऽत्र न सन्देह एवंभूतो मृगः क्रतः ॥ ७

## Chapter 7

#### ABDUCTION OF SITA

The Destruction of Mareecha (1-25) (1-3). Rama, divining beforehand the designs of Ravana, had called Sita alone one day and said to her: "O daughter of Janaka! Listen to my words. Ravana is going to approach you in the form of an ascetic for holy alms. Therefore you substitute in the Ashrama a magically created double of yours, and stationing her outside the Ashrama, you go in and hide yourself in fire in an invisible form. As desired by me you have to remain thus hidden for one year. When Ravana has been killed, you will join me again." 4. Following this instruction of Rama, Sita projected outside a magical double of hers, and hid herself in fire.

5. Now the magical Sita saw the magical deer, and laughing in wonder at its sight,

approached Rama and said to him in a humble tone: 6. "See, see! Here is a wonderful wild deer, spotted, many-coloured and bejewelled. It is moving about everywhere fearlessly. Be pleased to capture it and give it to me to be taken care of as an attractive pet animal by me." 7. Rama agreed to do so, and getting ready to start, took his bow in hand and said to Lakshmana: "Keep careful guard over my dear wife, Sita. 8. In the forest there are many terrible Rakshasas who are adepts in deception by magic. You have therefore got to be very vigilant in this matter. In every way protect the virtuous and devoted Sita." 9. But Lakshmana thereupon said to Rama "O noble one, this is only Mareecha disguised as a deer. There is no doubt about it.

#### श्रीराम उचाव

यदि मारीच एवायं तदा इन्मि न संशयः। मृगश्वेदानयिष्यामि सीताविश्रमहेतवे।। 10 गमिष्यामि मुगं बद्ध्वा ग्रानियणमि सत्वरः। त्वं प्रयत्नेन सन्तिष्ठ सीतासंरक्षणोद्यतः॥ 11 इत्युक्त्वा प्रययौ रामो मायामुगमजुद्भतः। माया यथाश्रया लोकमोहिनी जगदाकृतिः॥ 12 निर्विकारश्चिदात्मापि पूर्णोऽपि मृगमन्वगात्। भक्तानुकम्पो भगगनिति सत्यं वचो हरिः॥ 13 कर्तुं सीताप्रियार्थाय जानमपि मुगं ययौ । अन्यथा पूर्णकामस रामस विदितात्मनः। मुगेण वा स्त्रिया वापि किं कार्यं परमातमनः ॥ 15 कदाचिद दृश्यतेऽध्याशे क्षणं घावति लीयते।

दरादेवं राक्षसं शरमादाय हा ह्तोऽसि महाबाहो त्राहि लक्ष्मण मां द्र्तम् । इत्युक्त्वा रामबद्धाचा पपात रुधिराशनः ॥ यकामाज्ञोऽपि मरणे स्मृत्वा तत्साम्यमाष्नुयात् । किप्रुनात्रे हरिं पश्यंस्तेनैव निहतोऽसुरः ॥ तद्दे हादुत्थितं तेजः सर्वलोकस्य

For, a deer of this kind can occur nowhere." To this Rama said in reply: 10. "If it is Mareecha, I shall certainly kill him. If it is really a deer, I shall capture it for the entertainment of Sita. 11. I am anyway starting now, but shall return soon with the captured animal. You please guard Sita vigilantly."

(12-15). After instructing in this way Rama followed the magical deer (Maya-mriga)-Rama who is the support of the cosmic magic called Maya, which is world-bewitching and which manifests as the universe. In spite of being the Pure Spirit, self-fulfilled and changeless, he followed the deer for pleasing Sita, though knowing that the deer was really Mareecha. He did all this only to fulfil the dictum that the Supreme Lord is ever gracious to His devotees. (For Mareecha was a devotee who wanted death at his hand as a means of salvation, and Ravana too was one of those two devotees, Jaya and Vijaya, who were under a curse

राममपाहरत् । तता रामाऽपि विज्ञाय राक्षसोऽयमिति स्फुटम् ॥16 मुगरूपिणम् । पपात रुजिसकासा मारोचः पूर्वह्रपञ्च ॥ 17 18 19 पश्यतः । राममे राति शहेवा विसायं परमं ययुः ॥ 20

> and were awaiting death at Rama's hands.) Otherwise, what significance has a deer or a woman got for that self-fulfilled and illumined being?

(16-17). Now appearing near, next running away and disappearing, now again emerging at a distance and next disappearing, the deer managed to draw Rama to a considerable distance. Rama now became convinced that that deer must really be an Asura and struck it with an arrow. Then the real Mareecha fell down in his natural form in a pool of blood. 18. While falling, he cried out in a voice resembling that of Rama, "Alas! Alas! O powerful Lakshmana! I am dying. Come quickly and save me." (19-20). By merely uttering Rama's name at the time of death, Jivas attain to Him, Sri Hari. Then what glorious state must have been attained by that Asura who met with death at His hand and with His physical presence within his sight

I

किं कर्म कृत्वा किं प्राप्तः पातकी मुनिहिंसकः। अथवा राघवस्यायं महिमा नात्र संशयः॥ संविद्धः पूर्वे राममनुसारन् । भयात्सर्वे परित्यज्य गृहवित्तादिकं च यत् ॥ 22 इदि रामं सदा ध्यात्वा निर्ध्ताशेषकल्मषः। अन्ते रामेणं निहतः पश्यन् राममवाप सः॥ 23 द्विजो ना राक्षसो नापि पापी ना धार्मिकोऽपि ना। त्वजन्कलेनरं रामं स्मृत्ना याति परं पदम् ॥ 24 इति तेऽन्योन्यमाभाष्य ततो देवा दिवं ययुः॥ 25 रामस्तञ्चिन्तयामास ब्रियमाणोऽसराधमः । हा लक्ष्मणेति मद्वाक्यमनुकुर्वन्ममार किम् । श्रृत्वा मद्वाक्यसदृशं वाक्यं सीतापि किं भवेत् ॥26 इति चिन्तापरीतात्मा रामो दुरान्न्यवर्तत ॥ 27 सीता तद्भाषितं श्रृत्वा मारीचस्य दुरात्मनः। भीतातिदुःखसंविम्ना लक्ष्मणं त्विदमत्रवीत्। गच्छ लक्ष्मण वेगेन भ्राता तेऽसुरपीडितः॥ 28 हा लक्ष्मणेति वचनं भ्रातुस्ते न श्रृणोषि किम् । तामाह लक्ष्णो देवि रामवाक्यं न तम्रवेत् ॥ 29 यः कश्चिद्राक्षसो देवि म्रियमाणोऽत्रवीद्वनः। रामस्त्रे लोक्यमुपियः ऋद्वो नाशयित क्षणात्॥ दीनवचनं भाषतेऽमरपूजितः॥ स 31 कृद्धा लक्ष्मणमालोक्य सीता वाष्पविलोचना ।

To their utter astonishment, the Devas man—if one dies remembering Rama, one and all others who witnessed the scene saw a brilliance emerging from the body of the dead Rakshasa and entering into Rama.

(21-25). The Devas began talking among themselves, "By what meritorious work has this sinful Rakshasa, a killer of ascetics, attained to this highest spiritual state? Nothing but Rama's greatness can account for this. He has now been killed by Rama's arrows. Before this he has been thinking of Rama constantly. Out of fear of him, he had abandoned home, wealth etc. and was constantly engaged in the thought of Rama. Having thus burnt up all his sins, he has been fortunate to meet with death at the hands of Rama while seeing Him before, with his own eyes.

attains to the Supreme Status." Speaking to one another like this, the Devas went to their abode.

#### Sita's harsh Words to Lakshmana (26-37)

(26-27). Rama now began to think: "The dying Asura was heard to cry out 'Ah! Lakshmana!' imitating my voice. Why did he do so? What will Sita think on hearing that voice resembling mine?" With such worrying thoughts, Rama hastened to cover the distance and reach back his Ashrama. (28-31). Meantime in their Ashrama, the dying cry of Mareecha provoked great fear and sorrow in the mind of Sita. She said to Lakshmana! go quickly. Your brother seems to be in danger from "Whether one is a Brahmana or a Rak- the Asura. Didn't you hear his distressed shasa, whether one is a sinner or a righteous cry, 'Ah Lakshmana!' " Lakshmana tried

प्राह लक्ष्मण दुर्बुद्धे भ्रातुर्व्यसनमिच्छसि । प्रेषितो भरतेनैव रामनाशाभिकाङक्षिणा ॥

सीतासमीपमगमत स्फरहण्डकमण्डलः इदानीमेन भर्ता में सागमिष्यति ते प्रियम्। करिष्यति विशेषेण तिष्ठ त्वं यदि रोचते ॥ 40

to console her: "O noble lady! That cry of distress cannot be that of Rama. It must be of some dying Rakshasa. For, if Rama is angry, he is capable of destroying the three worlds in no time. How can He who receives the adoration of even celestials utter a cry of distress?"

(32-34). At these words of Lakshmana, Sita, angry and weeping, looked at him and said, "O vicious fellow! I see, you want to see Rama killed. You have been prompted to come with us by that Bharata who wants to see Rama destroyed. You have come planning to possess me on Rama's death. But know for certain that you shall never get me. Look, I am going to end my life immediately. Rama is unaware that your intention is to steal his wife. I shall not touch any male other than Rama, whether it be you or Bharata." (35-37). Speaking in this vein, she beat her body with her own hands and wept. These harsh words cut Lakshmana to the quick, and closing his

मां नेतमागतोऽसि त्वं रामनाश उपस्थिते । न प्राप्सिसे त्वं मामद्य पश्य प्राणांस्त्यजाम्यहम् ॥ न जानातीदृशं रामस्त्वां भार्याहरणोद्यतम् । रामाद्दन्यं न स्पृशामि त्वां वा भरतमेव वा ॥ 34 इत्युक्त्वा वध्यमाना सा स्ववाहुभ्यां रुरोद ह । तत्रश्रत्वा लक्ष्मणः कर्णो पि धायातीव दुःखितः॥ 35 मामेवं भाषसे चण्डि धिक् त्वां नाशामुपैष्यसि । इत्युक्त्वा वनदेवीभ्यः समर्प्य जनकारमजाम् ॥ 36 ययौ दुःखातिसंविग्नो राममेव शनैः शनैः ॥ 37 ततोऽन्तरं समालोक्य रावणो भिक्षवेषध्क ।

। सीता तमवलोक्याश नत्वा सम्पूज्य भक्तितः॥ कन्दमृत्तफतादीनि दत्ता स्वागतमत्रवीत् । ग्रुने भुङ्क्ष्य फलादीनि विश्रमस्य यथासुस्मम् ॥ अ

> ears with his hand, he said with a heart full of sorrow: "Don't speak like that, O angry woman! Your vulgar speech will recoil on yourself. Your ruin is near at hand." With these words, entrusting Sita to the protection of the forest deities. Lakshmana went reluctantly in search of Rama in an extremely sorrow-stricken mood.

#### Ravana abducting Sita (38-66)

(38-40). Now taking advantage of this opportune moment, Ravana appeared before Sita, in the disguise of a mendicant with a fine Yogi's rod and water vessel in hand. Seeing him, Sita quickly made prostration before him. She adored him respectfully and offered him fruits and roots. Welcoming him she said. "O holy one! Please accept these fruits and roots and rest here for a while. In a short time my husband will be returning, and he will do you hospitality. So if you have time, please wait here for a

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#### भिक्ष रुवाच

## त्वं कमलपत्राक्षि को वा भर्ता तवानघे।

वने राक्षससेविते। ब्राहि भद्रे ततः सर्वे स्ववृत्तान्तं निवेदये॥ किमर्थमत्र ते वासी 41 सीतोबाच

अयोध्याधिपतिः श्रीमान राजा दशरथो महान् । तस्य ज्येष्ठः सुती रामः मर्वलक्षणलक्षितः ॥ तखाइं धर्मतः पत्नी सीता जनकनन्दिनी। तस्य भ्राता कनीयांश्र लक्ष्मणी भ्रातृबत्सलः॥४३ वस्तमागतः । चतुर्दश समास्त्वां त ज्ञातुमिच्छामि मे वद ॥ ४४ पितुराज्ञां पुरस्कृत्य दण्डके मिक्ष, रुवाच

पतिष्यसि

्रावणो राक्षसाधिपः । त्वत्कामपरितप्तोऽहं त्वां नेतुं पुरमागतः ॥ मुनिवेषेण रामेण किं करिष्यसि मां भज । भुड्क्ष्व भोगान्मया सार्ध त्यज दुःखं वनोद्भवम् अनुत्वा तद्वचनं सीता भीता किञ्चिदुवाच तम् । यद्येवं भाषसे मां त्वं नाशमेष्यसि राघवात् ॥ ४७ आगमिष्यति रामोऽपि श्वणं तिष्ठ सहानुजः। मां को धर्षयितुं शक्तो हरेर्भार्या शशो यथा।।48

रामवाणैर्विभिष्मस्त्वं इति सीतावचः श्रृत्वा रावणः क्रोधमूर्च्छितः।

महापर्वतसिन्नभम् । दशास्यं विंशतिभुजं कालमेघसमद्युतिम् ॥

महीतले ॥

दर्शय मास स्वरूपं

while." 41. At this the mendicant said: "O lotus-eyed one! Who are you? Who is your husband? Why are you staying in the forest resorted to by Rakshasas? O good lady! Please enlighten me on these matters, and then I shall tell you everything about myself."

Sita said in reply: (42-44). "There was a great and famous king named Dasaratha ruling over Ayodhya. His eldest son, possessed of all excellences, is Rama. I, the daughter of Janaka, am his wife. Lakshmana is his dear brother. As ordered by his father, Rama has come to the forest to stay here for fourteen years. Now I would like to know something about you."

The mendicant thereupon said: (45-46). "I am Ravana, a scion of Pulasthya's line and the king of all the Rakshasas. I am

come to take you away to my palace. Of what use to you is Rama who has taken to an ascetic's way of life? Come with me. and enjoy life with me. Don't remain any longer amidst this harsh forest life."

(47-49). Frightened by these words of Ravana, Sita spoke a few words in reply. She said: "Words of the kind you have spoken to me now, will attract the penalty of death at Rama's hands. He will soon arrive with his brother. You wait for a while. Your threat to carry me away me who am the consort of Hari Himselfis as ridiculous as a hare seeking to carry away the wife of a Hari (lion). Soon will you fall down on the earth, pierced by the arrows of Rama."

50. At these words of Sita, Ravana, roused to a fit of violent wrath, now revealed his true form, resembling a mountain in stature. passionately infatuated with you, and I have ten-headed and twenty-armed, and sombre

तद्दृष्ट्वा वनदेव्यश्व भूतानि च वितत्रसुः। ततो विदार्य धरणों नखैहद्धृत्य बाहुभिः ॥ 51 तोलियत्वा रथे क्षिप्त्वा ययौ क्षिप्रं विहायसा । हा राम हा लक्ष्मणेति रुदती जनकात्मजा ॥ 52 भयोद्विग्नमना दीना पश्यन्ती भुवमेव सा। श्रत्वा तत्क्रन्दितं दीनं सीतायाः पश्चिसत्तमः ॥53 जटायुरुत्थितः शीघं नगाग्राचीक्ष्णतुष्डकः। तिष्ठ विष्ठेति तं प्राह को गच्छति ममाग्रतः ॥५४ मुपित्वा लोकनाथस्य भार्या शून्याद्वनालयात् । शुनको मन्त्रपूतं त्वं पुरोडाशमिवाध्वरे ॥ इत्युक्त्या तीक्ष्णतुण्डन चूर्णयायामास तद्रथम् । वाहान्यिभेद पादाभ्यां चूर्णयामास तद्वनुः ॥५६ ततः सीतां परित्यज्य रावणः खङ्गनाददे। चिच्छेर पश्चौ सामर्षः पक्षिराजस धीमतः ॥ 57 पपात किश्चिच्छेषेण प्राणेन भुवि पश्चिराट्। पुनरन्यरथेनाशु सीतामादाय रावणः ॥ कोशन्ती रामरामेति त्रातारं नाधिगच्छति । हा राम हा जगन्नाथ मां न पश्यिस दुः खिताम् ॥ रक्षसा नीयमानां स्वां भार्या मोचय राघव । हा लक्ष्मण महामाग त्राहि मामपराधिनीम् ॥६० वाक्यरेण इतस्त्वं मे क्षन्तप्रहिस देवर । इत्येवं क्रोशमानां तां रामागमनशङ्कया ॥ जगाम वायुवेगेन सीतामादाय सत्वरः ॥ 62 विहायसा नीयमाना सीतापश्यदधोम्रखी ।

पर्वतात्रे स्थितान्पञ्च वानरान्वारिजानना । उत्तरीयार्घखण्डेन विद्युच्याभरणादिकम् ॥ 63 बद्ध्वा चिक्षेप रामाय कथयन्त्वित पर्वते ॥ 64

like the dark blue cloud of the rainy season. (51-56). The forest-deities and other beings to whom Lakshmana had entrusted Sita, fled away at the very sight of that form. Ravana now scooped up the ground on which Sita was standing, and placing that block of earth along with Sita in his aerial car, hastened through the sky. Sita, shivering with terror and looking down towards the earth, kept on crying aloud, "Ah Rama! Ah Lakshmana!" Hearing the mournful cries of Sita, the eagle Jatayu, a leader of the tribe of birds, rose up from his arboreal home, and challenged Ravana with the words, "Stop, stop, you are stealing away the wife of the Lord of the worlds from their empty Ashrama, as a dog carries away the offerings prepared for a sacrifice. You cannot pass me unchallenged." With these words Jatayu with his sharp

beak and claws attacked Ravana, killing the horses of the chariot and shattering his bow and vehicle. 57. Thereupon Ravana gave up his hold of Sita, and taking a sword in great anger, severed the eagle's wings with it. (58-62). The king of the birds fell on the earth, with a little consciousness still left in him. Meanwhile, Sita kept on crying aloud, saying, "O Rama, lord of the earth! Don't you see me utterly distracted with sorrow? Save your wife, O scion of Raghu's line, from being abducted by this Rakshasa. O worshipful Lakshmana! Forgive me, forgetting my transgression. I railed at you with a volley of unspeakable words. Pardon me for the same." Afraid of Rama's arrival, Ravana put the weeping Sita in another vehicle, and moved on with the speed of wind. (63-64). While going through the sky the lotus-faced Sita kept on gazing

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## ततः समुद्रमुल्लङ्घ्य लङ्कां गत्वा स रावणः ।

स्वान्तःपुरे रहस्येतामशोकविपिनेऽक्षिपत् । राक्षसीभिः परिवृतां मात्रबुद्धयान्वपालयत् ।। 65 कृशातिदीना परिकर्मवर्जिता दुःखेन शुष्यद्वदनातिविद्धला ।

हा राम रामेति विलाप्यमाना सीता खिता राक्षसवृन्दमध्ये ॥

इति श्रीमद्रष्टयात्मरामायणे उमामहेश्वरसंवादे

आरण्यकाण्डे सप्तमः सर्गः ॥ ७ ॥

below towards to the earth, and saw on the top of a mountain five monkeys assembled together. She tied up her jewels in a half of her upper cloth, and threw this bundle down to reach the monkeys, so that they might tell Rama about her, if they happened to meet him.

65. And as for Ravana, he crossed the sea and reached Lanka with Sita. He took her to his residential palace, and lodged her amidst a guard of Rakshasa women in an Ashoka grove, situated at a very sequestered region. He protected her, as one would do one's mother (mātrbudhyā).

(It is pointed out that Ravana was at heart a devotee, and that the attitude of a lust-infatuated abductor adopted by him was only a cloak he put on to hasten his death at the hands of Rama. It is parallel to Rama assuming the role of a man and undergoing all travails while in reality he was always the Supreme Being Himself).

66. Lean, miserable, untrimmed, and frightened to the core, Sita stayed amidst those Rakshasa women, with signs of complete dejection on her face and uttering piteous cries of "O Rama! O Rama!" frequently.

# अप्टमः सर्गः

### श्रीमहादेव उवाच

रामो मायाविनं इत्वा राक्षसं कामरूपिणम्। प्रतस्थे स्वाश्रमं गन्तुं ततो दूराइदर्श तम्॥ 1 आयान्तं लक्ष्मणं दीनं मुखेन परिशुष्यता। राघवश्चिन्तयामास स्वात्मन्येव महामितः॥ 2 लक्ष्मणस्तम् जानाति माया सीतां मया कृताम्। ज्ञात्वाप्येनं वश्चियत्वा शोचामि प्राकृतो यथा॥ 3

## Chapter 8

#### SALVATION OF JATAYU

## Rama in Search of Sita (1-2)

(1-2). After destroying Mareecha capable of assuming any form by his mastery of deluding magic, Rama was on his way returning to the Ashrama when he saw at some distance Lakshmana coming to-

wards him, with a face faded and miserable looking. At his sight, Rama, the great one, thought as follows: 3. "Lakshmana does not know that I have created a magical Sita and replaced the real one with her. I know the truth, but still, I shall practise

यद्यहं	विरतो भूत्वा तुष्णीं स्थ	ास्यामि मन्दिरे। तदा	राक्षसकोटीनां चधोपायः	कथं भवेत् ॥	4
	यदि १	ोचामि तां दुःखसन्तप	तः कामुको यथा।		
तदा	क्रमेणानुचिन्वन्सीतां य	ास्येऽसुरालयम् । रावण	गं सकुलं हत्वा सीतामग्नौ	स्थितां पुनः।	1 5
	मयैव स्थ	गापितां नीत्वा याताये	ध्यामतर्न्द्रितः ॥		6
	अहं म	दुष्यभावेन जातोऽस्मि	ब्रह्मणार्थितः ।		

मनुष्यभावमापनः किश्चित्कालं वसामि कौ । ततो मायामनुष्यस्य चिततं मेऽनुशृष्वताम् ॥ ७ मुक्तिः स्यादप्रयासेन भक्तिमार्गानुवर्तिनाम् । निश्चित्येवं तदा दृष्ट्वा लक्ष्मणं वाक्यमत्रवीत् ॥ किमर्थमागतोऽसि त्वं सीतां त्वक्त्वा मम प्रियाम् । नीता वा भक्षिता वापि राक्षसैर्जनकात्मजा ॥ ७ लक्ष्मणः प्राञ्जलिः प्राह सीताया दुर्वचो रुदन् । हा लक्ष्मणेति वचनं राक्षसोक्तं श्रुतं तया ॥ 10 त्वद्वाक्यसदृशं श्रुत्वा मां गच्छेति त्वरात्रवीत् ।

रुदन्ती सा मया प्रोक्ता देवि राक्षसभाषितम् । नेदं रामख वचनं स्वस्था भव शुचिसिते ॥ 11 इत्येवं सान्त्विता साध्वी मया प्रोवाच मां पुनः । यदुक्तं दुर्वचो राम न वाच्यं पुरतस्त्तव ॥ 12 कणौं पिधाय निर्गत्य यातोऽहं त्वां समीक्षितुम् ॥

a deception on him by imitating the sorrowstricken pose of an ignorant, worldly man. 4. If I were to remain quiet in the Ashrama, there will be no occasion for the destruction of countless Rakshasas. 5. So I shall behave like a grief-stricken lover on this occasion. This will lead us to institute a search for Sita and in the end take us to the habitat of the Rakshasas. (6-8). After destroying Ravana with all his tribe, I shall bring out the real Sita from the fire in which I have hidden her, and return to Ayodhya in great joy. At Brahma's request I have assumed the form and ways of a man, and shall continue to do so for some time more. These activities of mine in the disguise of a man shall become in future a subject of study for the followers of the path of devotion and provide an easy means for the attainment of Mukti." Resolving

thus, Rama, on meeting Lakshmana, said to him, 9. "Why have you come away, leaving my dear wife Sita alone? The Rakshasas might have taken her away or eaten her up." (10-13). Lakshmana, with tears in his eyes and hands joined in humble salutation reported to him about the very unseemly words spoken by Sita. He said: "When Sita heard the Rakshasa's cry 'Alas Lakshmana!' in a voice resembling yours, she asked me to come to your help without any delay. To her who was weeping, I said, comforting her, 'Good lady! These are not the words of Rama, but of a Rakshasa. Please remain at peace.' at these words of mine, that chaste woman railed at me with unmentionable words of abuse. It is not befitting for me to utter those words before you. Closing my ears I have hastened to meet you."

## रामस्तु लक्ष्मणं प्राह तथाप्यनुचितं कृतम् ।

मृगात्रच पक्षिणो वृक्षा दर्शयन्तु मम प्रियाम् । इत्येवं विलयन्नेव रामः सीतां न कुत्रचित् ॥ सर्वज्ञः सर्वथा क्वापि नापश्यद्रघुनन्दनः। निर्मेमो मायामनुचरश्वसक्तोऽपि एवं एवं विचिन्वन्सकलं वनं रामः सलक्ष्मणः। मन्नं रथं छत्रचापं कूबरं पतितं भुवि॥ ततः कश्चिद्भवो भागं गत्वा पर्वतसिवभम्।

(14-15). Thereupon Rama said to Lakshmana: "Even if it be so, it was not right for you to have taken a woman's word so seriously and left my handsome wife alone. In our absence she must surely have been either abducted or eaten up by the Rakshasas." With great anxiety Rama spoke these words and hastened towards his Ashrama. Not finding Sita there, he was completely upset by sorrow and burst into the following mournful words: (16-20). "O dear one! Where have you gone? You are not to be seen in the Ashrama as before. Or are you hiding yourself somewhere to tease me by a false alarm?" Bemoaning in this way, he searched here and there all over that forest and enquired of the forest deities and birds and beasts, "Could you say where my Sita is? May the birds, beasts and the trees of the forest guide me to my wife." But Sita was nowhere to be seen, however much he moaned Though Rama was all-knowfor her.

त्वया स्त्रीभाषितं सत्यं कृत्वा त्यक्ता शुभानना । नीता वा भश्चिता वाषि राक्षसैर्नात्र संशयः ॥ 14 इति चिन्तापरो रामः स्त्राश्रमं त्वरितो ययौ । तत्राद्यस्त्वा जनकजां विललापातिदुःखितः ॥ 15 हा प्रिये क्व गतासि त्वं नासि पूर्ववदाश्रमे । अथवा मद्विमोहार्थं लीलया क्व विलीयसे ॥ 16 इत्याचिन्वन्वनं सर्वे नापश्यज्जानकीं तदा । वनदेव्यः क्कतः सीतां ब्र्वन्तु मम वल्लभाम् ॥ 17 अानन्दोऽप्यन्वशोचत्तामचंलोऽप्यनुद्यावति ॥ 19 निरहङ्कारोऽप्यखण्डानन्दरूपवान् । मम जायेति सीतेति विललापातिदुःखितः ॥ 20 रघूत्तमः। आसक्त इव मृदानां भाति तस्वविदां न हि ॥ 21 दृष्ट्वा लक्ष्मणमाहेदं पत्रय लक्ष्मण केनचित्। नीयमानां जनकजां तं जित्वान्यो जहार ताम्॥ रुधिराक्तवपुद्ध्वा रामो वाक्यमथान्नवीत् ॥ 24

> ing, he could find her nowhere. Though he was blissful by nature, he was subject to sorrow on her account. Though he was omnipresent and motionless, he ran about everywhere in search of her. Though he was egoless, devoid of the sense of 'I'. and was of the nature of unbroken Bliss. he none the less experienced bitter sorrow and wept over Sita considering her as wife. 21. Though devoid of all attachments, that great prince of Raghu's line appeared like one attached and a victim to the ways of Maya. But the truthknowers know that the facts are otherwise.

#### Meeting Jatayu (22-43)

(22-23). Searching in this way all through the forest. Rama and Lakshmana came across a shattered chariot and a broken bow. Seeing these, Rama said to Lakshmana. "Look, look Lakshmana! Here the abductor of Sita must have been confronted by a rival who must have carried her away from him." 24. A little away एष वै भक्षयित्वा तां जानकीं शुभदर्शनाम् । शेते विविक्तेऽतितृप्तः पश्य हन्मि निशाचरम्।।25 चापमानय शोघं मे बाणं च रघुनन्दन्। तत्श्रुत्वा रामवचनं जटायुः प्राह भीतवत् ॥ मां न मारय भद्रं ते श्रियमाणं स्वकर्मणा । अहं जटायुंस्ते भार्याहारिणं समनुद्र तः ॥ युद्धं पतितीसि जगन्नाथ प्राणांस्त्यक्ष्यामि पश्य माम् । तत्रश्रुत्वा राघवो दीनं कण्ठप्राणं ददर्श ह ॥

जटायो ब्राहि मे भार्या केन नीता शूभानना। जटायुः सन्नया वाचा वक्त्राद्रक्तं समुद्रनन् । आदाय मेथिलीं सीतां दक्षिणाभिमुखो ययौ । दिष्टचा दृष्टोऽसि राम त्वं म्रियमाणेन मेऽनघ। अन्तकालेऽपि दृष्ट्वा त्वां मुक्तोऽहं रघुसत्तम। तथेति रामः पर्स्पर्श तद्क्षं पाणिना सायन्। रामस्तमनुशोचित्वा बन्ध्रवत्साश्र लोचनः ।

from there, seeing a huge blood-smeared body of the size of a hillock, Rama said to Lakshmana: 25. "See here lies that fellow who, after deriving ample satisfaction by eating up Sita, is resting in a solitary place. 26. Give my bow and arrows quickly." Hearing these words of Rama, Jatayu said like one frightened. (27-30). "I am at the end of my Karma and am about to die. There is no need of your killing me. Good wishes to you! I am Jatayu. I chased Ravana who was carrying away your wife. I fought with him and destroyed his vehicle and bow. Thereupon he severed my wings and threw me to the ground. Seeing you before me, I shall end my life." At the sight of him with his life ebbing away, Rama, grief-stricken and shedding tears, passed his hands over his body, and said: 31. "Tell me, O Jatayu, who carried away my handsome wife. You have opted to meet with death for my sake. You are therefore

27 में बभूवारिविमर्दन । तस्य वाहान् रथं चापं छित्त्वाहं तेन घातितः ॥ 28 हस्ताभ्यां संस्पृशन् रामो दुःखाश्रुवृतलोचनः॥ 30 मत्कार्यार्थं हतोऽसि त्वमतो मे प्रियवान्धवः ॥31 उवाच रावणो राम राक्षसो भीमविक्रमः ॥ इतो बक्तुं न मे शक्तिः प्राणांस्त्यक्ष्यामि तेऽग्रतः ॥ परमात्मासि विष्णुस्त्वं मायामनुजह्मपधृक् ॥ 34 हस्ताभ्यां स्पृश मां राम पुनर्याखामि ते पदम् 35 ततः प्राणान्परित्यज्य जटायुः पतितो भुवि ॥ ३६ लक्ष्मणेन समानाय्य काष्ठानि प्रददाह तम् ॥ 37

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my very dear friend." (32-35). In reply Jatayu who was vomitting blood, said as follows "O Rama, Ravana, in a very low tone: a very powerful Rakshasa, has carried away Sita in the southern direction. I am not able to speak more. I am dying in Thy presence. O holy one! It is my good fortune that I could die seeing Thee. Thou art Mahavishnu, the Supreme Being, who hast assumed a human form by Maya, Thy mysterious power. By seeing Thee even at the end of my life, I have become liberated. Deign to touch me again with Thy hands, so that I may attain Thy Status." 36. Saying, "So be it," Rama stroked his body with his hands, and Jatayu breathed his last and fell down.

37. Rama shed tears at his death as of a close relative and bemoaned his loss in many ways. They took and cremated Jatayu's body in a pyre made by Lakshmana with firewood. (38-40). In deep sorrow

स्नात्वा दुःखेन रामोऽपि रूक्ष्मणेन समन्वितः। हत्वा वने मृगं तत्र मांसखण्डान्समन्ततः॥	38
शाद्वले प्राक्षिपद्रामः पृथक् पृथगनेकधा। भक्षन्तु पक्षिणः सर्वे तृष्तो भवतु पक्षिराट्।।	39
इत्युक्त्वा राघवः प्राह जटायो गच्छ मत्पदम् । मत्सारूप्यं भजस्वाद्य सर्वलोकस्य पश्यतः ॥	40
ततोऽनन्तरमेवासौ दिव्यरूपधरः शुभः। विमानवरमारुखं भास्वरं भानुसिश्मम्॥	41
श्रञ्जवक्रगदापग्रकिरीटवरभूषणैः । द्योतयन्स्वप्रकाशेन पीताम्बरधरोऽमलः ॥	42
चतुर्भिः पाषदैर्विष्णोस्तादशैरभिपूजितः।	
स्त्यमानो योगिगणै राममाभाष्य सत्वरः । कृताञ्जलिपुटो भूत्वा तुष्टाव रघुनन्दनम् ॥ "जटायु उवाच" अगणितगुणमत्रमेयमाद्यं सकलजगितस्थितिसंयमादिहेतुम् ।	43
उपरमपरमं परात्मभूतं सततमहं प्रणतोऽस्मि रामचन्द्रम् ॥	44
निरविधुखमिन्दिराकटाश्चं श्विपतसुरेन्द्रचतुर्मुखादिदुःखम्।	
नरवरमनिशं नतोऽस्मि रामं वरदमहं वरचापवाणइस्तम्।।	45
त्रिभुवनकमनीयरूपमीड्यं रविशातभासुरमीहितप्रदानम्।	
शरणदमनिशं सुरागमुले कृतनिलयं रघुनन्दनं प्रपद्ये॥	46

Rama along with Lakshmana took his bath for performing obsequies. Rama scattered over the grassy ground round about, pieces of meat of a slaughtered wild animal with the words: "May all the birds of the forest eat this meat! May it fill the king of the birds with satisfaction!" Next in the presence of all onlookers, he addressed Jatayu, saying: "O Jatayu! You shall attain to My Status possessed of a form similar to Mine." (41-43). Immediately the spirit of Jatayu, embodied in a luminous divine form, ascended a heavenly vehicle resplendent like the sun. He got a form with four hands sporting the conch, discus, mace and lotus, and decorated with a diadem, attractive ornaments and robes of shining yellow cloth. Received lovingly by emissaries of Vishnu with similar forms, and praised by bands of Yogis, the trans-

figured Jatayu addressed Sri Rama as follows:

#### The Hymn of Jatayu (44-56)

Jatavu said: 44. "Possessed of countless excellences: unlimited by time and space: the most ancient; the cause of the worlds. its sustentation and dissolution; endowed with the radiance of peace; the soul of all souls—such is Ramachandra whom I salute. (45-46). The seat of all bliss; the object of the Goddess Lakshmi's constant gaze; the redresser of the woes of all Devas including Brahma; the noblest among men; the bestower of all boons; sporting in hands an excellent bow and arrows; the acme of beauty of form in the whole universe: the most fitting object to be prayed to and hymned upon; possessing the brilliance of a hundred suns; the bestower of all desired

भवविपिनदवाग्निनामधेयं भवग्रुखदैवतदैवतं दयालुम् ।	
द्रचुजपतिसहस्रकोटिनाशं रवितनयासदृशं हरिं प्रपद्ये।।	47
अविरतभवभावनातिद्रं भवविद्युखेर्गुनिभिः सदैव दृश्यम् ।	
भवजलिधसुतारणाङ्त्रिपोतं शरणमहं रघुनन्दनं प्रपद्ये ॥	48
गिरिशगिरिसुतामनोनिवासं गिरिवरधारिणमीहिताभिरामम्।	
सुरवरदन्जिन्द्रसेविताङ्घि सुरवरदं रघुनायकं प्रपद्ये॥	49
परधनपरदारवर्जितानां परगुणभूतिषु तुष्टमानसानाम् ।	
परिहतनिरतात्मनां सुसेघ्यं रघुवरमम्बुजलोचनं प्रपद्ये॥	50
स्रितरुचिरविकासिताननान्जमतिसुलभं सुरराजनीलनीलम्।	
सिवजलरुहचारुनेत्रशोभं रघुपतिमीशागुरोर्गुरुं प्रपद्ये॥	51
इरिकमलजशम्भुरूपभेदान्वमिहं विभासि गुणात्रयानुवृत्तः।	
रविरिव जलप्रितोदपात्रेष्वमरपनिस्तुतिपात्रमीश्रमीहे ॥	52

objects; the grantor of refuge; the resident at the foot of the tree of Bhakti; the gladdener of all the members of Raghu's linesuch is Rama, in whom I take refuge. 47. Celebrated as the fire that destroys the forest of Samsara; the Supreme Being who is the Master of Siva and all the deities: the embodiment of grace; the destroyer of countless Rakshasa leaders: blue-complexioned like the waters of the Yamuna—such is Rama, verily Hari Himself, in whom I seek refuge. 48. Far away from those whose minds are ever engrossed in worldly thoughts, but ever visible to sages who eschew worldly thoughts; a veritable boat for crossing the waters of Samsara—such is Rama of Raghu's line in whom I take refuge. 49. The Resident of the hearts of 'the Lord of Mountains' (Siva) and his consort; the up-lifter of the mountain; the object of worship of the leaders of Devas and Asuras; the fulfiller of

the prayers of Devas-such is Rama, the leader of Raghu's line, in whom I seek refuge. 50. The one, who is fit to be worshipped by those who eschew others' possessions and women; who are ever particular about the welfare of others, and who delight in others' excellences and prosperity-such is the lotus-eyed Rama of Raghu's line in whom I take refuge. 51. Possessed of a face like a fully blossomed lotus rendered charming by a smile; graciously revealing His presence in the consciousness of those who constantly keep up His remembrance; possessed of a blue complexion like the colour of Indraneela gem; endowed with eyes that are attractive like the petals of a white lotus; the preceptor of even Siva and Brahma-such is the lord of the Raghu's in whom I take shelter. 52. Just as the one sun shines differently in different vessels filled with water, Thou appearest in different aspects as Hari, Brahma and Sambhu according to

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रतिपतिशतकोटिसुन्दराङ्ग शतपथगोचरभावनाविद्रम् ।
यतिपतिहृदये सदा विभातं रघुपतिमार्तिहरं प्रभुं प्रपद्ये ॥ 53
हत्येवं स्तुवतस्तस्य प्रमन्नोऽभूद्रघूत्तमः । उत्राच गच्छ भद्रं ते मम विष्णोः परं पदम् ॥ 54
श्रृणोति य इदं स्तोत्रं लिखेद्रा नियतः पठेत् । स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत् ॥ 55
हति राघवभाषितं तदा श्रुतवान् हर्षसमाकुलो द्विजः ।
रघुनन्दनसाम्यमास्थितः प्रययौ ब्रह्मसुपूजितं पदम् ॥ 56

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

आरण्यकाण्डेष्टमः सर्गः ॥ ८ ॥

the three Gunas of Prakriti, that Thou assumest for cosmic purposes. I sing this hymn in praise of that Being who is the object of adoration of even Indra, the lord of the celestials. 53. I take shelter in Him, Rama incarnated in Raghu's line, who is more handsome than a hundred Cupids, who is not far away for those who meditate on Him on the lines laid down in Satapatha Brahmana. who is ever shining in the heart of all-renouncing ascetics; and who is the remover of the miseries of all."

54. Immensely pleased with Jatayu, who was reciting this hymn of praise, Rama blessed him telling, "I, Mahavishnu, am granting you My Supreme Status. 55. Besides, whoever studies this hymn everyday or hears it or writes it down, he will remember Me at his death and will attain to My form." 56. Jatayu was filled with unspeakable joy on hearing the blessings of Rama. He got transformed into the form of Vishnu and attained to that Status which is the aspiration of even Brahma.

## नवमः सर्गः

## श्रीमहादेव उवाच

ततो रामो लक्ष्मणेन जगाम विपिनान्तरम् । पुनर्दुःखं समाश्रित्य सीतान्वेपणतत्परः ॥ तत्राद्भृतसमाकारो राक्षसः प्रत्यदृश्यतः । वश्वस्थेत्र महाबक्त्रश्रक्षुरादिविवर्जितः ॥

## Chapter 9

#### SALVATION OF KABANDHA

# Rama's confrontation with Kabandha (1-14)

1. After these incidents, Rama, moved by intense sorrow, again started with Lakshmana on the search for Sita in another

forest. 2. As they proceeded, they came across a Rakshasa of wondrous form. He was a monster, whose huge face was in the chest and who was devoid of important

बाहू योजनमात्रेण व्यापृती तस्य रक्षसः। कवन्ध्रो नाम दैत्येन्द्रः सर्वसत्त्वविद्दिसकः॥ तद्वाद्वोर्मध्यदेशे तौ चरन्तौ रामलक्ष्मणौ। रामः प्रोवाच विहसन्पत्रय लक्ष्मण राक्षसम्। गन्तुमन्यत्र मार्गो न दृश्यते रघुनन्दन। लक्ष्मणस्तप्रवाचेदं कि विचारेण राघव। तथेति रामः खन्नेन सुजं दक्षिणमञ्छिनत्। ततोऽतिविस्तितो दैत्यः की युवां सुरपुक्तवी। ततोऽबबीद्धसन्नेव रामो राजीवलोचनः। रामोऽहं तस पुत्रोऽसौ भ्राता मे लक्ष्मणः सुधीः। आवां स्रगयया याती तदा केनापि रक्षसा। बाह्य यां वेष्टितावत्र प्राणिरक्षया । तव

organs like eyes. 3. His two arms extended up to a Yojana. The destroyer of every kind of beings, he was known by the name Kabandha. 4. When Rama and Lakshmana saw this creature of enormous size. they were already between his huge arms, which surrounded them on all sides. 5. Laughing at the sight of him, Rama said to Lakshmana, "Look at this Rakshasa. He is without head or legs. His face is situated on his chest. 6. It is sure that he subsists on whatever comes between the clutches of his huge arms. We are already between them. 7. O Lakshmana! There is no way to get out elsewhere. What shall we do now? He will eat us up very soon." 8. Lakshmana replied, "Why, O Lord, are you agitated over this? With an unperturbed mind, we shall cut off his two hands, each one cutting one arm." 9. Agreeing to this proposal, Rama cut off the monster's

A-11

3 ददर्शतर्महासन्तं तद्वाहुपरिवेष्टितौ ॥ शिरःपादविद्दीनोऽयं यस वश्वति चाननम् ॥ वाहुभ्यां लभ्यते यद्यत्तत्रक्षन् स्थितो घ्रुवम् । आवामप्येतयोर्वाह्वोर्मध्ये सङ्गलितौ घ्रुवम् ॥ 6 किं कर्तव्यमितोऽसाभिरिदानीं भक्ष्येत्स नौ ॥ 7 आवामेकैकमध्यप्रौ छिन्द्यात्रास भुजौ घ्रुवम् ॥ ८ तथैव लक्ष्मणो वामं चिच्छेद भुजमञ्जसा ॥ 9 मझाहु च्छेदकौ लोके दिनि देवेषु ना इतः ॥ 10 अयोध्याधिपतिः श्रीमान् राजा दशरयो महान् 11 मम भार्या जनकता सीता त्रैलोक्यसुन्दरी ॥ 12 नीतां सीतां विचिन्त्रनती चागती घोरकानने । 13 छिनौ तव भुजौ त्वं च को वा विकटरूपधृक् ॥ 14

> left arm with a sword and Lakshmana did the same with the right. 10. The Rakshasa, who was astonished at this, asked, "Are you two celestials? Tell me, who you are. For, neither in the world of men nor of celestials is there any one competent to cut off my arms." (11-12). Rama replied laughing: "There was a great king in Ayodhya called Dasaratha. I am his son Rama. This intelligent man accompanying me is my brother Lakshmana. My wife Sita is a world-renowned beauty. 13. When we both had gone out of our residence hunting, some Rakshasa has abducted Sita. have come to this awe-inspiring forest in search of her. 14. We found ourselves within the clutches of your huge arms. For saving ourselves, we have cut off those arms of yours. Now tell us who you are with this monstrous form."

#### कबन्ध उधाच

धन्योऽहं यदि रामस्त्वमागतोऽसि ममान्तिकम् । पुरा गन्धर्वराजोऽहं रूपयौत्रनदिर्पतः ॥ 15 विचरँ त्लोकमिखलं वरनारीमनोहरः । तपसा ब्रक्षणो लब्धमन्ध्यत्वं रघूत्तम ॥ 16 अध्यत्रकः धुनि दृष्ट्वा कदाचिद्हसं पुरा । कुद्धोऽसानाहं दृष्ट त्वं राक्षसो भन दुर्भते ॥ 17 अध्यत्रकः पुनः प्राह वन्दितो मे द्यापरः । शापस्यान्तं च मे प्राह तपसा द्योतितप्रभः ॥ 18 त्रे तायुगे दाशरिथर्मृत्वा नारायणः स्वयम् । आगमिष्यति ते बाहू छिद्ये ते योजनायतौ ॥ 19 तेन शापाद्विनर्मुक्तो भविष्यसि यथा पुरा । इति शप्तोऽहमद्राक्षं राक्षसीं तनुमात्मनः ॥ 20 ष्ट्याचिद्देवराजानमभ्याद्रवमहं रुषा । सोऽपि वज्रेण मां राम शिरोदेशेऽभ्यताहयत् ॥ 21 तदा शिरो गतं इक्षं पादौ च रघूनन्दन । ब्रह्मदत्त्वरान्मृत्युर्नाभून्मे वज्रताहनात् ॥ 22 सुखाभावे कयं जीवदयमित्यमराधिपम् । उत्त्वुः सर्वे द्याविष्टा मां विलोक्यास्यर्जितम् ॥ 23 ततो मां प्राह मधवा जठरे ते सुखं भवेत् । बाहू ते योजनायामी भविष्यत इतो व्रज्ञ ॥ 24 इत्युक्तोऽत्रवसन्नित्यं बाहुभ्यां वनगोचरान् । भक्षयाम्यधुना बाहू खण्डितौ मे त्वयानघा ॥ 25

#### Kabandha's Antecedents (15-28)

(15-16). Kabandha replied: "I am indeed fortunate if the one who has approached me is really Rama. In my previous embodiment, I was a leader of Gandharvas. Infatuated with the pride of youth and my handsome form. I went about the world in the company of the women dear to me, delighting them in every way. By austerities, O Rama, I had obtained the boon of indestructibility from Brahma. 17. Once, meeting Ashtavakra, the sage with eight bends in his body, I laughed at him in ridicule. The sage, excited with anger, cursed me, telling, 'O evil fellow! You will become a Rakshasa.' 18. When I beseeched him for pardon, the sage Ashtavakra, resplendent with the power of austerities, spoke to me about my release from the effect of the curse. (19-20). He said, 'In the Tretavuga, Lord Narayana will be incarnated as the son of Dasaratha. He will come near you

and cut off your arms of a Yojana's length. You will be free from the effect of the curse at that time and get your original form.' It is as a result of that sage's curse that I got this monstrous body of a Rakshasa. 21. Once, excited with anger, I opposed Indra, the king of celestials. He, O Rama, struck me on my head with his thunderbolt weapon. 22. As a result of this, my head entered into my trunk and my feet were also destroyed. But, O Rama, because of the boon given by Brahma, I did not die in spite of being struck with the thunderbolt weapon. 23. All the Devas, who felt pity for me for not having a face, asked Indra, 'How will he live without a face?' 24. Indra told me, 'Your face will hereafter be within your trunk. You will get arms, each, a Yojana long. Now you go away from here.' 25. Being so commanded, I have been staying here, catching and eating whoever travels through this forest. And now,

इतः परं मां	त्रवद्मास्ये निश्चिपाग्नीन्धनावृते । अग्निना द्रसमानोऽहं त्वया रघुकुलोत्तम ॥	20
	पूर्वरूपमनुप्राप्य भार्यामागं बदामि ते ॥	27
	इत्युक्ते लक्ष्मणेनाशु श्वभ्रं निर्माय तत्र तम् ।	
निक्षिप्य प्रा	दहत्कार्फ्उसतो देहात्सम्रुत्थितः। कन्दर्पसदृशाद्धारः सर्वाभरणभूषितः॥	28
रामं प्रदक्षिणं	कृत्वा साष्टाञ्चं प्रणिपत्य च । कृताञ्जिलकृत्वाचेदं भक्तिगद्गदया गिरा ॥	29
	गन्प्रबं उवाच	
स्त्रोतुम्रत्सहते	मेऽद्य मनो रामातिसम्भ्रमात् । त्वामनन्तमनाद्यन्तं मनोवाचामगोचरम् ॥	30
-	सक्ष्मं ते रूपमञ्यक्तं देइद्वयविलक्षणम्।	

द्या पमित्तरत्सर्वे आरोप्यतेऽज्ञानवशािक्विकारेऽखिलात्मनि भावनाविषयो राम स्रक्ष्मं ते ध्यातृम्झलम्।

O holy one, you have severed my arms. (26-27). Next, O Rama, put me into a pit and fill it with fuel and make a blazing fire. Being thus burnt by you, I shall obtain my original form. After that, I shall tell you about the ways and means to get back your wife."

(28-29). Hearing these words, Rama had a pit made by Lakshmana in which the monster was put and burnt with firewood. Thereupon, there arose from the body, a form equal in beauty to Cupid, decorated with every kind of ornaments. He circumambulated Rama, made a full prostration before him, and with his palms joined in salutation and voice choked with devotional fervour, said as follows:

#### Kabandha's Hymn (30-56)

He said: 30, "O Rama! I now feel desirous of praising Thee who art partless, limitless and beyond the scope of mind and words. 31. Thou art beyond the two aspects of Thy cosmic embodimeni—the subtle one known as Hiranyagarbha and the

जडमनात्मकम् । तत्कथं त्वां विज्ञानीयाद्वव्यतिरिक्तं मनः प्रभो ॥३1 ब्रद्धचारमाभासयोर वयं जीव इत्यभिधीयते । बुद्ध्यादि साक्षी ब्रह्मे व तसिन्निर्विषयेऽखिलम्॥३२ हिरण्यगर्भरते स्हमं देहं स्थ्लं विराट् समृतम् ॥ 33 भूतं भन्यं भविष्यच्च यत्रेदं दृष्ट्यते जगत् ॥३४

> gross one as Virat, both of which together is Thy manifest form. Distinct from this is Thy unmanifest form as Pure Consciousness, the Subject. Everything other than this constitutes the Object, the unconscious non-self. Therefore, O Lord! How can one know Thee with the mind, which itself belongs to the sphere of the Object or the unconscious non-self? (32-33). What is called Jiva (embodied spirit) is a state of identity of the reflection of the Atman with the Buddhi in which the former is reflected. That which is the Witness (Pervader) of the Buddhi and other adjuncts, is Brahman Himself. He is not an object of perception to Buddhi, being the ultimate Subject. He is unmodified Consciousness and the Essence of everything. In Him, owing to ignorance, the universe is superimposed. What is called the Hiranyagarbha is the subtle aspect of this cosmic manifestation, and the Virat the gross aspect. 34. Thy subtle body, O Rama, is fit to be meditated upon by spiritual aspirants. That sort of medi

स्यलेऽण्डकोशे देहे ते महदादिभिरावते। त्वमेव सर्वकैवल्यं लोकास्तेऽत्रयवाः स्मृताः। रसावलं ते गुल्फो त तलावलमिवीर्यते। अतुलं च मही राम जघनं नाभिगं नभः। शक्कदेशगम् । वदनं जनलोकस्ते तपस्ते इन्द्रादयो लोकपाला बाहवस्ते दिशः श्रुती। चक्ष स्ते सविता राम मनश्चन्द्र उदाहृतः। स्द्रोऽहङ्कारहपस्ते वाचश्छन्दांसि तेऽव्यय । हासो मोइकरी माया सुष्टिस्तेऽपाङ्गमोक्षणम्। निमिषोन्मेषणे रात्रिदिवा चैव रघत्तम । रोमाणि वृक्षीपधयो रेतो वृष्टिस्तव प्रमो । महिमा ज्ञानशक्तिस्ते एवं स्थूलं वपुस्तव ॥ यदस्मिन् स्थूलरूपे ते मनः सन्धार्यते नरैः। अनायासेन मुक्तिः स्वादतोऽन्यमहि किश्चन॥ 46

tation will bring them the supreme good, and they will thereby perceive therein the past, present and future of the universe. 35. Thy gross manifestation called the Virat the Cosmic Whole, having seven coverings consisting of Mahat-tattva, Ahamkara, Akasa, Vayu, Jala Tejas, and Prithvi. each succeeding one being ten times more extensive than the preceding. This Virat-Purusha, Thy Cosmic manifestation, is a fit object for meditation, which is to be done as follows: (36-39). Thou, the Virat, art the unity of the whole manifested universe, and the various regions in the universe are Thy parts. The underpart of Thy feet forms Patala, and the upper part of it Mahatala; Thy ankles form Rasatala, and knees, Talatala; Thy two thighs constitute Sutala and Vitala, while their lower part forms Atala; Thy hips form Bhuloka, and Thy naval, Bhuvarloka; Thy chest forms the luminous regions (Jyotir-loka) and Thy neck the

सप्तभिरुत्तरगुणेवैंराजो धारणाश्रयः ॥ 35 पातालं ते पादमुलं पार्ष्णिस्तव महातलम् ॥ ३६ बानुनी सुतलं राम ऊरू ते वितलं तथा ॥ उरःस्थलं ते ज्यौतींषि ग्रोवा ते मह उच्यते ॥38 सत्यलोको रघुश्रेष्ठ शीर्षण्यास्ते सदा प्रभो ॥ 39 अश्विनौ नासिके राम वक्त्रं तेऽग्निरुदाहृतः ॥ ४० भ्रभन्न एव कालस्ते बुद्धिस्ते वाक्पतिर्भवेत् ॥ ४। यमस्ते दंष्ट्रदेशस्थो नक्षत्राणि द्विजालयः ॥ धर्मः पुरस्तेऽधर्मश्च पृष्ठभाग उदीरितः॥ सम्रद्राः सप्त ते क्रक्षिनीडियो नद्यस्तव प्रभो ॥

Maharloka; the lower part of Thy face forms the Janaloka, and the upper part of it the forehead, the Tapoloka. Thy head is Satyaloka, the most superior of all regions. (40-41). Indra and other Guardians of the Regions are Thy arms; the quarters, Thy ears; the Aswini Devas, Thy two nostrils: Agni, Thy face; Time, the movement of Thy brows; and the preceptor of the Devas. Thy intellect. (42-43). Thy 'I'sense is Rudra; Thy speech, Vedic Mantras; Thy fangs, Yama; Thy rows of teeth, the stars; Thy laughter, Maya that deludes the worlds; Thy side-long glance, creation; Thy front, Dharma, and Thy back, Adharma. (44-45). Thy winking constitutes night and day; Thy abdomen, the seven seas; Thy blood vessels, the rivers; Thy hair, the trees; Thy semen, rain; the power of Thy knowledge, the greatness manifested in the universe-such is Thy gross body. 46. Concentration of mind on this gross form of Thine is the easy way for man to attain salvation. अतोऽहं राम रूपं ते स्थूलमेवानुभाववे। यश्वित् ध्याते प्रेमरसः सरोमपुलको भवेत् ॥ 47 तदेव मुक्तिः स्वाद्राम यदा ते स्थूलमावकः। तद्व्यास्तां तवेवाहमेतद्रूपं विचिन्तये॥ 48 धनुर्वाणधरं श्यामं जटावलकलभूषितम्। अपीच्यवयसं सीतां विचिन्वन्तं सलक्ष्मणम् ॥ 49 द्दमेव सदा मे स्वान्मानसे रघुनन्दन ॥ 50 सर्वञ्चः शङ्करः साक्षाल्पार्वत्या सहितः सदा ।

त्यद्र्पमेवं सततं ध्यायकास्ते रघूतमः। सुपूर्यृणां तदा काश्यां तारकं त्रक्षवाचकम् ॥ 51 रामरामेत्युपदिशन्सदा सन्तुष्टमानसः । अतस्त्वं जानकीनाथ परमात्मा सुनिश्चितः ॥ 52 सर्वे ते मायया मूहास्त्वां न जानन्ति तस्वतः। नमस्ते रामभद्राय वेधसे परमात्मने ॥ 53 अयोध्याधिवते तुभ्यं नमः सौमित्रिसेवित । त्राहि त्राहि जगकाथ मां माया नावृणोतु ते ॥ 54 श्रीराम जवाच

तुष्टोऽहं देवगन्धर्व भक्त्या स्तुत्या च तेऽनव । याहि मे परमं स्थानं योगिगम्यं सनातनम् ॥ 55 जपन्ति ये नित्यमनन्यबुद्ध्या भक्त्या त्वदुक्तं स्तरमागमोक्तम् । तेऽज्ञानसम्भूतभवं विद्वाय मां यान्ति नित्यानुभवानुमेयम् ॥ 56 इति श्रीमद्ध्यात्मरामायणे उभामहेश्वरसवादे आरण्यकाण्डे नवमः सर्गः ॥ ९ ॥

This form includes everything. (47-50). Therefore, O Rama, I am always meditating on this form of Thine, a practice by which intense devotion is generated in the mind with the hairs on the body standing on end. When one succeeds in meditating on this gross form of Thine; immediately one obtains liberation. Let that topic rest. I now think of Thy form present here before me-the form holding bow and arrows in hand, blue in complexion, donning treebark clothes and matted locks, endowed with the freshness of youth, engaged in the search for Sita, and accompanied by Lakshmana. Let this form of Thine, O Rama, be the object of my constant meditation. (51-52). The all-knowing Lord Siva, along with Parvati, is always meditating on this form of Thine. At Kasi, He imparts with joy to dying Jivas Thy Name, the tarakabrahma (the saving Mantra), for their spiritual redemption. Therefore, O Lord of Janaka's daughter! Thou art indeed the Supreme Spirit. There is no doubt about it. (53-54). Veiled by Thy power of Maya, the ignorant man does not understand Thee in Truth. Salutation to Thee, Rama, the creator of everything. Salutation to Thee, the Prince of Ayodhya, attended upon by Lakshmana. Save me! Save me! May not Thy Maya veil my insight!"

Now Rama said: 55. "O Gandharva of celestial class! O sinless one! I am very much pleased with your devotion and your hymn. You shall attain to my eternal Status, the goal of all Yogis. 56. Whoever recites every day with devotion and concentration this hymn sung by you, they shall overcome Samsara, the product of Ajnana, and attain to the state of perpetual intuition of Me."

## दशमः सर्गः

#### श्रीमहादेव उचाव

लन्ध्वा वरं स गन्धर्तः प्रयास्तत् राममत्रशत् । श्रवर्गास्ते प्ररोमागे आश्रमे रघुनन्दन् ॥ 1 मक्त्या त्वत्पादकमले भक्तिमार्गितिशारदा । तां प्रयाहि महाभाग सर्वं ते कथिष्यिष्यति ॥ 2 इत्युक्त्वा प्रययौ सोऽपि विमानेनार्कत्रचेसा । विष्णोः पदं रामनामसाणे फलमीदृशम् ॥ 3 त्यक्त्वा तिद्विपिनं घोरं सिंहच्याप्रादिद्वितम् । श्रनेरथाश्रमपदं शवर्या रघुनन्दनः ॥ 4 शवरी राममालोक्य लक्ष्मणेन समत्वितम् । आयान्तमाराद्वेषण प्रत्युत्थायाचिरेण सा ॥ 5 पतित्वा पादयोखे हर्षपूर्णाश्रुलोचना । स्वागतेनाभिनन्धाथ स्वासने संन्यवेशयत् ॥ 6 रामलक्ष्मणयोः सम्यक्पादौ प्रश्चाल्य भक्तितः । तज्जलेनाभिविच्याक्रमथाध्यादिभिराद्दता ॥ 7 सम्यूज्य विधिवद्वामं ससौमित्रि सपर्यया । सङ्गृहीतानि दिच्यानि रामार्थं शवरी ग्रदा ॥ 8 फलान्यमृतकल्पानि ददौ रामाय भक्तितः । पादौ सम्यूज्य क्रुप्तैः सुगन्धैः सानुलेपनैः ॥ 9 कृतातिथ्यं रघुश्रेष्ठग्रपविष्टं सहानुजम् । शवरी भक्तिसम्पन्ना प्राञ्जलिर्वाक्यमत्रवीत् 10

#### Chapter 10

#### THE MEETING WITH SABARI

#### Sabari and her Antecedents (1-19)

(1-2). The Gandharva, who was about to depart after getting the Lord's grace, now said to Rama, "O scion of Raghu's line! At a little distance on your way there is an Ashrama where an ascetic woman named Sabari, devoted to the practice of Bhakti, lives, constantly meditating on Thy feet. O worshipful one! Go to her and she will give you all information." 3. With these words, he ascended a heavenly vehicle luminous like the sun and attained to the realm of Vishnu. Such is the fruit of taking the name of Rama. 4. Now, moving away from that dense forest infested by fierce animals like lions and tigers, Rama went towards the Ashrama of Sabari.

(5-6). Seeing Rama in the company of Lakshmana arriving at her Ashrama, Sabari immediately got up with great joy and made prostrations at his feet. With eyes filled with tears of joy, she welcomed Rama and offered him a suitable seat. (7-10). She washed the feet of Rama and Lakshmana with great devotion and sprinkled that water on herself. Offering Arghya and other ceremonial honours, she worshipped Rama according to the scriptural injunctions. Then she offered him the choicest nectarlike fruits that she had collected specially for him. She worshipped his feet with sweet-smelling flowers smeared with unguents. To Rama who was thus received with due hospitality and was seated along

रघुश्रेष्ठ गुरत्रो में महर्षयः। स्थिताः शुश्रूषणं तेषां कुर्वती सम्रुपस्थिता ॥ ब्रह्मणः पदम् । गमिष्यन्तोऽम् वन्मां त्वं वसात्रे व समाहिता ॥12 गतास्ते बहवर्षसहस्राणि परनात्मा सनातनः। राक्षसानां बद्यार्थाय ऋषोणां रक्षणाय च ॥ रामो दाशरथिर्जातः आगमिष्यति चैकाग्रध्याननिष्ठा स्थिरा भव । इदानीं चित्रक्राद्राताश्रमे वसति प्रभुः ॥ 14 ताबद्रक्ष कलेबरम् । दृष्ट्बैव राघवं दग्ध्वा देहं यास्यसि तत्पदम् ॥ 15 तस्य तथैवाकरवं राम त्वद्वचानेकपरायणा । प्रतीक्ष्यागमनं तेऽद्य सफलं गुरुभाषितम् ॥ 16 तव सन्दर्शनं राम गुरूणामपि मे न हि। योषिनमुढाप्रमेयातमन् हीनजातिसमुद्धवा ॥ 17 शतशङ्खयोत्तरस्य वा । दासीत्वे नाधिकारोऽित कुतः साञ्चात्तत्रेत्र हि ॥ 18 तव दासस्य दासानां कथं रामाद्य में इष्टस्त्वं मनोवागगोचरः। स्तोतुं न जाने देवेश किं करोमि प्रसीद मे ॥ 19 श्रीराम उवाच

## पुंस्त्वे स्त्रीत्वे विशेषो वा जातिनामाश्रमादयः। न कारणं मद्भजने भिक्तरेव हि कारणम्।। 20

with his brother, Sabari, moved by a great upsurge of devotion, spoke with palms joined in salutation.

She said: (11-12). "O the greatest among the Raghus! This Ashrama is the place where some great Rishis, who were my For several hundred teachers, stayed. years, I stayed here attending upon them. They have now abandoned their bodies and attained to the world of Brahman. At the time of departing from the body, they asked me to stay on here in peace. They said to me: (13-15). 'The Supreme Spirit, who exists eternally, has embodied Himself as Rama, the son of Dasaratha, in order to destroy the Rakshasas and protect the Rishis. He will be coming to this place. You remain here till then, concentrating your mind on the Supreme Being. Just now, that great one is staying at Chitrakuta. Retain your body till He comes here and after that you can burn it in the fire of Yoga and attain His Status.' 16. O Rama! Engaged solely in meditation on Thee, I

have been staying here awaiting Thy arrival. It has now happened exactly as my teachers said. (17-18). O Rama! Even the Rishis, my teachers, had not the good fortune of seeing Thee. O Thou immeasurable Being! I am an ignorant and low-born woman. I have not the qualification to be the servant of Thy servants at the hundredth remove. What then to speak of my qualification to serve Thee! 19. How is it that I am able to see Thee with my eyes-Thee who art beyond the ken of mind and speech! O Rama! Thou the Lord of all gods! I am not capable of praising Thee with a hymn. What am I to do? Bestow Thy grace on me!"

# Rama on the disciplines of Devotion (20-33)

Rama said to her in reply: 20. "The state of being a man or a woman, or belonging to a particular class or Ashrama or a state of life, or bearing any special name is not the qualification for my adoration.

यज्ञदानतपोमिशी वेदाह्ययनकर्मभिः । नैत्र द्रष्टुमहं शक्यो मक्कित्तिविश्वखैः सदा ॥ 21 तसाद्भामिनि सङ्क्षेपाद्यस्येऽहं भक्तिसाधनम् ॥ 22

सतां सङ्गतिरेवात्र साधनं ।प्रथमं स्मृतम् ।

द्वितीयं मस्कथालापस्तृतीयं आचार्योपासनं भद्रे मद्बुद्ध्यामायया सदा । पत्रमं पुण्यशीलत्त्रं यमादि नियमादि च ॥ निष्ठा मत्यूजने नित्यं षष्ठं साधनमीरितम् । मम मन्त्रोपासकत्वं साङ्गं सप्तमग्रुच्यते ॥ मञ्जू कतेष्वधिका पजा अष्टमं नवमं तत्त्वविचारो मम भामिनि। एवं नवविधा भिक्तः साधनं यस कस वा ॥27 ्स्त्रियो वा पुरुषसापि तिर्यग्योनिगतस वा। भक्तिः सञ्जायते ब्रेमलक्षणा शुभलक्षणे॥ भक्ती सञ्जातमात्रायां खात्तसात्कारणं भक्तिमेक्षिस्येति सुनिश्चितम्। प्रथमं साधनं यस भवेत्तस क्रमेण तु॥ भवेत्सर्वे ततो भक्तिर्मुक्तिरेव सुनिश्चितम्। यसान्मद्भक्तियुक्ता त्वं ततोऽहं त्वासुपस्थितः॥ 31

Devotion is the only qualification. (21-22). If a man has no devotion to me, neither sacrifice nor charities, neither Tapas nor the study of Vedas and performance of rituals can help one to see Me. By Bhakti alone am I attained. Therefore, O good lady! I shall now speak to you about the means for the attainment of Bhakti. (23-27). The first and foremost of these is association with holy men; the second is the recital of accounts about me; the third, the singing of My glories; the fourth, the hearing and exposition of My teachings; and the fifth, sincere and devoted service of the teacher, seeing Me in him; the practice of meritorious habits, the control of the inner senses, the observance of external rules of purity and devoted ceremonial worship of Me constitute the sixth discipline; the seventh is a devoted repetition and contemplation of My Mantra with all its parts. The worshipful service of My devotees, seeing My

मद्गुणेरणम् । व्याख्यातृत्वं मद्भचसां चतुर्थं साधनं भवेत् ॥ 23 25 सर्वभूतेषु मन्मतिः। बाह्यार्थेषु विरागित्वं शमादिसहितं तथा।। 26 28 मत्त्रस्वातुभवस्तदा । ममानुभवसिद्धस्य प्रक्तिस्तत्रीव जन्मनि ॥ 29 30

presence in all beings, and the cultivation of non-attachment for all external objects combined with practice of self-control and other inner virtues constitute the eight discipline. Investigation of My true nature is the ninth. Whoever has such devotion with these nine limbs, is eligible to worship Me. 28. O noble lady! Whoever is endowed with these disciplines, whether it be woman, man or brute creation, that person will have Bhakti characterised by intense love. 29. When such Bhakti is generated, the truth about My nature will dawn upon him. Realising Me in that way one will attain Mukti in this very birth. (30-31). Therefore, it is firmly established that Bhakti is the cause of Mukti. If a person has succeeded in the first of these disciplines. namely, the association with holy men. then the others will follow one by one gradually. Therefore, it has been declared that Bhakti is Mukti. You being thus

#### इतो मदर्शनान्मुषितस्तव नास्त्यत्र संशयः। यदि जानासि मे ब्रृहि सीता कमललोचना ॥32 क्रवास्ते केन वा नीता प्रिया में प्रियदर्शना ॥ 33

#### शबर्य बाच

देव जानासि तवोऽहमभिधासामि सीता यत्राधुना स्थिता। रावणेन हता सीता लङ्कायां वर्ततेऽधुना ॥ इतः समीपे रामास्ते पम्पानाम सरोवरम् । ऋष्यमुकगिरिनीम तत्सभीपे महानगः ॥ चतुर्भिर्मन्त्रिभः सार्धे सुप्रीवो वानराधिपः। भीतभीतः सदा यत्र तिष्ठत्यतुलविक्रमः॥ वालिनश्च भयाद् भ्रातुस्तदगम्यमृषेर्भयात् । वालिनस्तत्र गच्छ त्वं तेन सख्यं क्रुरु प्रभो ॥38 सुप्रीवेण स सर्वे ते कार्ये सम्पादियण्यति । अहमिन प्रवेक्ष्यामि तवाग्रे रघुनन्दन ॥ इति रामं समामन्त्र्य प्रविवेश हुताशनम्। क्षणामिर्ध्य सकलमविषाकृतबन्धनम्

endowed with Bhakti towards Me, I have come before you. (32-33). It is certain that you will attain Mukti, because you have Bhakti. I have Myself come before you. Now, have you any idea where my handsome wife Sita is? Who has taken her away? If you know anything about it. please tell me."

#### Sabari on Sita's Whereabouts (34-44)

Sabari said: (34-35). "O Omniscient one! Creator of all the worlds! Thou knowest everything. Yet, Thou, the master of all the worlds, only to follow the ways of the world, art putting me this question. Nevertheless, I shall now tell where Sita is. Sita has been abducted by Ravana and is now in Lanka. (36-40). Not far away from here is a vast lake called Pampa. Close to it is

सर्वज्ञ सर्वं त्वं विश्वभावन । तथापि पृष्ठसे यन्मां लोकानजुसृतः प्रभो ॥ 34 36 ग्रहर्ष तिष्ठ राजेन्द्र याबद्ग्व्या कलेवरम् । यास्यामि भगवन् राम तव विष्णोः परं पदम् ॥ 40

। रामप्रसादाच्छवरी मोक्षं प्रापातिदुर्लभम् 1141 किं दुर्लभं जगनाथे श्रीरामे भक्तवत्सले। प्रसन्नेऽधमजनमापि शवरी मुक्तिमाप सा ॥ 42 a great mountain called Rishyamooka.

There, the monkey-leader Sugreeva is staying with his four ministers in terrible dread of his brother Vali. Vali cannot go to the top of that mountain, being afraid of a curse on him by a sage. Deign to go there, O Lord, and enter into an alliance with Sugreeva. He will be able to achieve everything for you. Now, in Thy presence, I wish to enter into the fire, burn my body in it, and attain Thy Status—the Status of Maha-So please, wait for a while here." 41. Making this request to Rama, Sabari entered into a well-lit fire. With all shackles of ignorance burnt in a moment, she, by Rama's grace, attained to Moksha, which is very difficult of attainment. 42. If Rama, the Lord of the universe is pleased, what is there difficult of achievement? Sabari, though low-born, attained Mukti by

कि पुनर्जाक्षणा मुख्याः पुण्याः श्रीरामचिन्तकाः । मुक्ति यान्तीति तक्कितर्मृक्तिरेव न संशयः ॥ 43 भिक्तर्मृक्तितिवधायिनी भगवतः श्रीरामचन्द्रस्य हे लोकाः कामदुघाङ्घिपद्मयुगलं सेवध्वमत्युत्सुकाः । नानाज्ञानिवशेषमन्त्रवितति त्यक्त्वा सुदूरे भृशं रामं श्यामतनुं स्मरारिहृदये भानतं भजध्वं बुधाः ॥ 44

इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे आरण्यकाण्डे दशमः सर्गः ॥ १०॥

Rama's grace. 43. It is then needless to say that a man of high birth, if he be devoted to Rama will certainly attain to Mukti. There is no doubt in the statement that devotion to Rama is Mukti itself. 44. Devotion to Sri Rama gives rise to Mukti. O men all the world over! Abandon all the

various types of Mantras which are only the product of Ajnana (ignorance), and with great devotion, adore and serve the feet of Rama, which can fulfil all your needs. O wise men! Worship Rama, the blue complexioned one, who ever shines in the heart of Siva.

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#### किष्किन्धाकाण्डः

#### प्रथमः सर्गः

#### श्रीमहादेव उवाच

ततः सलक्ष्मणो रामः शनैः पम्पासरस्तरम् । आगत्य सरसां श्रेष्ठं दृष्ट्वा विस्तयमाययौ ॥ १ क्रोशमात्रं सुविर्स्तार्णमगाधामलशम्बरम् । उत्फुल्लाम्बुजकहारकुग्रुदोत्पलमण्डितम् ॥ २ हंसकारण्डवाकीर्णं चक्रवाकादिशोभितम् । जलकुक्कुरकोयष्टिक्रौश्रवनादोपनादितम् ॥ ३ नानापुष्पलताकीर्णं नानाफलसमावृतम् । सतां मनःखच्छजलं पश्रकिञ्जलकवासितम् ॥ ४ तत्रोपस्पृत्रय सलिलं पीत्वा श्रमहरं विभुः । सानुजः सरसस्तीरे शीतलेन पथा ययौ ॥ ५ ऋष्यमूकिगरेः पात्रवें गच्छन्तौ रामलक्ष्मणौ । धनुवीणकरौ दान्तौ जटावल्कलमण्डितौ । पश्यन्तौ विविधान्वृक्षान् गिरेः शोभां सुविक्रमौ ६

#### KISHKINDHA KANDAM

#### Chapter 1

#### ALLIANCE WITH SUGREEVA

## Hanuman's meeting with Rama (1-26)

1. Next Rama and Lakshmana slowly proceeded to the banks of the great lake Pampa. They were amazed to see that extensive and impressive lake. (2-4). About a Krosa in extent, Pampa was a deep lake with water free from the pollution of mud and mire, and clear like the minds of holy men. On the surface of its waters were various kinds of water-born flowers in bloom like lotus, Kalhara, water-lily and blue lotus. Numerous types of birds like

Hamsa, Karandava, Chakravaka, waterfowl, Koyeshti and Krauncha were swimmming on, or hovering over, the waters of that lake, producing a symphony of humming sounds. Its banks were crowded with trees and creepers bearing flowers and fruits, the fragrance of which spread all around. 5. Rama and Lakshmana now washed themselves and drank of the refreshing waters of the lake to assuage their exhaustion. They then walked along the cool shores of the lake. 6. Donning matted locks and tree-bark cloth, and equipped

सुप्रीवस्तु गिरेर्मूर्डिन चतुर्भिः सह वानरैः। स्थित्वा ददर्श तौ यान्तावारुरोहगिरेः शिरः ॥ ७ भयादाह हनूमन्तं को तौ वीरवरी सखे। गच्छ जानीहि भद्रं ते वटुर्भूत्वा द्विजाकृति: ॥ 8 वालिना प्रेषितौ किं वा मां इन्तुं सम्रुपागतौ । ताभ्यां सम्भाषणं कृत्वा जानीहि हृदयं तयोः॥ १ यदि तौ दुष्टहृदयौ संज्ञां कुरु करात्रतः। विनयावनतो भूत्वा एवं जानीहि निश्चयम् ॥ 10 वटरूपेण हनुमान की युवां पुरुषव्याघ्री युवानी युवां त्रे खोष्यपर्काराविति भाति मनो मम । युवां प्रधानपुरुषो जगाउँ त् जगन्मयौ ॥ मायया मातुनाकारी चरन्ताविव लीलया। भूभारहरणार्थाय भक्तानां पालनाय च ॥ अवतीर्णाविष्ठ परी चरन्ती स्यतस्त्री

with bow and arrow in hands, the two heroic brothers, Rama and Lakshmana, proceeded towards the Rishyamooka mountain, viewing the beauty of the mountain and the various types of trees that the saw round about.

7. From the top of that mountain, Sugreeva, the monkey chief, along with his four monkey companions saw from a distance Rama and Lakshmana approaching the mountain, whereupon he ran to the highest peak of the mountain. 8. Full of fear he addressed Hanuman, **"**O Friend! who could those two persons probably be? Adopting the form of a Brahmacharin, you go and find out all the particulars about them. 9. Are they here sent by Vali to kill me? You talk with them and try to find out what they have in mind. 10. If they are coming with evil intentions, indicate the same by a sign of your hand. Putting on an attitude of humility and prostrating before them, try to find out their motive."

सम्रुपागतः । विनयावनतो भूत्वा रामं नत्वेदमत्रवीत् ॥ वीरसम्मतौ । द्योतयन्तौ दिशः सर्वाः प्रभयाभास्कराविव ॥ 12 14 श्विपाकृती । जगत्स्रितिखयो सर्गे खीखया कर्तुमुचतौ ॥ 15 सर्वहृदयस्थांविहेश्वरौ । नरनारायणी लोके चरन्ताविति मे मति:॥ 16

> 11. Hanuman agreed to do so, and 6.pproaching Rama in the form of a rahmacharin. saluted him humility and said: 12. "Who are you great men, young in age and impressive in every way, as heroic personages are. Your radiance is illumining all the surroundings like the sun and the moon. 13. It dawns on my mind that you are the personages that create, sustain and dissolve the world systems, now manifest in human forms for the benefit of the world. 14. It occurs to me that assuming the form of men you are here moving about, as in sport, to free the world of its burdens and to protect the devotees. 15. Performing the protection, dissolution and creation of these worlds as a play, you, supreme personages, have now adopted the form of Kshatriyas and incarnated yourselves in this world. 16. I believe that you two are Nara-Narayana, the ever-free Lord dwelling in the hearts of all as their impeller. now moving about in this world in human forms."

श्रीरामी खश्मणं प्राह पश्यैनं वटुरुपिणम्। शब्दशास्त्रमशेषेण श्रृतं नूनमनेकधा।। 17 अनेन भाषितं कुत्स्नं न किश्चिद्पशन्दितम्। ततः प्राह हन् मन्तं राघवो ज्ञानविग्रहः॥ 18 अहं दाशरथी रामस्त्वयं मे लक्ष्मणोऽनुजः। सीतथा भार्यया सार्थं पितुर्वचनगौरवात्॥ 19 आगतस्तत्र विपिने स्थितोऽहं दण्डके द्विज। तत्र भार्यो हता सीता रक्षसा केनिचन्मम ॥ तामन्वेष्टुमिहायातौ त्वं को वा कसा वा वद ।

सुग्रीवो नाम राजा यो वानराणां महामतिः। चतुर्भिर्मन्त्रिभिः सार्धं गिरिमूर्धनि तिष्ठति ॥ 21 भ्राता कनीयान् सुग्रीवो वालिनः पापचेतसः। तेन निष्कासितो भार्या हता तस्येह वालिना ॥ 22 तद्भयाद्ययमुकाख्यं गिरिमाश्रित्य संस्थितः। अहं सुग्रीवसचित्रो वायुपुत्रो महामते ॥ श्चञ्जनीगर्भसम्भवः। तेन सख्यं त्वया युक्तं सुग्रीवेण रघुत्तम ॥ हन्मानाम विख्याती भार्योपहारिणं हन्तुं सहायस्ते भविष्यति । इदानीमेन गच्छाम आगच्छ यदि रोचते ॥ 25 श्रीराभ उवाच

अइमप्यागतस्तेन सख्यं कर्तुं कपीत्रवर । सख्युस्तस्यापियत्कार्यं तत्करिष्याम्यसंशयम् ॥ 26

(17-18). Rama now said to Lakshmana, "Look at this Brahmacharin! He seems to be a master of grammar. His entire speech is flawless." Speaking thus to Lakshmana, Rama, who was knowledge-embodied, now said to Hanuman: (19-21). "I am Rama, the son of Dasaratha, and this is my brother Lakshmana. Honouring the words of my father, I have come to stay in the Dandaka forest, accompanied by my wife Sita. While staying here, O Brahmacharin, my wife Sita has been carried away by some Rakshasa. I am here in search of her. Now tell me who you are and whose son?" The Brahmacharin replied, "Sugreeva, the highly intelligent king of the monkeys, along with his four ministers is staying at the top of this mountain. 22. Sugreeva, is the younger brother of Vali. This evil-minded Vali has expelled

हनुमान् खखरूपेण स्थितो राममथात्रत्रीत् । आरोहतां मम स्कन्धौ गच्छामः पर्वतोपरि ॥ 27 यत्र तिष्ठति सुग्रीवो मन्त्रिभिर्वालिनो भयात् । तथेति तस्यारुरोह स्कन्धं रामोऽथ लक्ष्मणः ॥28

> him from the country and appropriated his wife for himself. (23-24). Afraid of this Vali, he has taken refuge on this mountain Rishyamooka. I am a minister of Sugreeva. I am born of the Wind-deity as my father, and my mother's name is Anjana. O great scion of Raghu's line! It is proper that you and Sugreeva become allies. 25. He will be helpful to you in destroying him who has abducted your wife. If this arrangement will suit you, we shall go to Sugreeva immediately." 26. Sri Rama said in reply, "O great monkey! I too have come here to enter into an alliance with Sugreeva. I shall also surely accomplish his purpose and become his ally."

#### Rama's Alliance with Sugreeva (27-59)

(27-28). Hanuman now stood before them in his real form and said to Rama, "Both उत्पपात गिरेर्मूर्धिन क्षणादेव महाकिषः । वृक्षच्छायां समाश्रित्य स्थितो तो रामलक्ष्मणो ॥२० इन्मानिष सुप्रोवस्पगम्य कृताञ्जिलः । व्येतु ते भयमायातो राजन् श्रीरामलक्ष्मणो ॥ ३० शिष्रस्रित्य रामेण सख्यं ते योजितं मया । अग्नि साक्षिणमारोप्य तेन सख्यं द्रुतं कुरु ॥ ३१ ततोऽतिहर्षात्सुप्रीवः समागम्य रघूषमम् । वृक्षशाखां स्वयं छित्त्वा विष्टराय ददौ सुदा ॥३२ इन्मान्लक्ष्मणायादात्सुप्रीवाय च लक्ष्मणः । हर्षेण महताविष्टाः सर्व एवावतिस्थिरे ॥ ३३ लक्ष्मणस्त्वज्ञवीत्सर्व रामवृत्तान्तमादितः । वनवासाभिगमनं सीताहरणमेव च ॥ ३४ लक्ष्मणोक्तं वचः श्रुत्वा सुप्रीवो राममज्ञवोत् । अहं करिष्ये राजेन्द्र सीतायाः परिमार्गणम् ॥ ३५ साहाय्यमिष ते राम करिष्ये शत्रु घातिनः । श्रृणु राम मया दृष्टं किञ्चित्ते कथयाम्यदम् ॥३६ एकदा मन्त्रिभः सार्धं स्थितोऽहं गिरिमूर्धनि । विहायसा नीयमानां केनिचत्रमदोत्तमाम् ॥ ३७ श्रीशन्ती राम रामेति दृष्ट्वासान्यर्वतोपरि । आसुच्याभरणान्याशु स्वोत्तरीयेण भामिनी ॥ ३८ निरीक्ष्याघः परित्यज्य क्रोशन्ती तेन रक्षसा । नीताहं भूषणान्याशु गुहायामिष्ठपं प्रभो ॥ ३० इदानीमिष पश्य त्वं जानीहि तव वा न वा । इत्युक्त्वानीय रामाय दर्शयाम।स वानरः ॥ ४०

of you can get upon my shoulders and go to the top of the mountain where Sugreeva is staying with his ministers." Agreeing to do so, Rama and Lakshmana mounted the shoulders of Hanuman. (29-31). In a moment, Hanuman jumped to the top of the mountain and placed Rama and Lakshmana under the shadow of a tree to rest. He then went to Sugreeva and said to him making salutation in all humility, "O King! Cast away all fear. Rama and Lakshmana have come here. Get up soon to receive them. I have requested Rama to enter into an alliance with you. Immediately that alliance has to be solemnised before fire as witness."

32. Then Sugreeva came to the presence of Rama in great joy. Cutting the branch of a tree, he himself made a seat for Rama to sit upon. 33. Hanuman made a seat for Lakshmana, and Lakshmana one for Sugreeva. All of them then sat in great

joy. 34. Lakshmana then narrated all matters connected with Rama from the time of his coming to the forest to the time of Sita's abduction. (35-36). Hearing the words of Lakshmana, Sugreeva said to Rama, "O noble Lord! I shall take up the responsibility of instituting a search for Sita. I shall render you all the help I can to destroy your enemy. Now, O Rama! Hear from me a report on certain matters that have come to my notice. (37-40). One day, I was sitting with my ministers at the top of this mountain. I saw from there a noble lady being carried away through the sky by someone. She was crying, 'O Rama, O Rama'. Seeing us on the top of the mountain, she bundled up her ornaments in her upper cloth and threw the bundle down to us. She was crying as she was being carried away by the Rakshasa. I picked up the bundle of ornaments and deposited them in a cave.

विग्रुच्य राभस्तद्दृष्ट्वा हा सोतेति ग्रुहुर्नुहुः। हृदि निश्चिप्य तत्सर्वं रुरोद प्राकृतो यथा॥ आश्वास्य राघवं भ्राता लक्ष्मणो वाक्यमत्रवीत्।

अचिरेणैव ते राम प्राप्यते जानकी शुभा। वानरेन्द्रसहायेन हत्वा रावणमाहवे॥ 42 सुग्रीवोऽप्याह हे राम प्रतिज्ञां करवाणि ते। समरे रावणं इत्वा तव दास्यामि जानकीम्। 43 ततो हनुमान्प्रज्ञाल्य तयोरग्नि समीपतः। तावभौ रामसुग्रीवावग्नौ साक्षिणि तिष्ठति ॥ बाहू प्रसार्य चालिङ्ग्य परस्परमकल्मषौ । समीपे रघनाथख सुग्रीनः समुपानि शत् ॥ प्रणयाद्रघृनायके । सखे शृणु ममोदन्तं वालिना यत्कृतं पुरा ॥ ४६ स्वोदन्तं कथयामास नाम्ना परमदुर्भदः। किष्किन्धां सम्रुपागत्य वालिनं सम्रुपाह्वयत् ॥४७ मयपुत्रोऽथ मायावी वाली तु तदमर्पणः। निर्ययौ क्रोधताम्राक्षो जघान दृढग्रप्टिना ॥ 48 सिंहनादेन महता दद्राव तेन संविग्नो जगाम स्वगुहां प्रति।

गुहाद्वारि शिलामेकां निधाय गृहमागतः। ततोऽत्रवं मृतो वाली गुहायां रक्षसा हतः॥ 52

You can see them even now and ascertain whether they are yours or not." With these words he brought and placed the bundle of ornaments before Rama. 41. Rama untied the bundle, and on seeing its contents burst out again and again, 'Alas Sita!' Alas Sita!' Then placing those ornaments on his chest, he began to cry like an ignorant person. 42. Lakshmana now comforted Rama saying, "With the help of this great monkey-leader we shall kill Ravana in battle and recover Sita without much delay." 43. Sugreeva now said, "O Rama! I shall kill Ravana in battle and present Sita to you. I make this solemn promise to you." (44-45). Then Hanuman lit a fire, and the sinless pair, Rama and Sugreeva, with the fire as the witness, embraced each other with their extended arms in token of their alliance. Next Sugreeva sat by the side of Rama.

मायाविनमहं तथा। ततः प्रविष्टमालोक्य गुहां मायाविनं रूपा॥ 49 वाली मामाह तिष्ठ त्वं बहिर्गच्छाम्यहं गुहाम् । इत्युक्त्वाविष्य स गुहां मासमेकं न निर्ययौ ॥50 गुहाद्वारानिर्गतं रुधिरं बहु । तद्दष्ट्वा परितप्ताङ्गो मृतो वालीति दुःखितः॥51

> 46. In a mood of great confidence, Sugreeva now narrated his story to Rama. He said, "O friend! Hear from me, what Vali has done to me sometime back. (47-48). The city of Kishkindha was once attacked by an Asura named Mayavi, the son of Maya. Making great lion-roars. challenged Vali. Provoked terribly by it, Vali came out and with eyes reddened with anger, hit the Asura with his fist. (49-50). Terribly bruised by the blow, that Asura ran away and took shelter in a cave. Vali and myself went after him. Seeing that he had entered the cave, Vali said to me in great anger, 'You stand outside. I shall enter into the cave.' With these words, he went in, and for a whole month he did not come out. (51-53). At the end of a month, I found much blood flowing out of the cave. I broke down in sorrow on

तत्थुत्वा दुःखिताः सर्वे मामनिच्छन्तमप्युत्। शिष्टं तदा मया राज्यं किश्चित्कालमरिन्दम। बहुद्या भर्त्सियत्वा मां निज्ञधान च ग्रुष्टिभिः। लोकान् सर्वान्यरिकम्य ऋष्यमुकं समाश्रितः। तदादि मम भार्या स स्वयं भुङ्कते विमृदधीः। वसाम्यद्य भवत्पादसंस्पर्शात्सुखितोऽस्म्यहम् । इनिष्यामि तव द्वेष्यं शीघं भार्यापहारिणम् । समीवोऽप्याह राजेन्द्र वाली बलवतां बली। शृण ते कथयिष्यामि तद्वलं बिलनां वर। किष्किन्धामगमद्राम महामहिषद्भपध्क ततश्र त्वासहमानोऽसो वाली परमकोपनः। पादेनकेन तत्कायमाक्रम्याख शिरो महत्। मातङ्गाश्रमसनिधी। तिङ्गो राम

seeing it, thinking that Vali was dead. I closed the mouth of the cave with a stone and returned home and announced that Vali had ben killed by the Rakshasa. Our ministers were all very much distressed to hear this, and much against my will, they installed me as king. (54-56). O destroyer of enemies! For some days I ruled the kingdom. And then, Vali came back to the city. In great anger, he abused me in harsh words and delivered punches on me with his fist. In great fear, I fled away from the city, and going about many places, at last took shelter in this mountain Rishyamooka. Due to the curse of a Rishi, Vali cannot come to this mountain. (57-59). That vulgar fellow appropriated my wife. I am very much aggrieved by that. With my wife taken away from me, I am staying here in great sorrow. Today, I have got great relief by touching your feet." And now Rama, much moved by the dis-

राज्येऽभिषेचनं चक्रुः सर्वे वानरमन्त्रिणः ॥ 53 ततः समागतो वाली मामाह परुषं रुषा ॥ 54 ततो निर्गत्य नगराद्धावं परया भिया ॥ 55 ऋषेः शापभयात्सोऽपि नायातीमं गिरिं प्रभो॥56 अतो दुःखेन सन्तप्तो हतदारो हताश्रयः ॥ 57 मित्रद्वःखेन सन्तप्तो रामो राजीवलोचनः ॥ 58 इति प्रतिज्ञामकरोत्सुग्रीवस्य पुरस्तदा ॥ 59 कथं हनिष्यति भवान्देवरिप दुरासद्यु ।। 60 कदाचिदुदुन्दुभिनीम महाकायो महाबलः ॥ 61 युद्धाय वालिनं रात्री समाह्वयत शीगणः ॥ 62 महिषं शृष्णयोधृत्वा पातयामास भूतले॥ 63 हस्ताभ्यां भ्रामयंत्रिष्ठस्वातोलयित्वाक्षिपद्भवि64 योजनात्परितं तसान्युनेरांश्रममण्डले ॥

tressed condition of his friend, said to him, "I shall soon put an end to the life of your enemy who has taken away your wife." Rama took this vow before Sugreeva and others.

## Sugreeva calls for tests of Rama's strength (60-75)

60. Thereupon Sugreeva said to him, "O great king! Vali is the strongest among the strong. He cannot be confronted even by the Devas. How are you going to destroy him? (61-62). I shall tell you about his strength, please listen. Once a very powerful Asura named Dundubhi in the form of a huge buffalo attacked Kishkindha and challenged Vali for a duel at night. (63-65). Provoked and overwhelmed with anger, Vali caught hold of the buffalo by its horns, and whirling it round and round threw him on the ground. Then placing one foot on the Asura's body,

रक्तवृष्टिः पपातोच्चैर्र ब्ट्वा तां क्रोधमूर्चिछतः। मातङ्गो वालिनं प्राह यद्यागन्तासि मे गिरिम् ॥६६ इतः परं भग्नशिरा मरिष्यसि न संशयः। एवं शप्तस्तदारभ्य ऋष्यमूकं न यात्यसौ ॥ 67 वसामि भयवर्जितः। राम पत्र्य शिरस्तस्य दुन्दुभेः पर्वतोपमम् ॥ 68 एतज्ज्ञात्वाहमप्यत्र तत्क्षेपणे यदा शक्तः शक्तस्त्वं वालिनो वधे । इत्युक्त्वा दर्शयामास शिरस्तद्गिरिसिनिभस् ॥ 69 दृष्ट्वा रामः स्मितं कृत्वा पाद। इष्टेन चाक्षिपत् । दशयोजनपर्यन्तं तदद्भतमिवाभवत् ॥ साधु साध्विति सम्प्राह सुग्रीवो मन्त्रिभिः सह । पुनरप्याह सुग्रीवो रामं भक्तपरायणम् ॥ 71 एते ताला महासाराः सप्त पश्य रघूत्तम । एकंकं चालियत्वासी निष्पत्रान्कुरुतेऽञ्जसा ॥ 72 यदि त्वमेकवाणेन विद्धवा छिद्रं करोषि चेत्। हतस्त्वया तदा वाली विश्वासो मे प्रजायते ॥ 73 तथेति धर्नुरोदाय सायकं तत्रं सन्दधे। विभेद च तदा रामः सप्त तालान्महावलः॥ 74 ्ता<mark>ला</mark>न्सप्त विनिर्भिद्य गिरिं भूमिं च सायकः।

रामस्य तूणीरे पूर्ववत् स्थितः। ततोऽतिहर्षात्सुग्रीवो राममाहातिविस्मितः॥

Vali twisted its head with his hands and size. 70. Rama looked at it with a smile. severed it from the body. In order to test the weight of that head, he threw it to a distance, and it fell on the ground about a Yojana away near the Ashrama of the sage Matanga. (66-68). From that severed head, a rain of blood poured near that sage's Ashrama. Being enraged at this, the sage Matanga cursed Vali, declaring that if he ever approached the mountain Rishyamuka where the sage's Ashramawas situated. his (Vali's) head would be shattered to pieces. From that time Vali never goes to that mountain. Knowing this secret, I have taken refuge in this mountain Rishyamuka and am staying here without fear of Vali. Please see there, O Rama, the head of Dundubhi lying like a mountain. 69. If you can hurl it, it would be proof that you are strong enough to kill Vali. With these words Sugreeva showed that head, hill-like in

and lo! he kicked it to a distance of ten Yojanas with his toe.

"Well done!" decla-71. red Sugreeva and his ministers. Sugreeva further said to Rama, the lover of all devotees: 72 "Here are seven huge palmyra trees. See them, O lord of the Raghus! Vali used to shake each of them at a time, until all its leaves fell down. 73. If you can pass an arrow through all these trees, then I can believe that Vali's death at your hand is like an accomplished fact." (74-75). Rama agreed to stand this test also. Possessed of unlimited power, he strung his bow, and shot an arrow which not only passed through all the seven trees, but penetrated even through the mountain and the earth, and returned to Rama's quiver. Overjoyed and amazed at this feat, Sugreeva said as follows to Rama.

देव त्वं जगतां नाथः परमात्मा न संशयः। मत्पूर्वकृतपुण्यौषैः सङ्गतोऽद्य मया सह ॥ 76 संसारविनिवृत्तये । त्वां प्राप्य मोक्षसचिवं प्रार्थयेऽहं कथं भवम् ॥७७ त्वां भजन्ति महात्मानः दाराः पुत्रा धनं राज्यं सर्वे त्वनमायया कृतम् । अतोऽहं देवदेवेश नाकाङ्ग्रेऽन्यत्प्रसीद मे ॥ 78 आनन्दानुभवं त्वाद्य प्राप्तोऽहं भाग्यगौरवात् । मृदर्थं यतमानेन निधानिमव सत्पते ॥ अनाद्यविद्यासंसिद्धं बन्धनं छिन्नमद्य नः । यज्ञदानतपःकर्मपूर्तेष्टादिभिरप्यसौ ॥ 80 न जीर्यते पुनर्दांढर्यं भजते संसृतिः प्रभो । त्वत्पाद्दर्शनात्मद्यो नाशमेति न संशयः ॥ क्षणार्धमपि यञ्चित्तं त्विय तिष्ठत्यचञ्चलम् । तसाज्ञानमनर्थानां मूलं नश्यति तत्क्षणात् ॥ 82 तत्तिष्ठतु मनो राम त्वयि नान्यत्र मे सदा। रामरामेति यद्वाणी मञ्जूरं गायति क्षणम् ॥ स ब्रह्महा सुरापो वा मुच्यते सर्वपातकः ॥ 48 न काङ्क्षे विजयं राम न च दारसुखादिकम्। भक्तिमेत्र सदा काङ्क्षे त्विय बन्धविमोचनीम्। १८५ । स्वपादभक्तिमादिशय त्राहि मां भवसङ्कटात् ॥ ॥ त्त्रनमायाकृतसंसारस्त्वदंशोऽहं रघूत्तम

Sugreeva's praise of Rama (76-93)

76. Sugreeva said: "O great Lord! Thou art the Paramatman, the protector of all the worlds. Some meritorious actions of mine in the past, have drawn Thee to me and given me Thy association. 77. Holy men adore Thee for the cessation of their entanglement in Samsara. So having gained association with Thee, the bestower of Moksha, how can I pray to Thee for worldly goods, which means a further lease of entanglement in Samsara. 78. Children, wealth, wife, kingdom etc., are infatuations caused by Maya, Thy mysterious power. I do not therefore seek them. Except Thygrace I do not seek anything. So, O Lord of all lords, bestow Thy grace on me. 79. By a rare piece of good fortune I, who have been seeking my worldly welfare, have come to Thee, the bestower of supreme spiritual bliss, just like a man who digging the earth comes across a treasure trove. (80-81). My bondage resulting from primeval ignorance has been cut asunder to-

This Samsara day. is not exhausted through sacrifice, charity, austerity, welfare work and the like; on the contrary, it only gets strengthened. But on seeing Thy lotus-feet it undoubtedly gets effaced. 82. He whose mind remains in Thee unwavering even for a moment—his ignorance, the cause of all entanglement in Samsara, gets destroyed immediately. (83-84). Therefore, O Rama, may my mind remain on Thee at all times. May it not stray into anything else. Whoever takes even for a short time, Thy sweet name, chanting, 'Rama, Rama', such a person is freed from the effects of serious sins like murder and drunkenness. 85. I seek, O Rama, neither victory over the enemy nor the happiness of the company of my wife. I desire only for devotion to Thee, which frees one from all bondages. 86. O leader of Raghu's clan! I am a particle of Thy own Self subjected to the bondage created by Thy Maya. Bestowing on me devotion to Thy feet, save me from this

पूर्वं मित्रार्युदासीनास्त्वन्मायाऽऽवृतचेतसः । आसन्मेऽद्य भवत्पाददर्शनादेव राघव ॥	87
सर्वं ब्रह्मेव में भाति क्व मित्रं क्व च में रिपुः। यावस्वन्मायया बद्धस्तावद्गुणविशेषता।।	.88
सा यावदस्ति नानात्वं तावद्भवति नान्यथा। यावसानात्वमझानात्त्वात्तकालकुतं भयस्।।	89
अतोऽविद्याग्रुपास्ते यः सोऽन्धे तमसि मञ्जति।	
मायामूर्लामदं सर्वे पुत्रदारादिबन्धनम् । तदुत्सारय मायां त्वं दासी तव रघूराम ॥	90
त्वत्पादपद्मार्पतचित्ततवृत्तिस्त्वनामसङ्गीतकथासु वाणी ।	
त्वद्भक्तसेवानिरतौ करौँ मे त्वद्भस्भं लभतां मद्भू ॥	91
त्वन्मृर्तिभक्तान् स्वगुरुं च चक्षः पश्यत्वजस्त्रं स श्रृणोतु कर्णः।	
त्वज्जेन्मकर्माणि च पादयुग्मं व्रजत्वजस्रं तव मन्दिराणि ॥	92
अङ्गानि ते पादरजोविमिश्रतीर्थानि विभ्रत्विहशत्र्केतो ।	
शिरस्त्वदीयं भवपद्मजाद्यैर्जुष्टं <b>प</b> दं राम नमत्वज्ञसम् ॥	93
इति श्रीमद्र <b>ध्यात्मरामायणे उमामहेश्वरसं</b> वादे	•
किष्किन्घाकाण्डे प्रथमः सर्गः ॥ १॥	

anguish of Samsara. (87-88). Formerly when my mind was clouded by Thy Maya, I entertained the distinctions between enemy, friend and neutral in my attitude towards others. But now on account of my having Thy holy communion, all these differences are gone, sublated by the perception of everything as Brahman. Where is friend, and where enemy to one having this experience? The differentiations made by the Gunas of Prakriti are experienced only when the bondage of Thy Maya operates. 89. So long as ignorance facilitates the operation of the Gunas, this multiplicity is experienced as a hard reality, and so long as multiplicity is experienced due to ignorance. Time generates the fear of death. 90. Therefore he who is satisfied with the life of ignorance, is submerged in the ment for wife, children, wealth etc., which Brahma."

are all rooted in Maya. Therefore, O the noblest of Raghus, destroy this Maya, which is Thy bond slave. 91. Let all the movements of my mind be offerings at Thy feet. Let my speech be devoted to the recital of Thy name and Thy excellences. Let my hands be engaged in Thy service and let my body have opportunities of contact with Thine. 92. May my eyes ever see Thy images, Thy devotees and my spiritual teacher (Guru). May these ears of mine always hear accounts of Thy doings in Thy incarnation. And may my feet be constantly engaged in making pilgrimages to Thy shrines. 93. O Vishnu, the eaglevehicled one! May my limbs bear the dust of the holy spots sanctified by Thy feet. And may my head, Rama, be ever prostrating darkness of Tamas consisting in attach- feet, which are adored even by Siva and

## द्वितीयः सर्गः

#### श्रीमहादेव उवाच

इत्यं स्वात्मपरिष्तञ्जनिर्धृताशेषकलमपम् । रामः सुग्रीवमालोक्य सिसतं वाक्यमत्रवीत् ॥ 1 मायां मोहकरीं तिस्नित्वतन्वन् कार्यसिद्धये । सखे त्वदुक्तं यत्तनमां सत्यमेव न संशय ॥ 2 किन्तु लोका विद्ण्यन्ति मामेव रघुनन्दनः । कृतवान् किं कपीन्द्राय सख्यं कृत्वाग्निसाक्षिकम् ॥ इति लोकापवादो मे भविष्यति न संशयः । तसादाह्वय भद्रं ते गत्वा युद्धाय वालिनम् ॥ 4 बाणेनेकेन तं इत्वा राज्ये त्वामिभवेचये । तयेति गत्वा सुग्रोवः किष्किन्धोपवनं द्रुतम् ॥ 5 कृत्वा शब्दं महानादं तमाह्वयत वालिनम् । तत्श्रुत्वा भ्रात्निनदं रोषताम्रविलोचनः ॥ 6 निर्जगाम गृहाच्छीमं सुग्रीवो यत्र वानरः । तमापतन्तं सुग्रीवः शीमं वक्षस्वनाङयत् ॥ 7 सुग्रीवमिष सुन्दिन्यां जघान क्रोद्धम् चिछतः । वालो तमिष सुग्रीव एवं कृद्धौ परस्परम् ॥ 8 अयुद्धयेतामेकरूपौ दृष्ट्वा रामोऽतिविस्तिः । न सुगोच तदा बाणं सुग्रीववश्वशक्तः ॥ 9 तती दुद्राव सुग्रीवो वमन् रक्तं भयाकुतः । वालो स्वभवनं यातः सुग्रीवो राममत्रवीत् ॥ 10

### Chapter 2

#### THE DESTRUCTION OF VALI

Fight between Vali and Sugreeva (1-18) 1. To Sugreeva, whose sins were all eradicated by being embraced by him, Rama said smiling. 2. Applying his delusiongenerating power of Maya on Sugreeva in the interest of the success of his mission, Rama said, "O friend! Whatever you have said is true 3. But the world will say, 'With the fire as witness, Rama took the vow of helping Sugreeva. What has he done to fulfil his obligations to Sugreeva?' People will bring such criticism against me. 4. To prevent the circulation of such aspersions against me, you challenge Vali for a fight. It will end in good for you. (5-7). With a single arrow, I will kill Vali and install you as king." Agreeing to this proposal, Sugreeva went to the grove

adjacent to Kishkindha and with a terrific roar, challenged Vali for a fight. Hearing that sound produced by his brother, Vali, his eyes red with anger, emerged soon from his abode, and went to the place where Sugreeva had stationed himself. He rushed at Sugreeva, who thereupon hit him on his chest. (8-9). Vali too, provoked to extreme wrath, punch after punch on Sugreeva with his fist, and Sugreeva did the same to him in return. Thus, these two, resembling each other very much, fought between themselves. Rama was watching them in great astonishment, but did not release the arrow for fear of striking Sugreeva, for Vali and Sugreeva resembled each other so much. 10. Shaken with fear, Sugreeva ran away

एवं मे प्रत्ययं कृत्वा सत्यवादिन् रघूत्तम । उपेश्वते किमर्थं मां शरणागतवत्सल ॥ मित्रघातित्वमाशङ्क्य मुक्तवान्सायकं न हि। इदानीमेव ते चिह्नं करिष्ये भ्रमशान्तये॥ प्रेषयस्व महाभाग ततुश्र त्वा विसितो वाली क्रोधेन महतावृतः। बद्ध्वा परिकरं सम्यग्गमनायोपचक्रमे ॥

defeated, vomitting blood; and victorious Vali returned to his abode. Now Sugreeva said to Rama. 11. "O Rama! Do you want me to be killed by the enemy, my brother? If your object is to kill me, you can yourself do it directly, O Lord! (12-14). O adherent of Truth and lover of those who seek refuge in you! Why have you abandoned me after generating confidence in you mind?" Hearing Sugreeva's in my words, Rama with tears in his eyes embraced him and said, "Be not afraid, O friend! Both of you being alike, I could not release my arrow fearing that it might strike you, my friend. Therefore, to avoid this mistake by confusion, I am giving you a distinguishing mark. 15. Now go again and challenge Vali, and you will see him dead. I, Rama, am swearing this to you. O brother! In a moment, I will destroy your enemy."

(16-18). Consoling Sugreeva in this manner, Rama said to Lakshmana, "O high-Make a garland of fully souled one!

किं मां घातयसे राम शत्रुणा भ्रात्रुषणा। यदि मद्भनने वाञ्छा त्वमेव जिह मां विभो।।11 श्रुत्वा सुग्रीववचनं रामः साश्रुविलोचनः। आलिङ्गय मास्र भेषीस्त्वं दृष्ट्वावामेकरूपिणौ॥13 गत्त्राह्वय पुनः शत्रुं इतं द्रक्ष्यसि वालिनम् । रामोऽहं त्त्रां शपे भ्रातर्हनिष्यामि रिपुं क्षणात् ॥15 इत्याश्वास स सुप्रीवं रामो लक्ष्मणमत्रवीत्। सुप्रीवस्य गले पुष्पमालामाग्रुच्य पुष्पिताम् ॥ 16 सुग्रीवं वालिनं प्रति । लक्ष्मणस्तु तदा बद्ध्वा मिच्छगच्छेति सादरम् ॥ प्रेषयामास सुग्रीवं सोऽपि गत्वा तथाकरोत्। पुनरप्यद्भृतं शब्दं कृत्वा वाल्विनमाह्वयत्। 18 गच्छन्तं वालिनं तारा गृहीत्वा निषिषेत्र तम् । न गन्तव्यं त्वयेदानीं शङ्का मेऽतीव जायते ॥ 20 इदानीमेव ते भग्नः पुनरायाति सत्वरः। सहायो बलवांस्तस्य कश्चिन्नूनं समागतः॥

> blossomed flowers and put it on the neck of Sugreeva. Send him against Vali, thus marked with a garland." Lakshmana did accordingly, and prompted Sugreeva to set forth again for battle. Sugreeva went out once more and with a terrific sound challenged Vali.

#### Tara's plea to Vali (19-41)

19. Surprised at this new challenge, Vali great wrath, girded up his loins and got ready to take up the challenge. 20. While thus getting ready to start, he was obstructed by Tara, who said, "I do not think it is correct for you to go now. I have got great apprehensions in my mind. 21. It is only just now that Sugreeva ran away defeated by you. He is again returning for combat in great haste. He must have some very powerful ally behind him for support." 22. To her Vali said, "O handsome lady! You give up these apprehensions regarding him. Release your hold on my hand. Let me

बाली तानाह हे सुभ्रु शक्का ते व्येतु तद्गता। प्रिये करं परित्यत्य गच्छ गच्छामि तं रिपुम्।।22 इत्वा शीव्रं समायास्ये सहायस्तस्य को भवेत् । सहायो यदि सुग्रीवस्ततो हत्वोभयं क्षणात् ॥ 23 आयास्ये मा शुन्तः शूरः कथं तिष्ठेद् गृहे रिपुम् । ज्ञात्वाप्याह्वयमान हि हत्वा यासामि सुन्दरि॥24

#### तारोबाच

इति निश्चित्य तौ यातौ निश्चितं श्रुण महत्तः। इदानीमेव ते भग्नः कयं पुनरुपागतः॥

मचोऽन्यच्छ्रण् राजेन्द्र श्रुत्वा कुरु यथोचितम्। आह मामझदः पुत्रो मृगयायां श्रुतं वचः॥ 25 अयोध्याधिपतिः श्रीमान् रामो दाशरियः किल । लक्ष्मणेन सह भ्रात्रा सीतया भार्यया सह ॥ 26 आगतो दण्डकारण्यं तत्र सीता हता किल । रावणेन सह भ्रात्रा मार्गमाणोऽथ जानकीम् ॥ 27 आगतो ऋष्यमुकाद्रि सुप्रीवेण समागतः। चकार तेन सुप्रीवः सख्यं चानलसाक्षिकम्।। 28 प्रतिज्ञां कृतवान् रामः सुप्रीवाय सलक्ष्मणः। वालिनं समरे इत्वा राजानं त्वां करोम्यहम् ॥ 29 अतस्त्वं सर्वथा वैरं त्यक्त्वा सुग्रीवमानय। यौवराज्येऽभिषिश्वाशु रामं त्वं शरणं व्रज ॥ 31 पाहि मामक्कदं राज्यं कुलं च हरिपुक्कत्र । इत्युक्त्वाश्र् मुखी तारा पादयोः प्रणिपत्य तम्।। 32 इस्ताभ्यां चरणौ धृत्वा रुरोद भयविह्वला। तामालिङ्गय तदा वाली सस्नेहमिदमत्रवीत् ॥ ३३

go to meet the enemy. (23-24). I shall be for her everywhere, he along with Lakshafter destroying him."

heard some news which he reported to me, it is better that you abandon your enmity (26-33). It is as follows: They say there with Sugreeva and bring him to your city is a great personage by name Rama, the son and install him as the heir apparent. You, of King Dasaratha of Ayodhya. Along therefore, seek shelter in Rama. O great with his brother Lakshmana and wife monkey leader! Thus be pleased to Sita, he has come to stay in the Dandaka save your country, community, Angada forest. It appears that Rama's wife Sita and myself from destruction." With these

returning very soon after killing him. mana arrived at Rishyamuka and entered Who can be his ally? If there is any such into an alliance with Sugreeva, taking an ally for Sugreeva, I shall kill him too in an oath of rendering mutual help, with fire instant and return. Grieve not. When as witness. The agreement between them, challenged by an enemy, which courageous it seems, is that killing you in battle, he will person can stand without responding? So, install Sugreeva in your place. With this O handsome lady! I shall return soon resolve, they are staying in their abodes nearby. Now hear my advice. It's only 25. Tara said in reply. "O great ruler! just now that Sugreeva ran away defeated. Hear from me some news that I have learnt. Then, how can he come for battle so soon? After that you can do as you think fit. (This gives credence to my fear that he When son Angada had gone on a hunt, he has a powerful ally behind.) Therefore, has been abducted by Ravana. Searching words, Tara, shedding tears, prostrated

आनेष्यामि गृहं साध्यि नत्वा तच्चरणाम्बुजम् । भजतोऽनुभजत्येष भक्तिगम्यः सुरेश्वरः ॥ यदि स्वयं समायाति सुग्रीवो इन्मि तं क्षणात् । यदुक्तं यौवराज्याय सुग्रीवस्थाभिषेचनम् ॥ कथमाहयमानोऽहं युद्धाय रिप्रणा प्रिये दृष्ट्वा वालिनमायान्तं सुत्रीवो भीमविक्रमः । उत्पपात गले बद्धपुष्पमालः मतङ्गवत् ॥ बाणमादाय निरीक्ष्य वालिनं सम्यग्लक्ष्यं तद्धृदयं हरिः । उत्ससर्जाशनिसमं महावेगं महाबलः ॥

for relieving the earth of her burdens. He kill Sugreeva. is the Supreme Self and He is not likely to have any distinction between friend and foe.

स्नीस्वभावाद्विभेषि त्वं त्रिये नास्ति भय मम । रामो यदि समायातो लक्ष्मणेन समं प्रभुः ॥ ३४ तदा रामेण में स्नेहो भविष्यति न संशयः । रामो नारायणः साक्षादवतीर्णोऽखिलप्रभुः ॥ 35 भूभारहरणार्थाय श्रुतं पूर्वं मयानघे । स्वपक्षः परपक्षो वा नास्ति तस्य परात्मनः ॥ 36 38 । श्ररोऽहं सर्वलोकानां सम्मतः श्रभलक्षणे ॥ 39 भीतभीतिमदं वाक्यं कथं वाली वदेतिप्रये । तसाच्छोकं परित्यज्य तिष्ठ सुन्दिर वेश्मिन ॥४० एवमाश्वास तारां तां शोचन्तीमश्रृलोचनाम् । गतो वाली समुद्युक्तः सुग्रीवस्य वधाय सः ॥ ४1 मुष्टिभ्यां ताडयामास वालिनं सोऽपि तं तथा । अहन्वाली च सुग्रीवं सुग्रीवो वालिनं तथा ॥ 43 रामं विलोकयन्नेव सुप्रीवो युगुधे युधि । इत्येवं युद्धचमानौ तौ दृष्ट्वा रामः प्रतापवान् ॥ ४४ त्णीरादैन्द्रे धनुषि सन्दधे । आकृष्य कर्णपर्यन्तमदृश्यो वृक्षखण्डगः ॥ 45 46 विभेद स शरो वक्षो वालिनः कम्पयन्महीम् । उत्पपात महाशब्दं मुखन्स निपपात ह ॥ 47

before Vali and caught hold of his feet about cultivating friendship with Sugreeva with her hands and wept bitterly out of and making him the heir-apparent. How fear. Then Vali, embracing her, said to can I, O dear lady-I, the celebrated Vali her with great affection. (34-36). He said, whose heroism is recognised by the whole "Dear wife! Your words are the mere world-follow the suggestions prompted promptings of your womanly timidity. I by fear, when challenged by the enemy to have no such fear. If Lord Rama along fight? How can I think or speak like that? with Lakshmana has come here, I shall Therefore, O handsome lady! abandon certainly get into friendship with him. I your sorrow and remain at home." Conhave heard formerly that the Supreme Lord soling the grief-stricken and weeping Tara Narayana has incarnated Himself as Rama in this way, Vali went out determined to

#### Death of Vali (42-71)

(42-43). Powerful Sugreeva, now with a 37. O virtuous woman! Saluting His feet, garland of flowers around his neck, seeing I shall fetch Him home. He, the God of Vali advancing, rushed at him with great gods, seeks those who seek Him. He is speed like an elephant in rut, and delivered approachable through devotion. (38-41). punches on him with his fist. Vali did the If Sugreeva comes alone to fight, I shall same to Sugreeva. Thus their fight went on. kill him in no time. You spoke to me (44-47). Sugreeva fought all along, casting

[Ch. 2

तदा सुहूर्त निःसंहो भूत्वा चेतनमाप सः । ततो वाली ददर्शाप्रे रामं राजीवलोचनम् ॥ ४८ धनुरालम्बय वामेन इस्तेनान्येन सायकम्। विभाणं चीरवसनं जटाग्रुकुटघारिणम्॥ विशालवश्वसं भाजद्रनमालाविभ्रपितम् ।

पीनचार्वायतभूजं नयदर्वादलच्छविस विलोक्य शनकी प्राह वाली रामं विगईयन् । कि मयापकुतं राम तब येन हतोऽस्म्यहम् ॥ 51 राजधर्ममिब्राय गर्हितं कर्म ते कुतम् । वृक्षखण्डे तिरोभूत्वा त्यजता मिय सायकम् ॥52 यशः किं रुप्ससे राम चोरक्कतसङ्गरः। यदि क्षत्रियदायादो मनोर्वशसमुद्भवः॥ युद्धं कृत्वा समक्षं मे प्राप्यसे तत्फलां तदा। सुग्रीवेण कृतं कि ते मया वा न कृतं कि सु ॥ 54 रावणेन इता भार्या तव राम महावने । सुप्रीवं शरणं यातस्तदर्थमिति शुश्रुम ॥ वत राम न जानीवे मद्वलं लोकविश्रुतम्। रावणं सकुलं बद्ध्वा ससीतं लङ्कया सह।। 56

glances at Rama. Looking at these two, said: "O Rama! fell to the ground.

of new Durva grass, and accompanied by Ravana along with all his tribe and bringing Sugreeva and Lakshmana on either side. the whole of Lanka along with Sita in no 51. Seeing Rama before him, Vali spoke time, if I wish to do so.

। सत्रीवलक्ष्मणाभ्यां च पाष्ट्वयोः परिसेवितम् 50 53 आनयामि सहर्ताद्वीद्यदि चेच्छामि राष्ट्रव । धर्मिष्ठ इति लोकेऽसिन् कथ्यसे रघ नन्दन ॥57

What harm have I engaged in mortal combat, Rama took done to you to justify your slaughtering me? up an arrow from his quiver and attached 52. In shooting an arrow at me hiding it to his divine bow. Hiding himself behind the stump of a tree, you have violatbehind the stump of a tree and pulling the ed the code of conduct of royal personages. bow string up to his ear, Rama of great You have committed an extremely heinous prowess released at the chest of Vali that crime. (53-54). O Rama! What gain are arrow, which was powerful like the thunder- you going to reap by fighting with me bolt weapon. The missile smashed the adopting the conduct of a thief? If you chest of Vali, who jumped up causing are a Kshatriya born in the line of Manu, earth-tremors and then with a terrific howl fight with me facing me and reap its consequences. What favour has Sugreeva done (48-50). Vali lay unconscious for a to you and what is it that I have left undone? time. Then regaining consciousness, he 55. I have heard, O Rama, that while staying saw before him, the lotus-eyed Rama, hold- in the forest, your wife has been abducted ing bow in his left hand and an arrow in by Ravana and that you have taken refuge the other, donning tree-bark cloth and a with Sugreeva in order to recover her. crown of matted hair, broad-chested, res- (56-57). O Rama! Have you not heard of plendent with a wreath of wild flowers, my strength, which is so well-known all and stout, long arms, shining with the lustre over the world? I am capable of capturing to him the following words of insult. He people saying that you are a strict adherent त्वं त भातः कनिष्ठस भाषायां रमसे बलाव । अतो मया धर्मविद्रा इतोऽसि वनगोचर ॥ त्वं कपित्वाक जानीषे महान्द्रो विचरन्ति यत् । लोकं पुनानाः सञ्चारैरतस्ताकातिभाषयेत् ॥ तत श्रह्वा भयसन्त्रस्तो झात्वा रामं रमापतिष् । वाली प्रणम्य रभसाद्रामं वचनमत्रवीत ॥ राम राम महाभाग जाने त्वां परमेश्वरम् । अज्ञानता मया किश्विद्वक्तं तत्थ्वन्तुम्हसि ॥ साधास्त्रच्छरघातेन

of righteousness. 58. Tell me what rules of righteousness you have observed in killing a monkey, hiding like a hunter. The flesh of monkeys is not fit for consump-What have you gained by killing tion. me?"

(59-61). To Vali, who was thus speaking at length such msulting words, Rama, born in Raghu's line, replied: "I am moving on this earth, with bow in hand in order to enforce the rules of Dharma in this world. Destroying the perpetrators of Adharma I am here to establish Dharma. A daughter. a sister, a sister-in-law, the daughter-in-lawall these are alike. If a foolish man takes a woman of any of these relations as a wife or mistress, he is to be considered a sinner, and he deserves to be executed by the king. 62. You have forcibly appropriated for yourself the wife of your younger brother. So, O monkey leader, I, who know Dharma, have killed you. 63. Great

बानरं व्याघवद्धत्वा धर्म कं लप्यसे वद । अभक्ष्यं वानरं मांसं इत्वा मां किं करिष्यसि ॥58 इत्येवं बहु भाषन्तं वार्लिनं राषवोऽत्रवीत्। धर्मस गोप्ता लोकेऽसिश्वरामि सशरासनः ॥ 59 अधर्मकारिणं इत्वा सद्धर्मं पालयाम्यह्म् । दृहिता भगिनी प्रातुर्भार्या चैव तथा स्त्रपा ॥६० समा यो रमते वासामेकामपि विमुख्धीः। पावकी स द्व विश्वेयः स वध्यो राजभिः सदा । 61 63 64 विशेषेण तवाप्रतः । त्यजाम्यस्नाहायोगिदुर्लभं तव दर्शनम् ॥ यकाम विवशो गृह्यन् म्रियमाणः परं पदम् । याति साक्षात्स एवाद्य ग्रुमूर्थीर्मे पुरः स्थितः ॥ 67 देव जानामि पुरुषं त्वां श्रियं जानकीं शुमास्। रावणस वद्यार्थाय जातं त्वां त्रक्षणार्थितम् ॥ 68

> men move about in this world to sanctify it. Because of your monkey nature, you are not able to understand it. So do not indulge in insulting criticism."

> 64. Hearing these words, the terror-stricken Vali, recognised Rama as Mahavishnu Himself. So making prostrations to him with an agitated mind, he said to Rama: 65. "O high-souled Rama! Thou art verily the Supreme Being. The ignorant monkey that I am, I have made these irreverent remarks. Be gracious to pardon me for the same. 66. I am going to die, struck with Thy arrow and particularly in Thy very presence. It is not given even to great Yogis to see Thee in this way. 67. He, by repeating whose name in a mood of helplessness at the time of one's death, a Jiva attains to the Supreme Status—even He is now standing before me. 68. O Divine Being! I recognise Thee as the Supreme Purusha, Maha-Vishnu, and Sita as Thy consort Sri.

अनुजानीहि मां राम यान्तं तत्पद्मुत्तमम्। मम तुल्यबले बाले अङ्गदे त्वं दयां कुरु ॥ 69 विशल्यं करु मे राम हृदयं पाणिना स्पृशन्।

तथेति बाणमुद्घृत्य रामः पस्पर्श पाणिना । त्यक्त्वा तद्वानरं देहममरेन्द्रोऽभवतक्षणात् ॥ 70 वाली रघुत्तमशराभिहतो विमृष्टो रामेण शीतलकरेण सुखाकरेण। सद्यो विद्युच्य कपिदेहमनन्यलभ्यं प्राप्तं परं परमहंसगणैदु रापम् ॥ 71

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

किष्किन्धाकाण्डे द्वितीय: सर्गः॥ २ ॥

Prayed to by Brahma, Thou born in this world for the destruction of Ravana. 69. Give me Thy permission, O Rama, to attain to Thy Supreme Status. And may Thou be gracious to my son Angada, who is equal in strength to me. 70: O Rama! Stroking my chest, be Thou gracious enough to pull out the arrow." Rama, thereupon

art removed the arrow, holding him by the hand. That monkey-chief now left his physical body and his spirit became identified with Indra. 71. Struck by the arrow of Rama, and stroked by his cooling and comforting hands, Vali immediately left his monkey body and attained to a Status, which is difficult even for Paramahamsas to gain.

## वतीयः सर्गः

#### श्रीमहादेव उचाव

निहते वालिनि रणे रामेण परमात्मना। दुद्र वुर्वानराः सर्वे किष्किन्धां भयविह्यलाः ॥ तारामृचुर्महाभागे हतो बाखी रणाजिरे। अनुदं परिरक्षाद्य मन्त्रिणः परिनोदय ॥ चतुर्द्वारकपाटादीन् बद्ध्वा रक्षामहे पुरीम्। वानराणां तु राजानमङ्गदं कुरु भामिनि॥ निहतं वालिनं श्रुत्वा तारा शोकविमूर्विछता। अताडयत्स्त्रपाणिम्यां शिरो वश्रश्र भूरिशः॥ 4

## Chapter 3

## AFTERMATH OF VALI'S DEATH

#### Tara distracted at Vali's death (1-11)

Vali in battle, all the monkeys, terrified beyond measure, rushed to Kishkindha. 2. The monkeys went and reported to Tara,

"O Noble lady! Vali has been killed in battle. Take measures to protect Prince 1. When Rama, the Supreme Self, killed Angada. Instruct the ministers in this respect. 3. Closing all the gates of the city, we shall guard it. Proclaim Angada as the king of the monkeys." 4. Hearing that Vali

इत्युक्त्वा त्वरिता तत्र रुदती मुक्तमूर्धेजा। ययौ तारातिशोकार्ता यत्र भर्ट कलेवरम् ॥ पतितं वालिनं दृष्ट्वा रक्तैः पांसुभिरावृतम् । रुद्रती नाथनाथेति पतिता तस्य पादयोः ॥ करुणं विलपन्ती सा ददर्श रघनन्दनम् गच्छामि पतिसालोक्यं पतिर्मामभिकाङ्क्षते । स्वर्गेऽपि न सुखं तस मां विना रघुनन्दन ॥ पत्नीत्रियोगजं दुःखमनुभूतं सुधीव त्वं सुखं राज्यं दापितं वालिघातिना । रामेण रुपया सार्धं भुक्क्ष्व सापत्नवर्जितम् ॥ 11 इत्येवं विलयन्तीं तां तारां रामों महामनाः। सान्त्वयामास दयया तस्त्रज्ञानोपदेशातः॥ कि भीरु शोचिस व्यर्थ शोकसाविषयं पतिम्। पतिस्तरायं देही वा जीवो वा वद तस्वतः ॥ 13 पश्चात्मको जडो देहस्त्वङ्मांसरुधिरास्थिमान् । फालकर्मगुणोत्पन्नः सोऽप्यास्तेऽघापि ते पुरः ॥14

was dead, Tara was overcome by sorrow and she beat her chest with her hands several times. 5. She cried, "What am I to achieve by Angada, by the kingdom, by the city, by wealth? I shall die together with my husband even now." 6. Speaking in this way and weeping in bitter sorrow, she walked quickly with her locks dishevelled to the place where her husband's dead body was lying. 7. On seeing Vali's body lying on the ground, covered with blood and dust, she cried aloud, "O my husband! O my husband!" and fell at his feet. 8. With tears flowing from her eyes, she looked at Rama and said to him, "O Rama! Kill me also with the same arrow with which you killed Vali. 9. I want to attain to the same realm as my husband and be with him. O scion of Raghu's line! Without me, he will not be happy even in heaven. 10. O holy one! You have experienced the sorrow arising from separation from one's wife. So, send me soon to Vali. You will thereby gain the merit equal to arranging

किमक्कदेन राज्येन नगरेण धनेन बा । इदानीमेव निधनं यास्यामि पतिना सह ॥ 5 7 । राम मां जिह बाणेन येन वाली हतस्त्वयः ॥ 8 त्वयानघ । वालिने मां प्रयच्छाशु पत्नीदानफलं भवेत् ॥ 10 मन्यसे जीवमात्मानं जीवस्तर्हि निरामयः। न जायते न म्रियते न तिष्ठति न गच्छति ॥15

> for a person's marriage. 11. And, O Sugreeva, the kingdom being assigned to you by Vali's killer, you have easily gained kingship over it. You now enjoy it in the company of your wife Ruma without fear of any enemy."

#### Rama's sermon to Tara (12-39)

12. Tara, who was bemoaning her fate in this way, was graciously comforted by the high-souled Rama by imparting to her the knowledge of Truth. 13. Rama said to her, "O timid lady! It befits you not to mourn over your husband's death. Who is your husband-is it this body or the Jiva? Think of the true state of affairs. 14. The body is a combination of the five elements and inert. It consists of skin. flesh, blood, bones etc., and is born of the functioning of Time, Karma and Gunas. It is lying here now before you. 15. If you consider that your husband is the Atman, then as the Spirit, he is deathless. He, as the Spirit, is neither born nor dead, nor

## न स्त्री प्रमान्वा षण्ढो वा जीवः सर्वगतोऽव्ययः।

। नित्यो ज्ञानमयः श्रद्धः स कथं शोकपहिति ॥ 16 एक एवादितीयोऽयमाकाशवदलेपकः

#### तारोवाच

#### जीवो नित्यश्रिदातमकः । सुखदुःखादिसम्बन्धः कस्य स्याद्राम मे वद ॥ 17 देहोऽचित्काष्ठवद्राम श्रीराम उवाच

यावह हेन्द्रियैः अहङ्कारादिसम्बन्धी मिध्यारोपितसंसारो त्त अनाद्यविद्यासम्बन्धात्तत्कार्योहङ्कृतेस्तथा बुद्धीन्द्रियादिसामीप्यादात्मनः शुक्ललोहितकृष्णानि

सह । संसारस्तावदेव स्वादातमनस्त्वविवेकिनः ॥ स्वयं विनिवर्तते । विषया ध्यायमानस्य स्वप्ने मिध्यागमी यथा।।19 । संसारोऽपार्थकोऽपि खाद्रागद्वेषादिसङ्क् लः ॥ 20 मन एवं हि संसारो बन्धश्चैव मनः शुभे। आत्मा मनः समानत्वमेत्य तद्गतवन्धभाक्।।21 विशुद्धः' स्फटिकोऽलक्तकादिसमीपगः। तत्तद्वर्णयुगाभाति वस्तुतो नास्ति रञ्जनम्।। 22 संसृतिर्वेतात् । आत्मा स्वितिङ्गं तु मनः परिगृह्य तदुद्भवान् ॥23 कामान् ज्रुपन् गुणैर्वद्धः संसारे वर्ततेऽत्रशः। आदौ मनोगुणान् सृष्ट्वा ततः कर्माण्यनेकधा ॥24 गतयस्तत्समानतः। एवं कर्मवशाज्जोवो भ्रमत्याभूतसम्प्लवम् ॥ 25

sitting anywhere. 16. The Jiva is all-pervading and endless. He is neither a man, nor a woman, nor a neuter. He is one without a second, unaffected by anything, just like the sky. He is eternal, pure, and of the nature of Consciousness. What reason is there for you to mourn for him?"

17. Tara now questioned Rama, "O Rama! The body is an insentient thing like a piece of wood. The Jiva is deathless and of the nature of Pure Consciousness. If it be so, whose is this bondage? Who is it that experiences pleasure and pain and is affected by them?"

18. Sri Rama replied, "So long as one feels the 'I-sense' with regard to the body, subtle or gross, and the Indriyas, so long that ignorant person (Atma) is subject to Samsara, birth and death. 19. The false

and superimposed bondage of Samsara, of one contemplating on the objects of the senses, does not pass off by itself, just as the false experience of a dream does not. It is eradicated only when the sleep ends. 20. By its connection with the beginningless Avidya, the I-sense, which is itself a product of Avidya, experiences Samsara, characterised by attraction, aversion etc., though it is entirely meaningless. 21. O Noble lady! Samsara and the bondage experienced in that state belong to the Manas. The Spirit getting identified with the Manas becomes a participant of the bondage accruing to the latter. 22. This phenomenon can be understood from the analogy of how a clear piece of crystal placed near a red paint appears as stained by that colour. Though the crystal looks red in appearance, it is not really stained. (23-25). Similarly owing

सर्वोपसंहती जीवो **छ**ष्टिकाले प्रनः मत्कथाश्रवणे श्रद्धा दुर्लमा जायते ततः। ततः स्वह्मपविद्यानम् नायासेन जायते ॥ तदाचार्यप्रसादेन स्वात्मानुभवतः **प्रीक्तमालीचय** त्वमप्येतन्मया

to the proximity of Buddhi, Indriyas and the like, the experience of Samsara is forced upon the Atman. The Atman identifying itself with the Manas-whose reflected sentiency helps one infer its matrix, the Atman, as Pure Sentiency-, enjoys the sense objects which are born of Manas itself in association with the Atman. Thus the Atman comes to be involved in Samsara, helplessly bound by the Gunas or the objects of the senses. First, the mind in association with Atman, generates the sense objects and superimposes on them their painful and pleasurable nature. From this arise their repulsiveness and attractiveness, which make the Jiva perform works, some pure (Sukla), some impure (Krishna), and some others a mixture of these two (Lohita). Subject to these various types of Karmas, the Jiva is involved in Samsara for the whole cosmic cycle. 26. When everything is dissolved into the primitive condition at the end of the cosmic cycle, the Jiva along with all its acquired tendencies and its Karma potential gets dissolved in beginningless Avidya, owing to its identification with mind, senses etc., and remains in that condition. 27. When the time of creation comes at the

वासनाभिः स्वकर्मभिः। अनाद्यविद्यावशगस्तिष्ठत्यभिनिवेशतः॥ 26 पूर्ववासनामानसैः सह । जायते पुनरप्येतं घटीयन्त्रमिवावशः ॥ 27 यदा प्रण्यविशेषेण लभते सङ्गति सत्ताम् । मद्भक्तानां सुशान्तानां तदा मद्विषया मतिः ॥28 29 वाक्यार्थज्ञानतः क्षणात् । देहेन्द्रियमनः प्राणाहङ्कृतिभ्यः प्रथिक्थितम् ॥ 30 सत्यमानन्दात्मानमद्भयम् । ज्ञात्वा सद्यो भवेन्युक्तः सत्यमेव मयोदितम् ॥ 31 एवं मयोदितं सम्यगालोचयति योऽनिशम्। तस्य संसारदुःखानि न स्पृशन्ति कदाचन ॥ 32 विशुद्धधीः । नस्पृश्यसे दुःखजालैः कर्मबन्धाद्विमोक्ष्यसे ॥ 33

> end of the cosmic cycle, the Jiva gains manifestation once again, wrapped in mind and tendencies acquired in the past. Helplessly, he is thus submerged and projected into Samsara, just like a water-lifting machine. (28-29). When, as a result of some meritorious deeds, the embodied Jiva gets association with My devotees or holy men, established in peace, then he gradually turns his attention towards Me. He then gains that rare good fortune of hearing recitals of My actions and excellences. When he seriously takes to these devotional disciplines, he will without much difficulty gradually gain an understanding of the real nature of the Self. (30-31). Instructed by a competent spiritual teacher, the sense of the Vedic dictums dawns on him. He comes to have the intuitive experience that his Self is identical with the supreme and blissful Self, non-dual, eternal and distinct from body, senses, mind, Prana and the I-sense (Ahamkara). Gaining this knowledge, he becomes liberated immediately. Know that what I have said is the Truth. 32. Whoever always contemplates seriously on these teachings that I have given out, him the travails of Samsara will never affect. 33. You

	34
	35
श्रीरामेणोदितं सर्वं श्रुत्वा तारातिविस्मिता । देहाभिमानजं शोकं त्यक्त्वा नत्वा रघूत्तमम् ॥	36
आत्मानुभवसन्तुष्टा जीवन्युक्ता बभूव ह। क्षणसङ्गममात्रेण रामेण परमात्मना।।	37
	38
सुग्रीवोऽपि च तत्श्रुत्वा रामवक्त्रात्समीरितम् । जहावज्ञानामखिलं खस्यचित्तोऽभवत्तदा ।	
ततः सुग्रीवमाहेदं रामो वानरपुङ्गवम्।	39
भातुर्ज्येष्ठस्य पुत्रेण यद्युक्तं साम्परायिकम् । कुरु सर्वं यथान्यायं संस्कारादि ममाञ्चया ॥	40
तथेति बिलिमिर्मुख्यैर्वानरः परिणीय तम्। वालिनं पुष्पके क्षिप्तवा सर्वराजोपचारकः॥	41
भेरीदुन्दुभिनिर्घोषे ब्रीह्मणैर्मन्त्रिभः सह । यूथपैर्वानरैः पौरैस्तारया चाङ्गदेन च ॥	42
गत्वा चकार तत्सवै यथाशास्त्रं प्रयत्नतः। स्नात्वा जगाम रामस्य समीपं मन्त्रिभिः सह ॥	43

too, think over these teachings of Mine with a pure and concentrated mind. Then you will not be afflicted by miseries. You will be free from the bondage of Karma. 34. O handsome lady! In your previous birth, you had practised devotional discipline. Therefore, for your liberation from Samsara, this form of Mine has been revealed to you. 35. If you constantly contemplate on this form of Mine and think over these teachings, then Karmas will not bind you, even if you be engaged in activities brought about by life in Samsara."

(36-38). Tara heard all these instructions of Rama with great interest and attention. She overcame her grief born of identification with the body, and made prostrations before Rama. Rejoicing in being established in the Self, she became a Jivanmukta—one liberated in this very life. By her contact with Rama, the Supreme Self, for a short time, Tara became freed from all stains and from the beginningless bondage of Avidya. 39. Hearing all these instructions

of Rama, Sugreeva also overcame the influence of ignorance totally and became established in peace.

#### Coronation of Sugreeva (40-54).

40. Rama now said to Sugreeva, the great monkey, "You make arrangements now for the cremation and obsequies of your elder brother at my command. Make his son perform all the rites of funeral obsequies as laid down in the Sastra." (41-43). Agreeing to do so, Sugreeva had the body of Vali lifted by many powerful monkeys and kept on a specially decorated vehicle. To the accompaniment of the sound of kettle-drums and big drums and of all other forms of royal insignia, and followed by Brahmanas, ministers, monkey governors, citizens. Tara and Angada, the body of Vali was taken to the place of cremation and all rites were performed according to scriptural injunctions. Then Sugreeva took his bath and along with the ministers went to Rama's presence.

नत्वा रामस्य चरणौ सुत्रीवः प्राह हृष्टधीः। राज्यं प्रशाधि राजेन्द्र वानराणां समृद्धिमत्।।४४ दासोऽहं ते पादपर्वा सेवे लक्ष्मणविन्तरम् । इत्युक्तो राषवः प्राह सुप्रीवं सस्मितं वचः ॥ स्वमेवाहं न सन्देहः शीघ्रं गच्छ ममाज्ञया । पुरराज्याधिपत्ये त्वं स्वात्मानमभिषेचय ॥ नगरं न प्रवेक्ष्यामि चतुर्दश समाः सखे । आगमिष्यति मे भ्राता लक्ष्मणः पत्तनं तव ॥ 47 अङ्गदं यौवराज्ये त्वमिषचय सादरम्। अहं समीपे शिखरे पर्वतस सहानुजः॥ वत्सामि वर्षदिवसांस्ततस्त्वं यत्नवान् भव । किश्चित्कालं पुरे स्थित्वा सीतायाः परिमार्गणे ॥ 49 साष्टाङ्मं प्रणिपत्याह सुप्रीवो रामपादयोः। यदाज्ञापयसे देव तत्त्रथैव करोम्यहम् ॥ 50 अनुज्ञातश्च रामेण सुग्रीवस्तु सलक्ष्मणः। गत्वा पुरं तथा चक्रे यथा रामेण चोदितः ॥ 51 सग्रोवेण यथान्यायं पूजितो लक्ष्मणस्तदा । आगत्य राघवं शोघं प्रणिपत्योपतस्थिवान् ॥ 52 ततो रामो जगामाशु लक्ष्मणेन समन्त्रितः। प्रत्रर्थणगिरेरुध्वै शिखरं भूरिविस्तरम् ॥ 53 तत्रैकं गह्वरं दृष्टवा स्फाटिकं दीप्तिमच्छुमम्। । वासाय रोचयामास तत्र रामः सल्हभणः ॥ 54 फलमूलसमीपगम् वर्षवातातपसहं

(44-45). Prostrating at Rama's feet, Sugreeva said with a sense of deep statisfaction: "O great royal personage! Rule over this prosperous realms of the monkeys. I shall be your attendant just like Lakshmana and serve you for a long time." To Sugreeva who spoke these words, Rama said with a smile: 46. "You are verily myself. There is no doubt about this. At my order, you install yourself as the ruler of the city and the kingdom. 47. O dear friend! For fourteen years, I will not enter into any city. So my brother Lakshmana will go with you to the city. (48-49). Install Angada as the heir-apparent. I along with brother Lakshmana, shall spend the rainy season on the peak of this neighbouring mountain. You go and live in your city for some time.

After that, you can begin the search for Sita." 50. Sugreeva prostrated before Rama and said, "O great one! Whatever you order me, I shall do accordingly." 51. Permitted by Rama, Sugreeva went to the city in the company of Lakshmana and did everything as instructed by Rama. 52. Received and honoured properly by Sugreeva, Lakshmana soon finished his work and reported himself to Rama by prostrating at his feet.

53. Next Rama and Lakshmana proceeded to a high peak of the mountain called Pravarshana. 54. There Rama came across a cave which had the brilliance of crystal, which gave shelter from sun, rain and wind and where fruits and roots were in easy reach. He resolved to stay

त्वधास

## द्रिन्यम् लफ्ज पुष्पसंयुते मौक्तिकोपमजलौघपल्वले । चित्रवणमृगपक्षिशोभिते पर्वते रघुकुलोत्तमोऽवसत् ॥ इति श्रीमद्रध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे ततीयः सर्गः ॥ ३॥

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within that cave. 55. He took his residence in that mountain which had an abundance of delicious fruits and roots and fragrant flowers, and of lakes with waters sparkling like pearls and which was filled with many-coloured birds and animals.

## चतुर्थः सर्गः

#### श्रीमहादेव उवाच

तत्र वार्षिकदिनानि राघवो लीलया मणिगुहासु सञ्चरन् । पद्ममूलफलभोगतोषितो लक्ष्मणन सहितोऽत्रसत्सुखम् ॥ वातनु मजलपूरितमेघानन्तरस्तनितवैद्युतगर्मान्

वीक्ष्य विस्रयमगाङ् गजयूथान्यहदाहितसुकाश्चनक्रश्चान् ॥ समास्त्राद्य हुष्टपुष्टमगहिजाः । धावन्तः परितो रामं वीक्ष्य विस्फारितेश्वणाः ॥

न चलन्ति सदाध्याननिष्ठा इव मुनीश्वराः। रामं मानुषरूपेण गिरिकाननभूमिषु ॥ वर्षेन्तं परमात्मानं ज्ञात्वा सिद्धगणा भुवि। मृगपक्षिगणा भूत्वा राममेवानुसेविरे॥

#### Chapter 4

#### RAMA IN RETREAT AT PRAVARSHANA

# Rama instructing Lakshmana on his ritualistic worship (1-42).

1. Rama and Lakshmana spent happily the rainy season, moving about for recreation among the caves made of precious stones on the mountain side and subsisting with great satisfaction on the fruits and roots available there in abundance. 2. There Rama saw with wonder masses of rainclouds in the sky moving before the wind with peals of thunder and flashes of lightning coming from within their watery mass.

They resembled a herd of elephants in rut with golden seats spread on their top. 3. On the grassy mountain surface could be seen moving about birds and beasts, happy and plumpy by consuming an abundance of fresh green grass. Seeing Rama's presence there, they stood looking at him with wide-open eyes. (4-5). Like ascetics ever immersed in meditation, there stood those birds and beasts gazing at Rama—birds and beasts who were verily Siddhas come to serve the Supreme Being, as he moved

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राममेकान्ते ध्यानतत्परम् । समाधिविरमे भक्त्या प्रणयाद्विनान्वितः ॥ अबबीट देच ते वाक्यात्पर्वोक्ताद्विगतो मम । अनाद्यविद्यासम्भूतः संशयो हृदि संस्थिनः ॥ इदानीं श्रोतुमिच्छामि क्रियामार्गेण राघव। भवदाराधनं खोके यथा कुर्वन्ति योगिनः॥ इदमेव सदा प्राहुर्योगिनो मुक्तिसाधनम् । नारदोऽपि तथा व्यासो ब्रह्मा कमलसम्भवः ॥ १ **ब्रह्मश्र**त्रादिवर्णानामाश्रमाणां मोक्षदम् ।

स्त्रीशहाणां च राजेन्द्र सुलभं सुक्तिसाधनम् । तव भक्ताय मे भ्रात्रे ब्रृहि लोकोपकारकम् ॥१०

#### श्रीराम उवास

पूजाविद्यानस्य नान्तोऽस्ति रघुनन्दन । तथापि वक्ष्ये सङ्क्षेपाद्ययावदनुपूर्वशः ॥ मम स्वग्द्योक्तप्रकारेण द्विजत्वं प्राप्य मानवः । सकाशात्सद्गुरोर्मन्त्रं लब्ध्वा मद्भक्तिसंग्रतः ॥12 तेन सन्दर्शितविधिर्मामेवाराधयेत्सुधीः । हृदये वानले वार्चेत्प्रतिमादौ विभावसौ ॥ शालग्रामशिलायां वा पूजयेन्मामतन्द्रितः । प्रातःस्नानं प्रकुर्वीत प्रथमं देहशुद्धये ॥ वेदतन्त्रोदितैर्मन्त्रे मृ ल्लेपनविधानतः । सन्ध्यादि कर्मयिकत्यं तत्क्रयादिधिना बुधः ॥15

about in the form of a man amidst those forests and mountains.

(6-7). On one of those days, when Rama after his meditation was sitting in solitude in a contemplative mood, Lakshmana approached him all and humility. and said: affection "O Lord! By the instructions Thou gave me on past occasions, the doubts of my mind born of beginningless Avidya, have been cleared. (8-10). I now wish to hear from Thee how Karma Yogis offer Thee their ritualistic worship. This path is always claimed by the Yogins as a way for the attainment of Mukti. Besides, Narada, Vyasa and the lotus-born Brahma speak of it as a way that confers Mukti alike to Brahmanas, Kshatriyas and Vaisyas as also to women and Sudras. O great one! Please speak to me, Thybrother and devotee, about this way of quick and universal access to

Mukti, so that the whole world besides myself may be benefited thereby,"

Sri Rama said in reply: 11. "The ways of My ritualistic worship are endless. I shall therefore give you a brief exposition of it in its essential parts according to their importance. (12-14). After being invested with the sacred thread according to the traditions of the family, a person must get initiated into My Mantra and worship from a proper Guru. He should then proceed to perform My worship as shown by the teacher, with deep devotion and attention. Worship can be offered to Me as residing in the heart, or fire, or an image, or the sun, or the Salagrama. First an aspirant should cleanse his body by taking a morning bath 15. He should utter appropriate Mantras, Vedic and Tantric, while bathing, and apply mud or other ingredients allowed by the scriptures for purifying his

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सङ्खल्पमादौ दुर्वीत सिद्धचर्य कर्मणां सुधीः । स्वगुरुं पूजयेद्धकत्या मद्दुद्धचा पूजको मम ॥१६ शिलायां स्नपनं दुर्यात्प्रतिमासु प्रमार्जनम् । प्रसिद्धैर्गन्धपुष्पाद्यैर्मत्युजा सिद्धिदायिका ॥ अमायिकोऽनुवृत्या मां पूजवेश्वियतव्रतः। प्रतिमादिष्वलङ्कारः प्रियो मे कुलनन्दन ॥ अग्नी यजेत इविचा चास्करे स्वण्डिले यजेत् । भक्तेनोपहुतं ब्रीस्यै श्रद्धया मन वार्यपि ॥ कि पुनर्भास्यभोज्यादि गन्बपुष्पाश्वतादिकम् । पुजाह्रव्याणि सर्वाणि सम्पाद्यैवं समारभेत् ॥ 20 सम्यगासनं परिकल्पयेत् । तत्रोपवित्रय देवस्य सम्मुखे शुद्धमानसः ॥ चैलाजिनकशैः ततो न्यासं प्रकृवीत मात्काबहिरान्तरम् । केशवादि ततः कुर्यात्तरवन्यासं ततः परम् ॥ मन्पूर्तिपञ्जरन्यासं मन्त्रन्यासं ततो न्यसेत्। प्रतिमादाविप तथा द्वर्याभित्यमतन्द्रितः ॥

body. Then he should perform Sandhya and other daily rites. 16. With a pure mind he should at the beginning of worship utter the Sankalpa (the right resolution) for the successful performance of the rite-The worshipper should then adore the Guru in mind with the conviction that the Guru is Myself. (17-18). If the worship is done on a stone medium, ceremonial bath of the Deity with water should be performed. If the object of worship is an image, rubbing is necessary. Then offerings should be made with well-known ingredients like flower, sandal paste etc. If the worship is to bear fruit, it should be done with purity and sincerity of mind, and with observance of austere disciplines, and adherence to the procedure of worship according to the tradition as imparted by the Guru. Decoration of the image with flower garlands etc., is highly pleasing to Me. (19-20). If the worship is done through the medium of fire, then oblations with ghee accompanied with other ingredients should be made. If the sun is the medium of worship, then a ritualistic design to represent the sun must be made on the floor and worship should be

offered on it. As for ingredients, offering of even mere water with firm faith by a devotee, is pleasing to Me. Not to speak then of how pleased I am when worshipped with flowers, sandal paste, incense, and offerings of fruits, sweets, Payasa and other delicious preparations. 21. The worshipper should sit on a seat made with Kusa grass at the bottom and deer skin and cloth over it. He should sit facing the Deity, with his mind pure and filled with holy thoughts. 22. Then one should do Nyasa or placement of fingers with Mantras. The first Nyasa to be performed is Matrika-Nyasa. which consists in placing the fifty one alphabets on the body and on the worshipping image. Then should be done Kesavadi Nyasa by placement of twentyfour divine names, and this is to be followed by the Tattva-Nyasa. (The details about thee Nyasas are given in the Narada Pancharatra). 23. Next should be done Murtipangara. Nyasa (which consists in the placement of the divine names given in Vishnu-Panjara-stotra from the to the feet). After that Mantra-Nyasa should be done. All these have to

कलशं स्वप्ररो वामे क्षिपेत्पुष्पादि दक्षिणे। अर्घ्यपाद्यप्रदानार्थं मञ्जपकीर्थमेव च ॥ तथैवाचमनार्थं ध्यायेत्स्वढेहम्मावलं पाद्यार्घ्याचमनीयाद्यैः स्नानवस्त्रविभूषणैः। विभवे सति कर्प्रकुङ्कुमागरुचन्दनैः दशावरणपजां वै ह्यागमोक्तां श्रद्धयोपहरेजित्यं श्रद्धाभुगहमी श्वरः अगस्त्येनोक्तमार्गेण कुण्डेनागमवित्तमः । अथवौपासनाग्नौ हविषा तथा। वा चरुणा ध्यायेदनलमध्यस्थं होमकाले सदा बुधः। ततो जपं प्रकुर्वीत ध्यायेन्मां यतवाक् सारन्। मदर्थे नृत्यगीतादि स्तुतिपाठादि कारयेत ।

be done also to the image scrupulously. (24-25). Then a little to the left in front of oneself, the water pot must be kept and on the right side the flowers to be offered. In the same way, four vessels musc be arranged for Arghya, Padya, Achamana and Madhuparka. One should then meditate on the Jiva (embodied spirit), who is a particle of Myself, in the heart-lotus luminous like the sun. 26. Then one should think that He is permeating the whole of the body from head to foot. Next one should transfer every day that Divine-Consciousness. within oneself into the image to be worshipped and feel it as a living presence. 27. Then one should adore Me with great sincerity, according to one's means, with Padya, Arghya, Achamaniya, water for bath cloth and decorations. 28. Those who have plenty of means should everyday make offerings of Karpura, Kumkuma, Akil, sandal paste and fragrant flowers. (29-30). An aspirant can do with the help of experts

24 न्यसेत्पात्रचतुष्टयम् । हत्पवे भानुविमले मत्कलां जीवसंश्चिताम् ॥ 25 तया व्याप्तमस्निदम् । तामेवावाइयेशिल्यं प्रतिमादिषु मत्कलाम् ॥ यावच्छक्योपचारैर्वा त्वर्चयेनमाममायया ॥ 27 अचियनमन्त्रविष्ठत्यं सगन्धक्रसमैः शभैः ॥ 28 प्रकारयेत् । नीराजनैध्पदीपंनैवेधे बहुविस्तरैः 11 29 होमं कुर्यात्प्रयत्नेन विधिना मन्त्रकोविदः ॥ 30 जुहुयान्मृलमन्त्रेण पुंस्रक्तेनाथवा बुधः तप्तजाम्बुनदप्रख्यं दिव्याभरणभूषितम् ॥ पार्षदेश्यो बलि दस्वा होमश्रेषं समापयेत ॥ मुखवासं च ताम्बूलं दत्त्वा त्रीतिसमन्वितः ॥ प्रणमेइण्डवदुभूमी हृदये मां निद्याय च ॥ 35

> the Dasavarana Puja as given in Agastya Samhita. Everyday worship should be done with incense, light, various kinds of food offerings, bath etc. with great faith (Sraddha). I. the Lord of all, is a consumer of whatever is offered with great faith and sincerity. Those who are experts in Mantras, should every day make offerings in fire (Homa) also according to scriptural dictates. 31. In a sacrificial pit designed according to the rules laid down in Agastya-Samhita, one versed in Agamas should make oblations of ghee and other ingredients with the chanting of Mula-Mantra or the Purusha-Sukta. (32-33). Or without making any special sacrificial pit, one can make oblations with Charu in the sacred fire kept by oneself. During the time of offering, one should contemplate on Me, golden in colour and decorated with divine ornaments, and as dwelling in the middle of the flame. conclusion, offerings should be made to My attendants. (34-35). Next, one should make

शिरस्याद्याय महत्तं प्रसादं मावनामयम् । पाणिभ्यां मत्पदे मूर्धिन गृहीत्वा भक्ति संयुतः ३६ एव मां घोरसंसारादित्युक्त्वा प्रणमेत्सुधीः । उद्वासयेद्ययापूर्वं प्रत्यग्ज्योतिषि संसारन् ॥ ३७ एवसुक्तप्रकारेण पूजयेद्विधिवद्यदि । इहासुत्र च संसिद्धिं प्राप्नोति मदनुप्रहात् ॥ ३८ मझको यदि मामेवं पूजां चैव दिने दिने । करोति मम सारूप्यं प्राप्नोत्येव न संशयः ॥ ३९

इदं रहस्यं परमं च पावनं मयैव साक्षात्कथितं सनातनम्।

पठत्यज्ञसं यदि वा शृणोति यः स सर्वपूजाफलभाङ् न संशयः ॥ 40 एवं परात्मा श्रीरामः क्रियायोगमनुत्तमम् । पृष्टः प्राह स्त्रभक्ताय शेषांशाय महात्मने ॥ 41 पुनः प्राकृतवद्गामो मायामालंक्य दुःखितः । हा सीतेति वदन्नैत्र निद्रां लेभे कथश्वन ॥ 42 एतस्मिनन्तरे तत्र किष्किन्धायां ।सुबुद्धिमान् । हनूमान्त्राह सुग्रीवमेकान्ते किषनायकम् ॥ 43 शृण् राजन् प्रवश्यामि तवैव हितस्त्रसम् । रामेण ते कृतः पूर्वस्रुपकारो झनुत्तमः ॥ 44

silent repetition of My Mantra with the mind dwelling on Me. After that, he should offer Me betel leaves with a joyful mind, and next engage himself in dance, song, praise, chanting and reading of the scriptures. Next, he should make a full prostration contemplating on Me in his mind. (36-37). He should next imagine in his mind, the Deity as giving the offered flowers etc., to him as Prasada as a mark of His grace, and he should place them on his head. Then he should mentally grasp the feet of the Deity and touch his head on them and pray, "O Lord! Lift me from this terrible life in Samsara of repeated births and deaths." With this prayer one should make prostration. Then, just as he brought out the Deity from his consciousness, for the purpose of worship, he should also take Him back into himself, according to the rite called Udvāsa. 38. If a man worships Me, in the way I have expounded, he will attain to spiritual well-being by My grace in this world and the next. 39. If a devotee

worships Me everyday in this way, he attains Sarupya or salvation by getting My own form. There is no doubt about it. 40. Whoever either reads or hears this supremely holy and esoteric exposition of My worship as given by Myself, will attain to the fruits of doing all forms of daily worship." 41. Thus, the Supreme Being incarnated as Sri Rama, on being questioned. expounded this doctrine of ritualistic worship to His brother Lakshmana, who was himself an incarnation of Adisesha. 42. But afterwards assuming the attitude of an ordinary man, through the power of his own Maya, Rama, stricken with sorrow, spent sleepless nights calling aloud, 'O Sita'.

#### Hanuman's advice to Sugreeva (43-54)

43. In the meantime, in Kishkindha, intelligent Hanuman had a private conversation with Sugreeva, the king of the monkeys.
44. Hanuman said, "O King! I shall speak to you of certain matters in your real interest. Rama has already done for you a favour

क्रतघ्नवत्त्वया नूनं विस्तृतः प्रतिभाति मे । त्वत्कृते निहतो वाली वीरसैत्रलोक्यसम्मतः ।।45 राज्ये प्रतिष्ठितोऽसि त्वं तारां प्राप्तोऽसि दुर्ज्ञभाम् । स रामः पर्वतस्यात्रे भ्रात्रा सह वसन्सुद्धीः ॥ ४६ त्वदागमनमेकाग्रमीक्षते कार्यगौरवात् । त्वं तु वानरभावेन स्त्रीसक्तो नावबुद्ध्यसे ॥ करोमीति प्रतिज्ञाय सीतायाः परिमार्गणम् । न करोषि कृतध्नर्रत्वं हन्यसे वालिवदुद्वतम् ॥ 48 श्रुत्वा सुग्रीवो भयविह्वलः । प्रत्युवाच हनमन्तं सत्यमेव त्वयोदितम् ॥ शीघं कुरु ममाज्ञां त्वं वानराणां तरिखनाम् । सहस्राणि दशेदानीं प्रेषयाशु दिशो दश ॥ 50 सप्तद्वीपगतान्सर्वान्वानरानानयन्त ते। पक्षमध्ये समायान्तु सर्वे वानरपुङ्गवाः॥ 51 ये पक्षमतिवर्तन्ते ते वध्या मे न संशयः। इत्याज्ञाप्य हन्मन्तं सुग्रीवो गृहमाविशत् ॥ हनुमान्मन्त्रिसत्तमः । तत्क्षणे प्रेषयामास हरीन्दश दिशः सुधीः ॥ सुप्रीवाज्ञां अगणितगुणसत्त्वान्वायुवेगप्रचारान्वनचरणग्रुख्याच् पर्वताकारह्रपान् । पवनद्वितक्कमारः प्रेषयामास दूतानितरभसतरात्मा दानमानादितृप्तान् ॥ 54

## इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे चतुर्थः सर्गः ॥ ४ ॥

of a very valuable type. 45. But I find that like an ungrateful person, you seem to have forgotten all that. For your sake, he has destroyed Vali, celebrated for his strength and heroism in all the three worlds.

(46-47). You have been installed as king. You have also got back your very handsome wife Tara. The high-souled Rama, however, is living on the top of the mountain with his brother, and perhaps he may be eagerly awaiting your arrival before him with the news about Sita. But you are not aware of these facts, being absorbed in women's company, following the ways of monkeys. 48. After promising to find out the whereabouts of Sita, if you fail to do so, you will, like an ungrateful person, meet with the same fate as Vali."

(49-50). Hearing Hanuman's words, Sugreeva was filled with fear and he said to Hanuman, "What you have said is correct.

Now in all haste, please send ten thousand powerful monkeys in all the ten directions for the search for Sita. Please enforce this order of mine quickly. (51-52). Let ali the monkeys dwelling in the seven continents be called. All of them should come within a fortnight. Those who fail to do so will be condemned to death." Giving these orders to Hanuman, Sugreeva went to his abode. 53. The intelligent and competent minister that he was, Hanuman immediately put Sugreeva's order into practice and sent monkey messengers the directions 54. With great care and attention, Hanuman deputed, after honour. ing them with good words and presents, a number of monkey messengers who were possessed of great excellences like courage and quickness of movement like the wind, and who were huge in size like mountains.

### पश्चमः सर्गः

#### श्रीमद्दादेव उवाच

रामस्तु पर्वतस्थाग्रे मणिसानी निशामुखे। सीताविरहजं शोकमसहिषदमत्रवीत्। पश्य लक्ष्मण मे सीता राक्षसेन हता बलात्। मृतामृता वा निश्चेतुं न जानेऽद्यापि भामिनीम्॥ जीवतीति मम त्रूयात्कश्रिद्धा प्रियकृत्स मे। यदि जानामि तां साध्वीं जीवन्तीं यत्र कुत्र वा॥ हठादेवाहरिष्यामि सुधामिव पयोनिधेः। प्रतिज्ञां शृणु मे भ्रातयेन मे जनकात्मजा॥ 4 नीता तं भसासात्कुर्या सपुत्रवलवाहनम्। हे सीते चन्द्रवदने वसन्ती राक्षसालये॥ 5 दुःखार्चा मामपश्यन्ती कथं प्राणान् धरिष्यसि। चन्द्रोऽपि भानुबद्धाति मम चन्द्राननां विना॥ 6 चन्द्र त्वं जानकीं स्पृष्ट्वा करेमीं स्पृश्च शीतलेः। सुप्रीवोऽपि दयाहीनो दुःखित मां न पश्यति॥ 7 राज्यं निष्कण्टकं प्राप्य स्त्रीमः परिवृतो रहः। कृतघ्नो दश्यते व्यक्तं पानासक्तोऽतिकामुकः॥ 8 नायाति शरदं पश्यक्रपि मार्गियतुं प्रियाम्। पूर्वोपकारिणं दुष्टः कृतघ्नो विस्मृतो हि माम्॥ 9 हिन्म सुप्रीवमप्येव सपुर सहबान्धवम्। वाली यथा हतो मेऽध सुप्रीवोऽपि तथा भवेत्॥ 110

#### Chapter 5

#### LAKSHMANA'S ULTIMATUM TO SUGREEVA

Rama's grief, thinking of Sita (1-25)

1. Meantime, dwelling on that resplendent mountain, Rama, distressed extremely by separation from Sita, said as follows: 2. He said, "O Lakshmana! See, my Sira has been forcibly abducted by the Rakshasa. I have not yet been able to determine whether she is dead or alive. (3-6). If anybody gives news about her survival, he will be doing me a service, which I shall appreciate very much. If I come to know about the whereabouts of that chaste wife of mine, I shall by force get her back, as Amrita was got from the ocean. Now, this, O my brother, is my vow. Whoever has taken Sita, I shall burn him with all his sons and his armies into ashes. Alas! O Sita of moon-like face, I can imagine how miserable

you must be to sustain life without seeing me, in that Rakshasa's abode. Separated from that moon-faced wife of mine, even this moonlight appears to me to be as hot as the rays of the sun. 7. O moon! Touch my body after you have cooled your rays by contacting Sita, the daughter of Janaka. It looks that this Sugreeva is heartless. He does not understand how distressed I am. 8. Having obtained a kingdom free of all enemies, he is now living in privacy with ladies, giving himself to drink and overindulgences. He has proved himself to be absolutely ungrateful. 9. Even after the spring season has come, there is no sign of his starting in search of my wife. Wicked and thankless as he is, he has forgotten me. his great benefactor. 10. I shall destroy

इति रुष्टं समालोक्य राघवं लक्ष्मणोऽज्ञवीत् । इदानीमेव गत्वाहं सुग्रीवं दुष्टमानसम् ॥ मामाञ्चापय इत्वा तमायास्ये राम तेऽन्तिकम् । इत्युक्त्वा धनुरादाय स्वयं तूणीरमेव च ॥ गन्तुमध्युद्यतं वीक्ष्य रामो लक्ष्मणमत्रवीत् । न हन्तध्यस्त्वया रत्स सुन्नीवो मे प्रियः सखा ॥13 किन्तु भीषय सुप्रीवं वालिवस्वं इनिष्यसे । इत्युक्त्वा शीन्नमादाय सुप्रीवप्रतिभाषितम् ॥ किष्किन्धां प्रति कोपेन निर्देहिषाव वानरान् । सर्वज्ञो नित्यलक्ष्मीको विश्वानात्मापि राघवः ॥16 सीतामनुशशोचार्तः प्राकतः रागादिरहितस्यास तपसः फलदानाये जातो मानुषवेषध्क । मायया मोहितः सर्वे जना अझानसंयुताः ॥ कथमेषां भवेन्मोक्ष इति विष्णुर्विचिन्तयन् । कथां प्रथयितुं लोके सर्वलोकमलापहाम् ॥ रामायणाभिधां रामो भूत्वा मानुषचेष्टकः। क्रोधं मोहं च कामं च व्यवहारार्थसिद्ध्ये ॥

Sugreeva along with his city and all his tribe. I shall send him the same way as I have sent Vali."

(11-13). Seeing Rama in this angry mood, Lakshmana now said, "Command me whatever you want to be done. Even now I shall go and kill that Sugreeva and come back." Saying so, Lakshmana, equipped with bow. quiver and sword, was ready to start. Rama thereupon said to him: brother! Sugreeva is my close friend and it is not proper for you to kill him.

(14-15). Only frighten him that he too will Communicating this. be killed like Vali. return soon with his reply. I shall decide what should be done after that." Agreeing to do so. Lakshmana of great prowess went without delay, towards Kishkindha determined, as it were, to burn the whole tribe of monkeys with the fire of his anger.

(16-22). But, how is it that Rama, who is

11 12 पश्चाद्यत्कार्ये तत्करिष्याम्यसंशयम् । तथेति लक्ष्मणोऽमच्छन्त्वरितो भीमविक्रमः ॥ 15 प्राकृतामिव । बुद्धचादिसाक्षिणस्तस्मायाकार्यातिवर्तिनः ॥ तत्कार्यं कथमुद्भवेत्। ब्राह्मणोक्तमृतं कर्त् राह्मो दशरथस्य हि ॥ 18 19 28 21 गृह्यन् मोहयत्यवशाः प्रजाः । अनुरक्त इवाशेषगुणेषु गुणवर्जितः ॥ 22

> all-knowing, who has Lakshmi ever abiding with Him, who is of the nature of Pure Consciousness, is seen as distracted like an ordinary worldly man because of separation from Sita? How can He, who is the witness of Buddhi, who transcends Maya and its effects, who is in truth without attachment and aversion, be afflicted by the effect of Maya, namely, the sorrows of the world? The answer to this mystery is this. In order to fulfil the request made to Him by Brahma, and also to give the proper reward to King Dasaratha for his austerities, He incarnated assuming the form of a man. Besides, He, who is Mahavishnu Himself, wanted to provide men engrossed in Samsara with the story of Ramayana as a means for the eradication of all their sins. So He assumed this form of a man as Rama, in order to teach man how to behave in worldly life and how to attain the highest

विज्ञानमूर्तिवज्ञानशक्तिः साक्ष्यगुणान्वितः । अतः कामादिभिर्नित्यमविलिप्तो यथा नभः ॥23 विन्दन्ति सुनयः केचिज्जानन्ति सनकादयः । तस्रक्ता निर्मलात्मानः सम्यग् जानन्ति नित्यदा ॥ भक्तिचित्तानुसारेण जायते भगवानजः । 25 लक्ष्मणोऽपि तदा गत्वा किष्किन्धानगरान्तिकम् । ज्याधोषमकरोत्तीव्रं भीषयन् सर्ववानरान्॥

लक्ष्मणोऽपितदा गत्वा किष्किन्धानगरान्तिकम् । ज्याधोषमकरोत्तीष्टं भीषयन् सर्ववानरान्॥ तं दृष्ट्वा प्राकृतास्तत्र वानरा वप्रमूर्धनि । चक्रुः किलकिलाशब्दं धृतपाषाणपादपाः ॥27 तान्दृष्ट्वा क्रोधताम्राक्षो वानरान् लक्ष्मणस्तदा । निर्मूलान्कर्तुग्रुद्युक्तो धनुरानम्य वीर्यवान् ॥ ततः शीर्घं समाप्लुत्य ज्ञात्वा रुक्ष्मणमागतम् ।

निवार्यं वानरान् सर्वानम्नदो मन्त्रिसत्तमः। गत्वा लक्ष्मणसामीप्यं प्रणनाम स दण्डवेत ॥ 29 ततोऽङ्गदं परिष्वज्य लक्ष्मणः प्रियवर्धनः। जवाच वत्स गच्छ त्वं पितृव्याय निवेदय ॥ 30 मामागतं राघवेण चोदितं रौद्रमूर्तिना। तथेति त्वरितं गत्वा सुग्रीवाय न्यवेदयत् ॥ 31

spiritual destiny; and for this, He, the One transcending all the Gunas of Prakriti, behaved according to time and circumstance like one infatuated by anger, delusion, lust etc.—in fact, as a helpless man subject to the love of a woman. 23. Heis, in truth, of the form of Pure Consciousness and is endowed with the power of Pure Consciousness. He is the pure witness transcending the Gunas of Prakriti. Therefore, as the sky is unaffected by anything, He is not affected by lust, anger and other passions. 24. The ordinary people in ignorance may credit Rama with attachment, aversion and weaknesses, but Sanaka and other great Rishis know the truth about Him and attained to Him through that. too, is this truth known to others, who are pure at heart and are endowed with devotion to the Lord. 25. The Lord, who is unborn and ever existent, presents Himself to devotees, according to the degree of their mental purity and spiritual capacity.

#### Lakshmana in a threatening mood (26-63)

(26-28). Now Lakshmana approached the city of Kishkindha and twanged his bowstring, spreading terror into the minds of all monkeys. Thereupon, several of the ordinary monkeys, in order to put up a defence got upon the rampart, with rocks and trees in hand, producing a tumultuous sound. Seeing the monkeys in such a menacing mood Lakshmana bent his bow in order to bring about their total destruction. 29. Hearing about Lakshmana's arrival, Angada, the chief of the ministers, came quickly to meet him. He dispersed all the monkeys, and going near Lakshmana, made prostrations to him. (30-31). Lakshmana, possessed of winning manners, then embraced Angada and said to him, "Dear one! Rama is in an extremely angry mood. I have come here at his Convey this news to your commar 1. uncle." Agreeing to do so, Angada went back quickly and informed Sugreeva of

आहृय मन्त्रिणां श्रेष्ठं हन् मन्तमथात्रवीत् । गच्छ स्वमङ्गदेनाशु लक्ष्मणं विनयान्वितः ॥ सान्त्वयन्कोपितं वीरं शनैरानय सादरम् । प्रेषयित्वा हन्मन्तं तारामाह कपीश्वरः ॥ त्वं गच्छ सान्त्वयन्ती तं लक्ष्मणं मृदुभाषितैः। शान्तमन्तःपुरं नीत्वा पत्रचादर्शय मेऽनघे॥ भवत्विति ततस्तारा मध्यकक्षं समाविशत्। हन्मानक्षदेनैव सहितो लक्ष्मणान्तिकम्।। गत्वा ननाम शिरसा भक्त्या स्वागतमन्नवीत्। एहि वीर महाभाग भवद्गृहमशङ्कितम्॥ प्रविश्य राजदारादीन् दृष्ट्वा सुग्रीवमेव च। इत्युक्त्वा लक्ष्मणं भक्त्या करे गृह्य स मारुतिः। आनयामास नगरमध्याद्राजगृहं प्रति ॥ प्रथंस्तत्र मध्यकक्षे गता तारा उवाच लक्ष्मणं नत्वा किमर्थं बहुदु:खौघाद्भवद्भिरभिरक्षितः इदानीं कामासक्तो रघुपतेः सेवार्थं नागतो हरिः। आगमिष्यन्ति हरयो नानादेशगताः प्रभो॥ प्रेषिता हरयो दशसाहस्रा

क्रोधताष्ट्राक्षः पुरद्वारि बहिःस्थितः। तत् श्रुत्वातीव सन्त्रस्तः सुग्रीवो वानरेश्वरः॥ 32 34 35 36 37 यदाज्ञापयसे पश्चात्तत्तर्वं करवाणि भोः ॥ 38 39 महासौधान् यूथपानां समन्ततः। जगाम भवनं राज्ञः सुरेन्द्रभवनोपमम्॥ 40 ताराधिपानना । सर्वाभरणसंम्पना मदरक्तान्तलोचना ॥ 41 सितपूर्वाभिभाषिणी। याहि देवर भद्रं ते साधुस्त्वं भक्तवत्सलः॥ 42 कोपमाकार्षीर्भक्ते भृत्ये कपीश्वरे। बहुकालमनाश्वासं दुःखमेवानुभूतवान्।। । भवत्त्रसादात्सग्रीवः प्राप्तसौख्यो महामतिः ॥ रघुसत्तम । आनेतुं वानरान् दिग्भ्यो महापर्वतसिक्रभान् ॥ 46

Lakshmana's arrival. (32-34). Hearing that Lakshmana had arrived at the gate of the city in a very angry mood, Sugreeva was terribly frightened and called his trusted minister, Hanuman. He said to Hanuman, "Go quickly with Angada and try to pacify the angry Lakshmana, and persuade him to come into the palace." Commissioning Hanuman in this way, the king of the monkeys said to Tara: 35. "You please go, and with sweet words try to pacify Lakshmana and bring him to the inner apartments. After he is thus pacified, I shall meet him."

(36-38). Agreeing to do so, Tara went towards the middle region of the palace. Angada with Hanuman now went and saluted Lakshmana at the gate. They said to him, "O great one! O worshipful one! O hero! Considering this as your own home, please come in and after meeting Sugreeva and his consort, order us what we have to do. We shall do accordingly." 39. Saying so with great devotion, Hanuman, the son of the wind-god, held Lakshmana by hand and led him from the middle of the street into the palace. 40. On all sides, Lakshmana saw the huge mansions of the chiefs of the community and reached the palace of the king, which was comparable to the abode of Indra. (41-46). When he reached the middle region of the palace, he was greeted by Tara, the moon-faced beauty, bedecked with jewellery and with eyes crimson-tinged through intoxication. After saluting Lakshmana

सुप्रीवः स्वयमागत्य सर्ववानरयूथपैः। वध्यिष्यित दैत्यौघान् रावणं च हनिष्यित ॥ 47 त्वयैव सिहतोऽधैव गन्ता वानरपुष्मवः। पश्यान्तर्भवनं तत्र पुत्रदारसहृद्वृतम् ॥ 48 ष्ट्या सुप्रीवमभयं दस्वा नय सहैव ते। ताराया वचनं श्रुत्वा कृशकोधोऽथ लक्ष्मणः ॥49 जगामान्तापुरं यत्र सुप्रीवो वानरेश्वरः। रुमामालिङ्ग्य सुप्रीवः पर्यङ्के पर्यवस्थितः॥ 50 ष्ट्या लक्ष्मणमत्यर्थमुत्पपतातिभीतवत् । तं ष्ट्या लक्ष्मणः क्रुद्धो मद्विद्धलितेश्वणम् ॥51 सुप्रीवं प्राह दुर्वृत्त विस्मृतोऽसि रघूत्तमम् । वाली येन हतो वीरः स वाणोऽद्य प्रतीक्षते ॥ 52 त्वमेव वालिनो मार्गं गमिष्यसि मया हतः। एवमत्यन्तपरुषं वदन्तं लक्ष्मणं तदा ॥ 53 उवाच दन्तुमान् वीरः कथ्रमेवं प्रभाषते। त्वचोऽधिकतरो रामे भक्तोऽयं वानराधिपः ॥ 54 रामकार्यार्थमनिशं जार्गातं न तु विस्मृतः। आगताः परितः पश्य वानरः कोटिशः प्रभो॥ 55 गमिष्यन्त्यिवरेणैव सीतायाः परिमार्मणम्। साध्यिष्यित सुप्रीवो रामकार्यमशेषतः ॥

she said to him smiling, "O Kinsman! I pray for your welfare. You are one of noble conduct and extremely loving towards your devotees. Why are you angry at the king of the monkeys, who is a devoted servant? He has for a long time been suffering from sorrows and hardships continuously. Now he has been rescued from that difficult situation by you. By your grace, he has been restored to prosperity. But do not think that the noble-minded Sugreeva, being addicted to sexual enjoyments, has failed to come and meet Rama. O Lord! Monkeys will come from all directions. O scion of Raghu's line! Ten thousand monkeys have already gone to different places to mobilise a big army of mountainsized monkeys. 47. Sugreeva himself will go with the army of monkeys and destroy all the Rakshasas including Ravana. (48-50). The monkey chief Sugreeva will go with you immediately to Rama. Now please come into the palace and see Sugreeva in the midst of his family. After he is relieved of his

fear, you can take him with you." Lakshmana, with his anger assuaged a little by Tara's words, now went into the inner apartment of the palace where Sugreeva was seated on a cot with his wife Ruma. (51-52). Seeing Lakshmana, Sugreeva got up like one extremely frightened, with his eyes rolling in intoxication. Angry Lakshmana now said to him, "O you wretch! You seem to have forgotten Rama, the greatest of Raghu's line. Remember, that the arrow which killed the heroic Vali is still with him. (53-56). Killed by me, you too will go the way of Vali." To Lakshmana who was speaking in this very harsh tone, the heroic Hanuman said, "Why do you speak in this vein? This monkey-chief is more devoted to Rama than even yourself. He is ever awake to Rama's interests. He has not forgotten anything. Crores of monkeys have already arrived. Look all around. Soon they will start in search of Sita, and Sugreeva will fully achieve the purposes of Rama."

श्रुत्या हुनुमतो वाक्यं सौमित्रिर्लाज्जतोऽभवत् । सुप्रीवोऽप्यर्घ्यपाद्याधीर्लक्ष्मणं समपूजयत् ॥ ्ञालिक्य प्राह रामस्य दासोऽहं तेन रक्षितः । रामः स्वतेजसा लोकान क्षणार्द्धेनैव जेष्यति ॥ ६० सहितः प्रभो । सौमित्रिरिप सुप्रीवं प्राह किञ्चिन्मशोदितम् ॥ 59 सहायमात्रमेवाहं वानरैः प्रणयाद्वापितं मया। गच्छामो अधैव सुप्रीव सर्नास्तच्छति कानने ॥ 70 महाभाग तन्समस्व जानकीविरहात्त्रमः। तथैति रथमास्य लक्ष्मणेन समन्वतः।। एवातिद:खार्ती एक वानरें: सहितो राममेवान्वपद्यतः॥ गना 62 भेरीमदङ्गे बेहु ऋक्षवानरैः प्रवेतातपत्रै व्यंजनैब नीलाङ्गदार्थे ईन्रुमत्त्रधानैः समावृतो राघवमभ्यगाद्धरिः॥ 63

# इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे पश्चमः सर्गः ॥ ५ ॥

57. Lakshmana felt ashamed of his conduct on hearing the words of Hanuman. And just then Sugreeva also came forward and received Lakshmana in the proper way with Arghya and Padya. (58-62). Embracing Lakshmana, Sugreeva said, "I am the servant of Rama. I have been saved by him. Rama can conquer the whole world in a trice by his own power. My monkey armies are only a small help in this enterprise." Lakshmana then said to Sugreeva, "I have perhaps talked too much. O worshipful one! I said all that out of love only. Please pardon me for the same, O Sugreeva! We shall even now go to see Rama.

He is staying alone on the mountain, steeped in SOFFOW on separation from Sita. the daughter of Janaka." Agreeing to do Sugreeva got into a chariot with Lakshmana. Accompanied by monkevs proceeded the where Rama was staying. **63.** To the accompaniment of drums, Mridanga and other musical instruments, and provided with royal insignias like white ceremonial umbrella and peacock-feather fans, and accompanied by a band of ministers headed by Hanuman, Neela, Angada, and a big following of bears and monkeys-Sugreeva now went to Rama's presence.

## षष्ठः सर्गः

#### श्रीमहादेव उवाच

रप्ट्वा रामं समासीनं गुहाद्वारि शिलातले । चैलाजिनधरं प्रयामं जटामौलिविराजितम् ॥ शान्तं सितचारुप्रखाम्बजम् । सीताविरहसन्तप्तं पत्रयन्तं मृगपक्षिणः ॥ वेगात्सुग्रीवलक्ष्मणौ । रामस पादयोरग्रे पेततुर्भक्तिसंयुतौ ॥ रथादुदरात्सम्रत्पत्य रामः सुप्रीवमालिङ्ग्य पृष्टवानामयमन्तिके । स्थापयित्वा यथान्यायं पूजयामास धर्मवित् ॥ ४ भक्तिनम्रधीः । देव पश्य समायान्तीं वानराणां महाचमृष् ॥ 5 **ततोऽब्र**वीद्रघश्रेष्ठं सुप्रीवो कुलाचलाद्विसम्भृता मेरुमन्दरसन्निभाः । नानाद्वीपसरिच्छेलवासिनः पर्वतोपमाः ॥ ६ असंख्याताः समायान्ति हरयः कामरूपिणः। सर्वे देवांशसम्भूताः सर्वे युद्धविशारदाः॥ केचिद्गजबलाः केचिदशगजोपमाः । गजायुतवलाः केचिदन्येऽमितवलाः प्रभो ॥ केचिदञ्जनकटाभाः केचित्कनकस्रिक्षाः । केचिद्रक्तान्तवदनाः दीर्घवालास्तथापरे ॥ केचिद्राक्षससिभाः । गर्जन्तः परितो यान्ति वानरा युद्धकाङ्क्षिणः ॥10 श्रद्धस्फटिकसङ्खाशाः

#### Chapter 6

#### **SEARCH OF THE MONKEYS**

Monkeys Commissioned on the search (1-29)

(1-3). Sugreeva and Lakshmana saw Rama at a distance sitting at the mouth of a cave—Rama, who was dressed in a deer skin and torn clothes, who had matted locks adorning his crown, who was broadeyed and smiling, who was distracted by separation from Sita, and who was there peacefully sitting and watching the birds and animals nearby. Seeing Rama of blue complexion, they both got down from the chariot, and approaching him, fell down at his feet in prostration. 4. Rama, a master of all codes of right conduct, embraced Sugreeva, made enquiries about his welfare, and seating him by his side, extended to him a reception according to tradition. 5. Now Sugreeva, in an attitude expressive

of his deep devotion, said as follows: "O Lord! See the great army of monkeys that is gathering. (6-7). Here is assembled an army of countless numbers of monkeys come from their abodes in various continents. lakes and mountains. Born in principal mountain ranges, they have all originated from parts of the Devas. In size they are like the Meru and Mandara mountains. they and take any form they like. They are also well-versed in all forms of warfare. 8. Besides, they are all incredibly strong—some equal in strength to one elephant and others equal to ten or even ten thousand elephants. There are still others whose strength cannot be estimated. (9-10). These monkey heroes are of varied complexions—some shining like anitmony,

開放が開催したしおような 経験が開催したしおような

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त्वदाज्ञाकारिणः सर्वे फलमृलाशनाः प्रभो । ऋक्षाणामधियो वीरो जाम्बवाकाम बुद्धिमान्॥11 एष मे मन्त्रिणां श्रेष्ठः कोटिभल्लू हवुन्दपः। हन्मानेष विख्यातो महासस्वपराक्रमः॥ बुद्धिमतां वरः। नली नीलश्व गवयो गवाश्वी गन्धमादनः ॥ 13 बायुपत्रोऽतितेजस्वी मन्त्री शरभो सैन्दवश्चैत गजः पनस एव च । बलीमुखो दधिमुखः सुषेणस्तार एव च ॥ केसरी च महासत्त्वः पिता हन्तुमतो बली। एते ते यूथपा राम प्राधान्येन मयोदिताः॥ एते प्रत्येकतः कोटिकोटिवानस्यूथपाः॥ महात्मानी महावीर्याः शकतुल्यपराक्रमाः। एष वालिसुतः श्रीमानङ्गदो नाम विश्रतः॥ 17 सर्वे देवांशसम्भवाः। तवाज्ञाकारिण: सर्वे एते चान्ये च बहवस्त्वदर्थे त्यक्तजीविताः ॥ 18 वालितल्यबलो वीरो राक्षसानां बलान्तकः। आज्ञापय रघुश्रेष्ठ सर्वे ते वशवर्तिनः ॥ शत्रधातने । पर्वताग्रे श्र निपुणाः हर्षपूर्णाभलोचनः। प्राह सुप्रीव जानासि सर्वं त्वं कार्यगौरवस् ॥ सुप्रीवमालिङग्य 20 मार्गणार्थं हि जानक्या नियुङ्क्ष्व यदि रोचते । श्रत्वा रामस्य वचनं सुग्रीवः ग्रीतमानसः ॥ 21 दिश्रु सर्वास्त विविधान्वानरान् प्रेष्य सत्वरम् ॥22 प्रेषयामास बिलनो वानरान वानरर्षभः।

some golden-coloured, some with red faces, some long-tailed, some crystal-clear, and some demon-like. All these monkeys of various sizes and appearance are roaming about roaring, thus expressing their war-11. O Lord! All these monkeyheroes, subsisting on roots and fruits, are now assembled here to carry out your orders. Besides them, there is the army of bears, whose leader is the wise and heroic Jambavan. (12-19). Here is another, my famous chief minister Hanuman, who is the leader of a crore of bears and noted for his great strength and courage. He is the off-spring of the Wind-deity, possessed of unlimited prowess, the best among intellectuals and an adept in diplomacy. Next, O Rama, hear the names of my other generals in the order of their importance. Nala, Neela, Gavaya, Gava-They are: ksha, Gandhamadana, Sarabha, Maindava, Gaja, Panasa. Balimukha, Dadhimukha,

Sushena, Tara and Kesari, the highsouled and mighty father of Hanuman. All of them are endowed with great character and in their warlike quality equal to Indra himself. Everyone of them is a leader of a crore of monkeys. All of them, born of Devas, are assembled here to carry out your orders. Here is Vali's son Angada equal to Vali himself in strength, and capable of destroying armies of Rakshasas. All these and several others, capable of catapulting pieces of mountain and adepts in destroying enemy forces, are assembled here ready to give up their lives for your sake. O the noblest of Raghu's line! All these are at your disposal, ready to carry out your orders."

(20-24). Thereupon Rama, embracing Sugreeva with tears of joy in his eyes, said, "O Sugreeva, you know the serious nature of the mission we are to undertake. If it pleases you, you have to institute a

दक्षिणां दिशमत्यर्थे प्रयत्नेन महाबलान् । युवराजं जाम्बवन्तं हन्मून्तं महावलम् ॥ 24 नलां सुपेणं शारभं मैन्दं द्विविदमेष च । प्रेषयामास सुप्रीवो वचनं चेदमन्नवीत् ॥ 24 विचिन्वन्तु प्रयत्नेन भवन्तो जानकीं शुभाम् । मासादर्वाञ्चनिवर्तध्वं मच्छासनपुरःसराः ॥ 25 सीतामहण्ट्वा यदि वो मासाद्ध्वं दिनं भवेत् । तदा प्राणान्तिकं दण्डं मत्तः प्राप्यथ वानराः ॥26 इति प्रस्थाप्य सुप्रीवो वानरान् भीमविक्रमान् । रामस्य पाश्वे श्रीरामं नत्वा चोपविवेश सः ॥ 27 गच्छन्तं मारुतिं हण्ट्वा रामो वचनमन्नवीत् । अभिज्ञानार्थमेतन्मे हाङ्गृलीयकप्रसमम् ॥ 28

मनामाक्षरसंयुक्तं सीतायै दीयतां रहः।

असिन् कार्ये प्रमाणं हि त्वमेव किपसत्तम । जानामि सत्त्वं ते सर्वं गच्छ पन्थाः शुभस्तव॥ 29 एवं कपीनां राज्ञा ते विसुष्टाः परिमार्गणे । सीताया अन्नदमुखा वभ्रमुस्तत्र तत्र ह ॥ 30 भ्रमन्तो विन्ध्यगहने दहशुः पर्वतोपमम् । राक्षसं भीषणाकारं भक्षयन्तं मृगान् गजान् ॥ 31 रावणोऽयमिति ज्ञात्वा केश्विद्वानरपुष्ट्रवाः । जद्दाः किलकिलाशम्दं मुश्रतो मुण्टिभिः भ्रणात् ॥

search for the whereabouts of Sita, the daughter of Janaka." With great pleasure Sugreeva thereupon directed all his powerful monkey followers to take up this search for Sita While sending various types of monkeys in different directions, he selected after much deliberation, a special band of his followers to go in the southern direction. In this group he specially included his heir-apparent Angada, Jambavan, Hanuman of mighty prowess, Nala, Sushena, Sarabha, Mainda and Dvivida. He gave the following order to the search party. (25-27). "You have to spare no effort in searching for the virtuous and handsome Sita. You have to finish your search within the period of a month. Any one returning even a day after the lapse of that period without finding out Sita, will have to face severe punishment at my hand, including execution." After giving these directions and sending off those powerful monkeys,

Sugreeva prostrated before Rama, and sat by his side.

(28-29). Seeing Hanuman about to start, Rama called him aside and said to him: "As a token for recognition, you privately give to Sita this signet ring of mine, having my name inscribed on it. I deem you, O monkey leader, as the principal agent in this enterprise. I have understood the full extent of your prowess. Now go ahead. May success attend your effort!"

#### Meeting with Svayamprabha (30-58)

30. Angada and other monkeys who were thus commissioned by their king to search for Sita, wandered here and there for long on their quest. 31. In the forest of the name Vindhya they came across a fierce and gigantic Rakshasa subsisting on the deer and elephants he came across. 32. Some of these great monkeys took this monster to be Ravana, and with enthusiastic

रावण इत्युक्त्वा ययुरन्थनमहद्धनम् । तृषार्ताः सिललं तत्र नाविन्दन् हरिपुक्षवाः ॥३३ विभ्रमन्तो महारण्ये शुष्ककण्ठोष्ठतालुकाः । दद्दशुर्मह्वरं तत्र तृणगुल्मावतं महत् ॥ 34 क्रीश्वहंसाभिःसृतान्ददशुस्ततः । अत्रास्ते सिललं नृनं प्रविशामो महागुहाम् ॥ 35 आर्द्रपक्षान प्रविवेश तमन्वयुः। सर्वे परस्परं धृत्वा बाहून्बाहुभिरुत्सुकाः॥ हन्रमानप्रे इत्यक्ला अन्धकारे महद्दूरं गत्वापश्यन् कपीश्वराः । जलाशयानमणिनिभतोयान् कल्पद्रमीपमान् ॥ 37 पक्वफलैर्नम्नान्मधुद्रोणसमन्वितान् । गृहान् सर्वगुणोपेतान् मणिवस्त्रादिपूरितान् ॥ 38 वक्षान् परिवर्जितान् । विसितास्तंत्र भवने दिव्ये कनकविष्टरे ॥ दिव्यभक्ष्याश्वसहितान्मानुषैः 39 प्रभया दोप्यमानां तु दृहशुः स्त्रियमेककाम् । ध्यायन्तीं चीरवसनां योगिनीं योगमास्थिताम् 40 प्रणेष्ठस्तां महाभागां भक्त्या भीत्या च वानराः। दृष्ट्वा तान् वानरान्देवी प्राह यूयं किमागताः॥ 41 कुतो वा कस दूता वा मत्स्थानं कि प्रधर्षथ । तत् श्रुत्वा हनुमानाह श्रृणु वक्ष्यामि देवि ते ॥४२ अयोध्याधिपतिः श्रीमान् राजा दशरथः प्रभुः । तस पुत्रो महाभागो ज्येष्ठो राम इति श्रुतः ॥ 43 पितुराज्ञां पुरस्कृत्य सभार्यः सानुजो वनम् । गतस्तत्र हृता भार्या तस्य साध्वी दुरात्मना ॥ 44

cries hit him with their fists. 33. On realising that he was not Ravana, they proceeded to another forest where they were faced with the problem of drinking water. 34. Wandering through the dense forests with their throat and tongue parched, they came across a big cave hidden by the growth of grass and creepers. (35-36). They found coming out of it, birds like Crouncha and Hamsa with water dripping from their wings. Concluding therefore that there must be water within, they decided to go into it. Hanuman entered the cave first, and led by him, several of them, who were greatly excited by the prospect of finding water, followed him linking hands. (37-40). After they had penetrated a long distance through darkness, those monkeys came across a very strange place. They found there water reservoirs with crystal-clear water. There were trees resembling Kalpaka-Vriksha, the heavenly wish-yielding

tree, bending with fruits having about sixteen measures of juice in each. They saw there well-designed houses, full of precious gems, wearing-clothes and excellent food materials. But the place was without any living inhabitants. When they surveyed the place in extreme wonder, they saw in one of the houses, the luminous form of a lady dressed in treebark clothes and sitting alone completely absorbed in meditation. (41-42). The monkeys, full of fear and devotion in their mind, made prostrations to that ascetic woman. She, on her part, asked the monkeys, "Whence and for what purpose have you come here? Whose messengers are you? Why have you invaded my residence?" To these queries, Hanuman replied, "O venerable lady! I shall tell you everything about ourselves. (43-47). There was a great king, prosperous and powerful, named Dasaratha ruling over Ayodhya. His eldest son of great nobility and fame is named

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रावगेन सतो रामः सुप्रीवं सानुजो ययौ । सुप्रीवो मित्रभावेन रामस प्रियवल्लभाम् ॥ 45 ततो वयम्रपागताः। ततो वनं विचिन्वन्तो जानकीं जलकाङक्षिणः॥ 46 मृगुयध्वमिति प्राह प्रविष्टा गहरं घोरं दैवादत्र समागताः। त्वं वा किमर्थमत्रासि का वा त्वं वद नः शुभे ।।47 योगिनी च तथा इष्ट्वा बानरान् प्राह हुष्टधीः। यथेष्टं फलमूलानि जग्ध्वा पीत्वामृतं पयः ॥ 48 आगच्छत ततो वस्ये मम बुत्तान्तमादितः। तथेति भुक्त्वा पीत्वा च हृष्टास्ते सर्ववानराः ॥४९ देन्याः समीपं गत्वा ते बद्धाञ्जिलिपुटाः स्थिताः। ततः प्राह हनूमन्तं योगिनी दिन्यदर्शना ॥ हेमा नाम पुरा दिन्यरूपिणी विश्वकर्मणः। पुत्री महेशं नृत्येन तोषयामास भामिनी॥ तुष्टो महेशः प्रददाविदं दिव्यपुरं महत्। अत्र स्थिता सा सुदती वर्षाणामयुतायुतम् ॥ तस्या अहं सखी विष्णुतत्परा मोक्षकाङ्क्षिणी। नाम्ना स्वयम्प्रभा दिव्यगन्धर्वतनया पुरा॥ 53 त्रक्षलोकं सा मामाहेदं तपश्चर । अत्रैव निवसन्ती त्वं सर्वप्र णिविवर्जिते ॥ त्रेतायुगे दाशरियर्भत्वा नारायणोऽव्ययः। भूभारहरणार्थाय विचरिष्यति कानने॥

Rama. Obeying the command of his father, he along with his wife Sita and brother Lakshmana, came to stay in the forest. There, his devoted wife was abducted by evil-minded Ravana. Subsequently, Rama along with his brother happened to meet Sugreeva and entered into an alliance with him. As an ally, Sugreeva instituted a search for Rama's wife and has sent us all on the task of searching for Sita. Searching for Sita all through this forest, we found ourselves very thirsty and entered into a terribly dark cave, driven by thirst. Fortunately, we have now come across you. We would like to know who you are and why you are staying here. Please tell us about this, O noble lady!"

(48-50). The ascetic woman, who was highly pleased to see the monkeys, asked them to come and hear about her story after they had partaken of the delicious fruits there and drunk of the nectar-like water to their fill. The monkeys did so

accordingly, and with their hunger and thirst appeased, gathered round her and stood with palms joined in salutation. That divine-looking ascetic woman then said, addressing Hanuman: 51. "Once upon a time, there was a daughter of Viswakarma named Hema who looked like a divinity in appearance. Through the art of dance, she propitiated Parameswara. 52. Pleased with her, Lord Parameswara gave her this wonderful place as her abode. She lived in this place for a long number of years. 53. I am her friend. I am devoted to Mahavishnu and am an aspirant for Moksha. My name is Svayamprabha and I am the daughter of a Gandharva named Divya. 54. Before my friend Hema attained to Brahmaloka, she said to me, 'You stay in this solitary place devoid of other living beings and perform austerity. 55. In the Treta Yuga, the eternal and undecaying being Narayana will be born as the son of Dasaratha, and for lightening the burdens

मार्गन्तो वानरास्तस्य भार्यामायान्ति ते गुहाम्। यातासि भवनं विष्णोर्योगिगम्यं सनातन्म्। युयं पिदध्यमक्षीणि सापि त्यवत्वा गुहां शीघं ययौ राघवसिषधिम्। तत्र रामं ससुग्रीव लक्ष्मणं च ददर्श ह ॥ कृत्वा प्रदक्षिणं रामं प्रणम्य बहुशः सुधीः। आह गद्गदया वाचा रोमाश्चिततन्रुहा ॥ दर्शनार्थमिहागता। राजेन्द्र गृहायां दर्शनार्थं ते फलितं मेऽद्य तत्तपः। चालक्ष्यं अवतीर्णोऽसि भगवन् कथं जानामि तामसी । लोके जानातु यः कश्चित्तत्र तत्त्वं रघुत्तम ॥ ममैतदेव रूपं ते सदा भातु हृदालये। राम ते पादयुगलं दर्शितं मोक्षदर्शनम्।।

of the earth, he will move about in this forest. (56-57). In search of his wife Sita, a troop of monkeys will come to the cave where you are residing. Extend a proper reception to them and then do heartfelt salutation to Rama. After that, you will attain to the Status of Vishnu, which is the goal of Yogis alone.' So now, I am in a hurry to meet Rama. 58. All of you close your eyes. You will then be out of this cave in a trice." The monkeys did accordingly and they found themselves in the forest where they were before.

#### Swayamprabha's Hymn (59-84)

(59-60). Next that ascetic woman Swayamprabha immediately left her cave and went to the place where Rama was. Seeing Rama in the company of Lakshmana and Sugreeva, that high-minded lady made repeated circumambulations round him, and after prostrating herself before him with horripilations all over her body, she said with a

प्जयित्वाथ तान् नत्वा रामं स्तुत्वा प्रयत्नतः ॥५६ इतोऽहं गन्तुमिच्छामि रामं द्रष्टुं त्वरान्विता ॥५७ गमिष्यथ बहिर्गुहाम्। तथैव चक्रुस्ते वेगाव् गताः पूर्वस्थितं वनम्।। 58 60 बहुवर्षसहस्राणि तप्तं मे दुश्ररं तपः ॥ 61 अद्य हि त्वां नमस्यामि मायायाः परतः स्थितम् 62 बहिरन्तरवस्थितम् । योगमायाजवनिकाच्छको मातुषविग्रहः ॥ न लक्ष्यसेऽज्ञानदृशां शैलूष इव रूपधृक्। महाभागवतानां त्वं भक्तियोगविधित्सया ॥ 64

> voice choked with emotion: (61-66). "O great Lord! I am Thy servant come here to see Thee. For getting a sight of Thee, I have been staying in a cave for countless years, performing great austerities. Those austerities of mine have come to fruition today. Though Thou art residing within the hearts of all as well as without, Thou art invisible, being beyond the bounds of Maya. That Supreme Being, I am now fortunate to salute. Like an actor, Thou art hidden behind a curtain of Maya. Embodied as a human being, Thou art unrecognisable to those whose insight is vitiated by ignorance. Thou hast incarnated Thyself in order to provide a means of communion through devotion for great aspirants after Bhakti. O Supreme Lord! Immersed as I am in Tamas, how can I recognise Thee? O Lord of Raghu's line! Let philosophers seek to know Thy true nature, but as for me, I am satisfied with this form of Thine. May this form shine ever in my

अदशन	भवाणाना	सन्मागपारदेशनम् । धनपुत्रकलत्रादिनभूतिपारदोपतः ॥	67
		अकिञ्चनधनं त्वाद्य नाभिधातुं जनोऽईति ॥	68
		निवृत्तगुणमार्गाय निष्किश्चनधनाय ते।	
नमः स	वात्माभिरामाय	निर्गुणाय गुणात्मने । कालरूपिणमीशानमादिमध्यान्तवर्जितम् ॥	69
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अजस्या	कर्तुरीशस्य 💮	देवतिर्यङ्नरादिषु । जन्मकर्नादिकं यद्यत्तदत्यन्तविडम्यनम् ॥	72
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कासल् ब्रह्मणा	यया प्राध्यमाः	र्ग जातमाहः परे जनाः। हष्ट्रराध्यमभूभाग्दरणायार्थितो विभः॥	74
पश्या	.1 : (m.1.n)	जावाऽयामात केचन । श्रुण्वन्ति गायन्ति च ये कथास्ते ग्रधनस्ट≕	11 75
12.11	. ११ माजू।	ब्जं भवार्णवसुतारणम् । त्वन्मायागुणबद्धाहं व्यतिरिक्तं गुणाश्रयम् कथं त्वां देव जानीयां स्तोतुं वाविषयं विभुम् ।	11 76
नमस्य	गमि रघश्रे छ	वार्या पर जानाया स्तातु वाविषय विभुम् ।	•
एवं	स्तुतो रघश्रेष्ट	वाणासनशरान्वितम्। लक्ष्मणेन सह भ्रात्रा सुग्रीवादिभिरन्वितम्	11 77
77	स्तुतो रघुश्रेष्ट	ं प्रसन्नः प्रणताघद्दत् । उवाच योगिनीं भक्तां कि ते मनिम काङ्क्षित	727 H

I have now seen Thy feet which show the path of Moksha. (67-68). Beyond the vision of those who are immersed in Samsara, Thou, the revealer of the Truth to all seekers after Moksha and the wealth of those who have no possessions, never be even an object of speech for those who are established in the pride of wealth, relatives and power. (69-70). Salutation to Thee, who art beyond the Gunas of Prakriti. Salutation to Thee, who art the wealth of those who have no other wealth than Thee. Salutation to Thee, who art ever immersed in the Bliss of Thyself. Salutation to Thee, who transcendest the Gunas but yet manifestest as Gunas. I look upon Thee as Time, as the lord of all, as the one without beginning and end, as the one abiding unmodified in everything, and as the one Supreme Being that transcends everything. None, O Lord,

can understand the mystery of Thy human advent. 71. None is dear to Thee, none inimical, none indifferent. These differences are only attributed to Thee by those whose vision is clouded by Thy Maya. 72. Birthless, actionless and endowed with supremacy over all, the talk of birth and actions by Thee in Thy incarnations among Devas, men and sub-human beings relate merely to appearances assumed by Thyself. (73-78). Though Thou art really birthless and deathless, some say that Thou art born, so that devotees may hear accounts about Thee and Thy deeds as a means for salvation. Some say that Thy birth is in fulfilment of the austerities of King Dasaratha of Kosala, and some that it is the result of the prayers of Kausalya. Still others say that in answer to the prayer of Brahma, Thou art born as man in order to relieve the earth of the

सा प्राह राघवं भक्त्या भिक्तं ते भक्तवत्सल । यत्र कुत्रापि जाताया निश्चलां देहि से प्रभो ॥७९ त्वद्भक्तेषु सदा सङ्गो भूयान्मे प्राकृतेषु न । जिह्वा मे राम रामेति भक्त्या वदतु सर्वदा ॥८० मानसं श्यामलं रूपं सीतालक्ष्मणसंयुतम् । धनुर्वाणघरं पीतवाससं युकुटोज्ज्वलम् ॥ ८१ अङ्गदैर्नूपुरैर्मुक्ताहारैः कौस्तुभकुण्डलैः । भान्तं सरतु मे राम वरं नान्यं वृणे प्रभो ॥ ८२ श्रीराम उनान्व

भवत्वेवं महाभागे गच्छ त्वं बदरीवनम् ।
तत्रौव मां सारन्ती त्वं त्यक्त्वेदं भूतपश्चकम् । मामेव परमात्मानमन्त्रिरात्प्रतिपद्यसे ॥ 83
श्रुत्वा रघूत्तमवचोऽमृतसारकल्पं गत्वा तदेव बदरीतरुखण्डजुष्टम् ।
तीर्थं तदा रघुपति मनसा सारन्ती त्यक्त्वा कलेवरमवाप परं पदं सा ॥ 84
इति श्रोमदध्यात्मरामायणे उमामहेश्वरसंवादे
किष्किन्धाकाण्डे षष्टः सर्गः ॥ ६ ॥

burden of evil Rakshasas. O Lord of the Raghus! Whoever hears or sings about Thy actions and excellences, attain Thy feet, which help them cross the ocean of Samsara. How can I know or Thee, who art distinct from the i-sense resulting from the limitation of the Gunas of Thy Maya-Thee who art not an Object perceivable, but yet art existent everywhere. I salute the Lord of the Raghus, equipped with bow and arrow and accompanied by brother Lakshmana and Sugreeva." To that devoted ascetic woman who sang his praise in this way, Rama, the eradicator of the sins of those who prostrate to Him, said, "Ask what you want of me."

79. She replied with great devotion, "In whatever womb I may be born, O Lord of devotees, grant me unswerving devotion to Thee. 80. May I ever have association

with Thy devotees and never with worldly-minded people! May my tongue ever utter with devotion, 'Rama, Rama', Thy sacred name. (81-82). May my mind ever contemplate on Thy form of blue complexion—bedecked with armlets, anklets, pearl neck-laces, ear pendants and Kaustubha gem, donning a brilliant crown and yellow wearing cloth, equipped with a bow and arrows, and accompanied by Sita and Lakshmana."

83. Rama said, "O high-souled lady! I grant you your prayer. You resort to the Badari forest and there, contemplating on Me, you will abandon this, playsical body made of five elements and attain to Me, the Supreme Being, without much delay." 84. Hearing these nectarine words of Rama, the ascetic woman Swayamprabha went to the Badari forest, and there meditating on Rama, abandoned her physical body and attained to the supreme State.

# सप्तमः सर्गः श्रीमहादेव उवाच

अथ तत्र समासीना वृक्षखण्डेषु वानराः । चिन्तयन्तो विम्रुद्धन्तः सीतामार्गणकर्षिताः ॥ 1 तत्रोवाचाङ्गदः कांश्रिद्धानरान् वानर्षभः । भ्रमतां गह्धरेऽसाकं मासो नृनं गतोऽभवत् ॥ 2 सीता नाधिगतासाभिनं कृतं राजशासनम् । यदि गच्छामः किष्किन्धां सुप्रीवोऽसान् हनिष्यति । विशेषतः शत्रु सुतं मां मिषासिहनिष्यति । मिय तस्य कृतः प्रीतिरहं रामेण रिक्षतः ॥ 4 इदानीं रामकार्यं मे न कृतं तिनम् भवेत् । तस्य मद्धनने नृनं सुप्रीवस्य दुरात्मनः ॥ 5 मात्कल्पां भावभार्यां पापात्मानुभवत्यसी । न गच्छेयमतः पार्श्वं तस्य वानरपुङ्गताः ॥ 6 त्यक्ष्यामि जीवितं चात्र येन केनापि मृत्युना । इत्यश्रु नयनं केचित् रष्ट्या वानरपुङ्गताः ॥ 7 व्यथिताः साश्रु नयना युवराजमथात्र वन् ॥ 8 किमर्थं तव शोकोऽत्र वयं ते प्राणरक्षकाः । भवामो निवसामोऽत्र गृहायां भयवर्जिताः ॥ 9 सर्वसौभाग्यसिहतं पुरं देवपुरोपमम् । शनौः परस्परं वाक्यं वदतां माहतात्मजः ॥ 10 श्रु त्वाङ्गदं समालिङ्ग्य प्रोवाच नयकोविदः ॥

#### Chapter 7

#### MEETING WITH SAMPATI

Anxiety of the Monkeys (1-11) 1. Now the monkeys, resting on the trees of the forest for a while on account of weakness arising from the search for Sita, immersed themselves in very anxious thoughts. 2. Angada said to a group of monkeys: "Wandering in the cave, we have already exhausted the period of one month given to us for the search. 3. We have not been able to find out Sita yet and accomplish the king's order. If we now return to Kishkindha, Sugreeva will execute us. 4. Particularly he will kill me, I being the son of his enemy. He has no affection for me. I have been saved only by Rama. 5. Now that I have not been able to fulfil Rama's purpose, the evil-minded Sugreeva

will surely kill me, making my failure a pretext. 6. That evil-minded Sugreeva is now consorting with his elder brother's wife, whom he should look upon as his mother. Therefore, O great monkeys., I shall never go to him. (7-8). I shall therefore give up my life here in some way or other." Some of the monkey chiefs who saw him sitting with tears in his eyes, now spoke to him, shedding tears in sympathy with him. 9. They said, "Why are you sorry like this? We shall protect you and save your life. We shall stay on with you in this cave free from all fear. (10-11). This cave has an abundance of all desirable things and is verily like the city of the Devas." Hearing such private conversations going on among the

# विचार्यते किमर्थं ते दुर्विचारो न युज्यते।

राज्ञोऽत्यन्तप्रियस्त्वं हि तारापुत्रोऽतिवल्लभः। रामख लक्ष्मणात्प्रीतस्त्वयि नित्यं प्रवर्धते ॥ 12 अतो न राघवाद्भीतिस्तव राज्ञो विशेषतः। अहं तव हिते सक्तो वत्स नान्यं विचारय ॥ गुहावासश्च निर्भेद्य इत्युक्तं वानरैस्तु यत्। तदेतद्रामबाणानामभेद्यं कि जगत्त्रये।। **प्राधिताः** व्रह्मणा वयं च पार्षदाः सर्वे विष्णोर्वेकुण्ठवासिनः। मनुष्यभावमापन्ने स्वेच्छया परमात्मनि॥ वानररूपेण तेनैवाजुगृहीताः स: पुनर्वेकुण्ठमासाद्य

monkeys, Hanuman, the son of the Windgod, who was versed in the art of administering consolation to people, embraced Angada and spoke to him.

#### Hanumam assuages their fears (12-22)

He said: (12-15). "Why are you thinking like this? This kind of pessimistic thought does not befit you. You are very dear to our king, being the son of Tara. You are also a person of great capacity. Rama loves you even more than Lakshmana. Therefore you have nothing to fear from Rama and especially from our king also. I am your well-wisher. Do not be under any misapprehension. What the other monkeys have advised you about absolute safety of life within this cave, is not to be believed in: for, there is nothing in the three worlds into which Rama's arrows cannot penetrate. Those monkeys who are giving you this wrong advice will not stay with you. For they have their wives and children. Abando-

ये त्वां दुर्बोधयन्त्येते वानरा वानरर्षभ । पुत्रदारादिकं त्यक्त्वा कथंस्थास्यन्ति ते त्वया ॥ 15 अन्यद्गुद्यतमं वक्ष्ये रहस्यं श्रृणु मे सुत । रामो न मानुषो देवः साक्षात्रारायणोऽव्ययः॥ 16 सीता भगवती माया जनसम्माहकारिणो । लक्ष्मणो भुत्रनाधारः साञ्चाच्छेषः फणीप्रवरः ॥17 सर्वे रक्षोगणविनाशने । मायामानुषभावेन जाता लोकैकरक्षकाः॥ 18 19 जातास्त्रस्येव मायया । वयं त तपसा पूर्वमाराध्य जगतां पतिम् ॥ 20 पार्षदत्वग्रुपागताः। इदानीमपि तस्यैत्र सेतां क्रत्वैव मायया ॥ 21 सुखं स्थासामहे वयम् । इत्यङ्गर्मथाप्रवासा गता विन्ध्यं महाचलम् ॥ 22

> ning them, how will they stay with you? (16-22). I shall reveal to you a highly esoteric truth. O child! Rama is not a mere man. He is the Divinity, the eternal Being Narayana Himself. Sita is His Maya Sakti, who infatuates the whole world. Lakshmana is Adisesha, who supports the whole universe. In response to the prayer of Brahma all these protectors of the world are born assuming human forms in order to destroy the tribe of Rakshasas. All of us monkeys too are denizens of Vaikuntha, the Lord's Abode. When that Supreme Being assumed a human form, we too, by the power of His Maya, have been born in the form of monkeys. In our previous births, we had propitiated the Lord by our austerities and received His blessing. As a consequence, we have attained the status of his attendants. Now also, we shall, as occasioned by the power of Maya, be doing His service, and after that attain to Vaikuntha and abide there happily."

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विचिन्दन्तोऽथ शनकैर्जानकीं दक्षिणाम्बुधेः। तीरे महेन्द्राख्यगिरेः पवित्रं पादमाययः॥ ुष्पारमगाधं भयवर्धनम् । वानरा भयसन्त्रस्ताः कि क्रमे इति वादिनः ॥ 24 दृष्टवा समुद्र निषेद्रस्दघेस्तीरे सर्वे चितासमन्विताः। मन्त्रयामासुरन्योन्यमङ्गदाद्या महाबलाः॥ 25 भ्रमतो में वने मासो गतोऽत्रैव गुहान्तरे। न दृष्टो रावणो वाद्य सीता वा जनकारमजा॥ 26 सुप्रीवस्तीक्ष्णदण्डोऽसान्निहन्त्येव न संशयः। सुप्रीववधतोऽसाकं श्रेयः प्रायोपवेशनम् ॥ इति निश्चित्य तत्रीव दर्भानास्तीर्य सर्वतः। उपाविविशुस्ते सर्वे मरणे कृतनिश्चयाः॥ एतस्मिन्तरे महेन्द्राद्रिगुहान्तरात् । निर्गत्य शनकैरागादुगुध्रः पर्वतसिन्धः ॥ तत्र ह्प्ट्वा प्रायोपवेशेन स्थितान्वानरपुष्ट्वान् । उवाच शनकैर्गृधः प्राप्तो भक्ष्योऽद्य मे बहुः ॥ ३० एकेकशः क्रमात्सर्वान् भक्षयामि दिने दिने । श्रत्वा तद्गृध्रवचनं वानरा भीतमानसाः॥ मक्षयिष्यति नः सर्वानसौ गुघ्रो न संशयः। रामकार्यं च नासाभिःकृतं किश्चिद्धरीश्वराः॥ 32 सुग्रीवस्वापि च हितं न कृतं स्वात्मनामपि।

Comforting Angada in this way, Hanuman with all the monkeys went to the great Vindhya mountains.

# Meeting with Sampati (23-56).

23. Afterwards, moving forward little by little in search of Sita, the monkeys reached the valley of the great mountain Mahendra, near the shore of the southern sea. (24-25). Seeing that ocean, extending with no shore in sight and deep and awe-inspiring, they were all frightened. They stopped near the sea shore thinking over what they should do thereafter. Angada and other powerful monkeys all jointly conferred on their next move. 26. They thought, "Wandering in that cave, we spent a month without locating either Ravana or Sita (27-28). Sugreeva is in the habit of giving very severe punishments. He will certainly kill us all. Fasting unto death is better than death by Sugreeva's hands." Deciding this

वयानेन वधं प्राप्ता गच्छामो यमसादनम् ॥ 33 अहो जटायुर्धर्मात्मा रामस्यार्थे मृतः सुधीः। मोक्षं प्राप दुरावापं योगिनामप्यरिन्दमः॥ way, they spread beds of Darbha grass and laid themselves on it, determined to die by fasting.

29. Just then, there emerged from a cave of the Mahendra mountain, an eagle mountain-like in size, who went slowly to the place where the monkeys were lying. (30-31). Seeing the monkeys preparing to die of fasting, the eagle said, "I have now got plenty to eat. I shall eat these one after another every day." The monkeys were frightened to hear these words of the eagle. 32. They now began to speak among themselves, "This vulture will eat up all of us. There is no doubt about it. O great monkeys! We have not done even a little service to Rama. 33. Nor have we done any service to Sugreeva, or to ourselves. by dying at the hands of this vulture without any merit to our credit, we shall be consigned to the realm of Yama. 34. Look at Jatayu -how he sacrificed himself for a righteous

सम्पातिस्तु तदा वाक्यं श्रुत्वा वानरभाषितम् । के वा यूयं मम भ्रातुः कर्णपीयुषसिन्नभम् ॥ 35 जटायरिति नामाद्य व्याहरन्तः श्रीमानत्थितो सीतया भार्यया सार्ध विचचार महावने । तस्य सोता हुता साध्वी रावणेन दुरात्मना ॥ 38 मृगयां निर्गते रामें लक्ष्मणे च हता बलात। जटायुर्नाम पक्षीन्द्रो युद्धं कृत्वा सुदारुणम् । रामेण दग्धो रामख सायुज्यमगमत्क्षणात । वालिनं सुद्रासदम्। सग्रीवचोदितो हत्वा परिमार्गणे। सुग्रीवः प्रेषयामास सीतायाः मासादवीङ निवर्तध्वं नोवेत्त्राणान्हरामि वः। गतो मासो न जानीमः सीतां वा रावणं च वा। यदि जानासि हे पश्चिन्सीतां कथय नः शुभाम्। उवाच मित्रयो भाता जटायुः प्लवगेश्वराः।

cause. Opposing the enemies of Rama he laid down his life for the cause of Rama. Thereby he attained Moksha, which even Rishis cannot have."

(35-36). That vulture Sampati, hearing these words of the monkeys, said, "You are speaking among yourselves about my brother Jatayu, a name very dear to me. You please tell me who you are. O monkey-heroes! You shall have nothing to fear from me." (37-40). Thereupon, the noble Angada got up and went to the vulture and said to him as follows: "Rama, the son of Dasaratha, along with his brother Lakshmana and wife Sita was staying in this dense forest. The wicked Ravana abducted Sita when Rama and Lakshmana had gone out for hunting. As Sita was crying aloud, 'Rama, Rama' while being carried away, the powerful eagle named Jatayu heard these cries and joined battle with Ravana.

परस्परम् । उच्यतां वो भयं मा भूनमत्तः प्लवगसत्तमाः॥36 गुध्रसन्निधौ । रामो दाशरिथः श्रीमान् लक्ष्मणेन समन्वितः ॥ 37 रामरामेति क्रोशन्ती श्रुत्वा गृधः प्रतापवान् ॥ 39 रावणेन हतो बीरो राघवार्थं महाबलः ॥ 40 रामः सुग्रीनमासाद्य सख्यं कृत्नाग्निसाक्षिकम् ॥४1 राज्यं दंदौ वानराणां सुग्रीवाय महाबलः ॥ असान्त्रान खुन्दान्त्रे महासत्त्र्वान्महाबलः ॥ इत्याज्ञया भ्रमन्तोऽसिन्वने गह्णरमध्यगाः ॥ ४४ मर्तु प्रायोपविष्टाः सस्तीरे लवणवारिधेः ॥ अङ्गदस्य वचः श्रुत्वा सम्पातिह्र ष्टमानसः ॥ बहुवर्षसहस्रान्ते भातृवार्ता श्रुता मया ॥ 47

> Thus fighting for the cause of Rama, he met with a hero's death. 41. Rama cremated him. For these reasons, he has attained unity with Rama. Next Rama happened to meet Sugreeva and enter into an alliance with him before fire as witness. 42. At the request of Sugreeva, Rama killed Vali whom none can ordinarily overcome. Thus the mighty Rama wrested the kingdom from Vali and awarded it to Sugreeva. 43. After that, powerful Sugreeva deputed us, monkeys of great strength, to find out the whereabouts of Sita. (44-45). 'You must return within a month; failing that I shall execute you'-such was the order of Sugreeva. Now wandering in a cave in these mountains, we spent more than a month. We have not been able to locate Ravana or Sita. We have reached the shore of this salty ocean and are lying here resolved to die by fasting. (46-48). O great bird!

वाक्साहाप्यं करिप्येऽहं भवतां प्लवागेश्वराः। भ्रातुः सलिलदानाय नयध्वं मां जलान्तिकम् 48 पश्चात्सर्वे शुभं वस्ये भवतां कार्यसिद्धये । तथेति निन्युस्ते तीरं समुद्रस्य विद्रज्ञमम् ॥ सोऽपि तत्सिखिखे स्नात्वा भ्रातुईस्वा जलाञ्जलिम्। पुनः स्वस्थानमासाद्य स्थितो नीतो इरीश्वरैः। सम्पातिः कथयामास वानरान्परिहर्षयन्।। 50 खद्भा नाम नगर्यास्ते त्रिक्ट्रगिरिमूर्धनि । तत्राशोकवने सीता राक्षसीभिः सुरक्षिता ॥ 51 लङ्का शतयोजनदूरतः। दृश्यते मे न सन्देहः सीता च परिदृश्यते ॥ 52 समद्रमध्ये गुन्नत्वाद् द्रहिष्टिमें नात्र संशयितुं क्षमम्। शतयोजनविस्तीण समुद्रं यस्तु लङ्घयेत्॥ एव जानकीं दृष्ट्वा पुनरायास्त्रति ध्रुवस्। इन्तुमुत्सहे । स्नातुर्हन्तारमेकाकी किन्तु पक्षविवर्जितः ॥ रावणं 54 · यतध्वमतियत्नेन लिख्वं सरितां पतिम् । ततो हन्ता रचुन्नेच्ठो रावणं राक्षसाधिपम् ॥ उल्लब्ध्य सिन्धुं शतयोजनायतं लङ्कां प्रविश्याथ विदेहकन्यकाम्। इष्ट्वा समाभाष्य च वारिधि पुनस्तर्तुं समर्थः कतमो विचार्यताम् ॥ 56 इति श्रीमद्ध्यात्मरामायणे उमामहेस्वरसंवादे किष्किन्धाकाण्डे सप्तमः सर्गः ॥ ७॥

If you know anything about that glorious lady Sita, please tell us." Hearing the words of Angada, Sampati said with great joy, "O great monkeys! Jatayu is my dear brother. Now after the passing of many years, I am getting some news about him from you. I shall be able to give you some helpful suggestions in regard to your quest. But before that, please lead me to the shore of the ocean, so that I may do the obsequies of my brother. (49-50). After that I shall speak to you on matters that will be helpful to you in your mission." Agreeing to this proposal, the monkeys led him to the shore of the ocean. He took his bath in the ocean and made libations of water to his dead brother. After that the monkey leaders led him back to his seat. Sampati now spoke to them words that brought cheer to the heart of the monkeys.

(51-55). He said, "On a peak of the

Trikuta mountain, is situated the city of Lanka. There guarded by a body of Rakshasa women, Sita is confined in an Ashoka grove. This city of Lanka is situated a hundred Yojanas across the sea. Being endowed with distant vision natural to vultures, I can see from here the city of Lanka and Sita confined there. Whoever can cross this span of a hundred Yojanas of ocean and find Sita there, can also return with the news of her discovery. I myself would have striven to destroy that Ravana, the murderer of my brother. But now I am wingless. So you now try your best to cross the ocean. After that Rama, the leader of Raghu's clan, can destroy Ravana. 55. Now you confer and decide who among you can reach Lanka, crossing this hundred Yojanas of distance across the ocean, meet and talk with Sita, and recross the ocean with the news of her discovery."

#### अष्टमः सर्गः

#### श्रीमंहादेव उवाच

अथ ते कौतुकाविष्टाः सम्पाति सर्ववानराः। पत्रच्छुर्भगवन् ब्रंहि स्वग्रुदन्तं त्वमादितः॥ 1 सम्पातिः कथयामास स्ववृत्तान्तं पुरा कृतम्। अहं पुरा जटायुश्व भ्रातरौ रूढयोवनौ॥ 2 बलेन दिपंतावायां बलिजज्ञासया खगौ। सर्यमण्डलपर्यन्तं गन्तुग्रुत्पतितौ मदात्॥ 3 बहुयोजनसाहस्र गतौ तत्र प्रतापितः। जटायुस्तं परित्रातुं पक्षराच्छाद्य मोहतः॥ 4 स्थितोऽहं रिमिभिद्ग्धपक्षोऽसिन्विन्ध्यमूर्धनि। पतितो द्रपतनान्मूर्व्छितोऽहं कपीप्रवराः॥ 5 दिनत्रयात्पुनः प्राणसहितो दग्धपक्षकः। देशं वा गिरिक्ट्रान्ता न जाने भ्रान्तमानसः॥ 6 शानरुन्मील्य नयने दृष्ट्वा तत्राश्रमं शुभम्। शनैः शनैराश्रमस्य समीपं गतवानहम्॥ 7 चन्द्रमा नाम ग्रुनिराड् दृष्ट्वा मां विसितोऽत्रदत्। सम्पाते किमिदं तेऽद्य विरूपं केन वा कृतम्॥ 8 जानामि त्वामहं पूर्वमत्यन्तं बलवानसि। द्र्योकिमर्यं ते पक्षौ कथ्यतां यदि मन्यसे॥ 9

#### Chapter 8

#### SERMON OF CHANDRAMAS TO SAMPATI

#### Sampati's previous history (1-12)

1. All the monkeys, being very much intrigued to see Sampati and hear his words, wanted to know more about him. So they said to him, "O great one! Tell us all about your story from the beginning." (2-3). Sampati thereupon narrated the past incidents of his life. He said, "Myself and my brother Jatayu, being very proud of our strength in our youth, wanted to test it once by flying up to the region of the sun. (4-5). We flew several thousand Yojanas up, when Jatayu felt unable to bear the heat of the sun. In order to protect him, I sheltered him under my wings on account of my love for him. When I was thus protecting him, my wings were burnt by the

heat of the sun, and from that great height, I fell on the top of the Vindhya mountain, losing consciousness. 6. Three days after, I recovered consciousness, but wingless and confused in mind. I could not recognise the countryside or the mountain peaks. 7. When I slowly opened my eyes, I saw there a very attractive Ashrama. I slowly moved up to that Ashrama. (8-9). The sage Chandramas, who was living in that Ashrama, saw me with great astonishment and said, 'O Sampati! How do you happen to be like this, deformed? Who did this? I knew you before as one endowed with very great strength. How is it that both your wings have been burnt? Please tell me all about it, if you have no objection.'

स्वचेष्टितं सर्वं कथयित्वातिदुःखितः। अत्रवं ग्रुनिशाद् लं दह्ये ऽहं दावविद्वना।। कथं धारियतुं शक्तो विपक्षो जीवितं प्रभो । इत्युक्तोऽथग्रुनिर्वीक्ष्य मां दयार्द्रविलोचनः ॥ भ्रमु वत्स वचो मेऽद्य श्रुत्वा कुरु यथेप्सितम् । देहमूलिमिदं दुःखं देहः कर्मसमुद्भवः ॥ चिच्छायया सदा युक्तस्तप्तायःपिण्डवत्सदा। तेन देहस्य तादात्म्याद्देहश्चेतनवान्भवेत्॥ देँहोऽहमिति बुद्धिः स्ययादात्मनोऽहङ्कृतेर्बलात् । तन्मूल एव संसारः सुखदुःखादिसाधकः ॥ आत्मनो निर्विकारस्य मिथ्या तादात्म्यतः सदा । जीवः करोति कर्माणि तत्फलैर्बद्घ्यतेऽत्रशः। कृतं मयाधिकं पुण्यं यज्ञदानादि निश्चितम्। तथैवाध्यासतस्तत्र चिरं भुक्त्वा सुखं महत्।

(10-12). I thereupon narrated to him the whole of my story, and with great sorrow in my heart, asked that great sage: 'O holy one! All my body is burning as if I have fallen into a forest fire. Without my wings, how am I to sustain my life?' That sage thereupon addressed me, casting a kindly look. He said, 'Dear one! Listen to my words, and after that do as you please. All this sorrow of yours springs from the body, and the body is born of one's own past Karmas.

# Chandramas Expounds the Philosophy of the Atman (13-19)

(13-14). 'Because man thinks of his body as himself, Karma becomes operative. This I-sense, which binds one to the body, is beginningless and is a result of ignorance. In itself it is inert without consciousness, but being in association with the reflection of pure consciousness, it appears conscious, just as a red hot piece of iron appears hot and shining in association with fire. Because the body is in identification with

10 12 देहेऽहंबुद्ध्या पुरुषस्य हि । अहङ्कारस्त्वनादिः स्यादविद्यासम्भवी जडः ॥ 13 15 देहोऽहं कर्मकर्ताहमिति सङ्कल्प्य सर्वदा॥ 16 ऊर्ध्वां भ्रमते नित्यं पापपुण्यात्मकः स्वयम् ॥17 स्वर्गं गत्वा सुखं भोक्ष्य इति सङ्कल्पवान्भवेत् ॥ 18 श्चीणपुण्यः पतत्यर्शगनिच्छन्कर्मचोदितः॥

> this 1-sense, the body too appears to be endowed with consciousness. 15. Dominated by the I-sense, the Atman thinks of himself as the body and becomes subject to the cycle of births and deaths, and to the consequent experience of happiness and misery. (16-17). The Atman in itself is changeless but because of this false identification, he thinks: I am the body and I am the doer of various actions. Thus, the embodied being becomes the performer of many actions and is helplesslybound by their consequences. He finds himself fettered and wanders hither and thither in this transmigratory cycle as a victim of sinful and meritorious actions. 18. He makes a resolution: 'I have done many meritorious actions like sacrifices and charities. I shall therefore attain to heaven and enjoy heavenly felicities.' 19. By the same sense of identification, he enjoys these heavenly pleasures for a long period, and then when the effect of these meritorious deeds has dwindled, the same power of Karma sends him down, however much he may dislike it.

मण्डले चेन्दोस्ततो नीहारसंयतः। भूत्वा चतुर्विद्यं भोज्यं पुरुषैर्भज्यते ततः। जरायुपरिवेष्टितम् । योनिरक्तेन संयुक्तं बुद्बुदाकारतामियात् । पञ्चरात्रेण तत्प्रनः पेशी रुधिरेण परिष्लुता। ग्रीवा शिरश्च स्कन्धश्च पुष्ठवंशस्तथोदरम्। पाणिपादौ तथा पार्श्वः कटिर्जानु तथैव च। त्रिभिर्मासैः प्रजायन्ते अङ्गानां सन्धयः क्रमात् । नासा कर्णौ च नेत्रे च जायन्ते पश्चमासतः। अर्वाक्यण्मासतशिछद्रं कर्णयोभेवति स्फुटम्। सप्तमे मासि रोमाणि शिरः केशास्त्रयैव च। जठरे वर्धते गर्भः स्त्रिया एवं विद्युप्त । नाभिस्रत्राल्परन्ध्रेण भारुभुक्तान्मसारतः।

#### Travails of the Jiva (20-41)

(20-22). 'The descending Jiva, reaches the sphere of the moon, and from there, united with a drop of water, comes down to earth, and falling on cereals, gets identified with them. After remaining in that condition for long, he becomes any of the four types of food and in that condition is eaten by man. In the human body he is reduced to the seed, which being deposited in the womb of a woman and becoming united with the blood therein, becomes solidified within a day into the state called Kalala ensheathed by the placenta. 23. Within five nights the foetus develops into a foamlike substance, and within seven nights into a muscular tissue. 24. Within fifteen days blood will appear in it, and within twenty five nights a small shoot develops from it. 25. In one month the neck, head, shoulder, backbone and abdomen will be formed one

भूमौ पतित्वा बोह्यादौ तत्र स्थित्वा चिरं पुनः ॥20 रेतो भूत्वा पुनस्तेन ऋतौ स्त्रीयोनिसिञ्चितः ॥21 दिनेनैकेन कललं भूत्वा रूढत्वमाप्नुयात् ॥ सप्तरात्रेण तद्पिंमांसपेशित्वमाप्तुयात् ॥ 23 तस्या एवाङकुरोत्पत्तिः पश्चविंशतिरात्रिष् ॥ 24 पश्चधाङ्गानि चैकैकं जायन्ते मासतः क्रमात् ॥25 मासद्वयात्प्रजायन्ते क्रमेणैव न चान्यथा ॥ 26 सर्वाङ्ग ल्यः प्रजायन्ते क्रमान्मासचतुष्टये ॥ 27 दन्त पङ्क्तिर्नेखा गुद्धं पश्चमे जायते तथा ॥ 28 पायुमेद्रप्रपस्यं च नाभिश्वापि भवेन्नुणाम् ॥ 29 विभक्तावयवत्वं च सर्वं सम्पद्यतेऽष्टमे ॥ पश्चमे मासि चैतन्यं जीवः प्राप्नोति सर्वशः ॥३1 वधते गर्भगः पिण्डो न म्रियेत स्वकर्मतः ॥

after another. 26. Then in the second month, the arms, legs, hips and knee-caps develop one after another. 27. In the third month, all the joints of organs are formed, and the fingers, in the fourth. 28. In the fifth month the nose, ears, eyes, teeth, nails and the genitals develop. 29. In the sixth month, the orifice of the ears, anus, the sex organ and navel are formed. 30. In the seventh month, hair on the body, and the skull and the distinctiveness of all organs are formed. By the eighth month, the full human form comes into shape. 31. In this way, the foetus gradually develops in the womb. By the fifth month, signs of life are seen throughout the foetus. 32. Through the small orifice in the umbilical cord the foetus draws a little of the essence of the food consumed by the mother. It is by the power of its own Karma that it develops without perishing.

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स्पृत्वा सर्वाणि जन्मानि पूर्वकर्माणि सर्वशः। जठरानलतप्तोऽयमिदं वचनमत्रवीत् ॥ नानायोनिसहस्त्रेष जायमानोऽनुभूतवान् । पुत्रदारादि सम्बन्धं कोटिशः पशुवान्धवान् ॥ 34 **इट्रम्बभरणासक्त्या** न्यायान्यायेर्धनार्जनम् । कृतं नाकात्वं विष्णुचिन्तां स्वप्नेऽपि दुर्भगः ॥ 35 इदानीं तत्फलं भुक्ते गर्भदुःखं महत्तरम्। अशाश्वते शाश्वतत्रद्देहे तृष्णासमन्त्रितः अकार्याण्येव कृतवास कृतं हितमात्मनः। इत्येवं बहुन्ना दुःख नतु मूय स्वकमेतः॥ कदा निष्क्रमणं मे स्थाद् गर्भाविरयसिक्षमात् । इत ऊर्ड्वं नित्यमहं त्रिष्णु मेत्रातु रूजये ॥ इत्यादि चिन्तयञ्जीवो योनियन्त्रप्रपीडितः। जायमानोऽतिदुःखेन नरकात्पातको यथा ॥ प्रतिव्रणामिपतितः इवापरः । ततो बाल्यादिदुःखानि सर्व एवं विमुञ्जते ॥ ४० क्रमिरेष त्वया चैत्रानुभूतानि सर्वत्र विदितानि च। न वर्णितानि मे गृध्र यौत्रनादिषु सर्वतः ॥ देहोऽहमित्यसादभ्यासासिरवादिकम् । गर्भवासादिद्वःखानि भवन्त्यभिनिवेशतः ॥ तस्माद्देहद्वयादन्यमात्मानं प्रकृतेः परम् । ज्ञात्वा देहादिममतां त्यवत्वात्मज्ञानवान् भवेत् 43 जात्रदादिविनिर्मुक्तं

33. The foetus now gets the memory of its previous lives and actions. With that memory, and suffering from the heat of the abdomen, the foetus thinks as follows: 34. Born in innumerable wombs, I had associations with many wives and children, relatives and possessions. 35. Preoccupied with the maintenance of the family, I managed to earn money in righteous and unrighteous ways. But unfortunate that I am, I never thought of the Lord even in dream. (36-38). As a consequence of it, I am now undergoing tortures in the womb, considering the impermanent body permanent. I have done things which I should not do. I never did things beneficial for the Atman. After undergoing the sufferings due to all such actions, when I get out of this hell-like womb, I shall hereafter engage myself always in adoration of Mahavishnu.

(39-40). While thinking like this, he is

सत्यज्ञानादिलक्षणम् । शुद्धं बुद्धं सदा शान्तमात्मानमत्रधारयेत् ॥ ejected by the powerful forces of parturition, subjecting him to very great sufferings. Just as a sinner emerges from hell, he comes out of the foul smelling bodily orifice. resembling a worm in appearance. Thereafter, he undergoes all the sufferings of infancy. 41. O vulture! I am not going to describe them or the sufferings of youth and other periods of life, as they are wellknown to you and all other creatures. 42. Thus as a result of identifying oneself with the body, the Jiva undergoes the

sufferings of hell and the life in the womb. 43. 'Therefore, abandoning this sense of identification with the subtle and gross bodies, one should recognise oneself as the Self transcending Prakriti. Abandoning the feeling that 'I am the body', he should know himself as Atman. 44. He should know himself as the Self, who is not involved in the states of waking, dream, and sleep, who is distinguished as Truth and Con-

चिदात्मनि परिज्ञाते नष्टे मोहेऽज्ञसम्भवे। देहः पततु प्रारब्धकर्मवेगेन तिष्ठत् ॥ 45 योगिनो न हि दुःखं वा सुखं वाज्ञानसम्भवम् । तसात्देहेन सहितो यावत्प्रारन्धसङ्क्षयः ॥ 46 तावत्तिष्ठ सुखेन त्वं धृतकञ्चुकमर्पवत् । अन्यद्वश्यामि ते पश्चिन् श्रृणु मे परमं हितम् ॥४७ त्रेतायुगे दाशरिथर्भृत्वा नारायणोऽव्ययः। रावणस्य वधार्याय दण्डकानागमिष्यति ॥ 48 सीतया भार्यया सार्धं लक्ष्मणेन समन्त्रितः। तत्राश्रमे जनकजां भ्रातृभ्यां रहिते वने ॥ 49 रावणश्चौरवन्नीत्वा लङ्कायां स्थापयिष्यति । तस्याः सुप्रोवनिर्दशाद्वानराः परिमार्गणे ॥ 50 आगमिष्यन्ति जलधेस्तारं तत्र समागमः । त्वया तैः कारणवशाद्भविष्यति न संशयः ॥ 51 तदा सीतास्थिति तेभ्यः कथयस्व यथार्थतः। तदेव तव पक्षौ द्वावुत्पत्स्येते पुनर्नवौ॥ **52** 

#### सम्पातिषवाच

बोधयामास मां चन्द्रनामा ग्रुनिकुलेश्वरः। पश्यन्तु पक्षी मे जातौ नूतनावितकोमलौ ॥ 53 स्वित्ति वोऽस्तु गिमिष्यामि सीतां द्रक्ष्यथ निश्चयम् यत्नं क्रुरुडवं दुर्लङ्घ्यसग्रुद्रस्य विलङ्घने॥ 54

sciousness, who is pure, wakeful and peaceful. (45-47). When the Atman, who is of the nature of Truth and Consciousness, is realised and the infatuation caused by ignorance erased, it is immaterial whether the body dies or continues to live as a consequence of the operative Karma (Prarabdha Karma). A man of realisation will not identify himself with the body, and he has as a consequence neither enjoyments nor sufferings afterwards. Therefore until your operative Karma is exhausted and the body perishes, you live in the body without identification with it, just as a snake carries on its external sheath of skin, until the time for it to separate comes. O Vulture! shall tell you another thing also which will contribute to your supreme good.

# Conclusion of the Sampati Episode (48-55)

48. 'The Eternal Being Narayana will incar-

nate Himself in the Treta Yuga as a son of Dasaratha. He will come to the forest of Dandaka for the destruction of Ravana. (49-51). While he will be staying in a forest Ashrama along with his wife Sita and brother Lakshmana, Ravana will steal away Sita like a thief and take her to Lanka when the two brothers would have gone out into the forest. Directed by Sugreeva a host of monkeys will come up to the seashore in search of Sita. You will have occasion to meet them for your own good. 52. You inform them about the true location of Sita. When you do that, your two wings will again sprout."

53. Sampati continued, "The sage Chandramas communicated all this to me. Now you see how extremely handsome wings are sprouting on my body. 54. May you succeed and prosper. You will certainly be able to find out Sita. Now

यश्रामस्मृतिमात्रतोऽपरिमितं संसारवारांनिधि तीर्त्वा गच्छति दुर्जनोऽपि परमं विष्णोः पदं शाश्वतम् । तस्यैव स्थितिकारिणस्त्रिजगतां रामस्य भक्ताः प्रिया यूयं किं न सम्रुद्रमात्रतरणे शक्ताः कथं वानराः ॥ इति श्रीमदध्यात्मर(मायणे उमामहेश्वरसवादे

55

किष्किन्धाकाण्डेऽष्टमः सर्गः ॥ = ॥

take steps to go across the ocean, which Mahavishnu, He who is the protector of is very difficult to accomplish. 55. He, by the remembrance of whose name even evil men are able to cross the ocean of Samsara and attain to the eternal status of

all the three worlds-of that Being you, O monkeys, are the dear devotees. difficulty can this terrestrial ocean pose to you?"

## नवमः सर्गः

#### श्रीमहादेव उवाच

गते गृध्रराजे वानरपुक्तवाः। हर्षेण महताविष्टाः सीतादर्शनलालसाः॥ समुद्रं पश्यन्तो नक्रचक्रभयङ्करम् । तरङ्गादिभिरुबद्धमाकाशमिव दुर्श्रहम् ॥ परस्परमवोचन्त्रे कथमेनं तरामहे। उवाच चाङ्गदस्तत्र श्रृणुध्वं वानरोत्तमाः॥ 3 भवन्तोऽत्यन्तविनः शूराश्च कृतविक्रमाः। को वात्र वारिधि तीर्त्वा राज्यकार्यं करिष्यति ॥ 4 एतेषां वानरणां स प्राणदाता न संशयः। तदुत्तिष्ठतु मे शीघ्रं पुरतो यो महावलः॥

#### Chapter 9

# EMERGENCE OF HANUMAN THE HERO

# The Monkeys Confer Again (1-14)

1. Great was the joy of the monkeys intent on finding out Sita when they saw that lordly vulture flying high up into the sky. 2. Looking at the sea expansive and unapproachable like the sky and augmented by its mighty waves and filled with whales and other dangerous aquatic creatures, the monkeys began to speak among themselves as follows: 3. "How shall we cross this ocean?" Then Angada said, "O noble monkeys! Hear what I say. 4. You are all endowed with very great strength, courage and adventurous spirit. Who among you will be able to cross this ocean and accomplish the king's directive? 5. That one will be really the protector of the lives of all of us. Therefore, I request

रामसुग्रीवयोरपि। स एव पालको भूयानात्र कार्या विचारणा॥ 6 सर्वेषां वानराणां वानरसैनिकाः। आसन्तोचुः किश्चिदपि परस्परविलोकिनः॥ तुष्णीं इत्युक्ते युवराजेन अङ्गद उवाच

उच्यतां वै बलां सर्वैः प्रत्येकं कार्यसिद्धये । केन वा साध्यते कार्यं जानीमस्तदनन्तरम् ॥ अङ्गदस्य वचः श्रुत्वा प्रोचुर्वीरा बलं पृथक्। योजनानां दशारभ्य दशोत्तरगुणं जगुः॥ शतादवांग्जाम्बवांस्तु प्राह मध्ये वनौकसाम्। पुरा त्रिविक्रमे देवे पादं भूमानलक्षणम्।। त्रिःसप्तकत्वोऽहमगां

एवं चेत्पूर्ववत्सर्वे स्वप्सामो दर्भविष्टरे । केनापि न कृतं कार्यं जीवितुं च न शक्यते ॥ 14 तमाह जाम्बवान्वीरो दर्शयिष्यामि ते सुत । येनासाकं कार्यसिद्धिर्भविष्यत्यचिरेण च ॥

him who is powerful enough to do this, to come forward before me. 6. That person will undoubtedly be the saviour of the lives of all the monkeys as also of Rama and Sugreeva. There is no doubt about it," 7. When Angada, the heir-apparent, said like this, all the monkey heroes remained silent, looking at one another.

8. Angada again said, "For the accomplishment of this task, let each one declare out the strength he possesses. After that we shall determine who will be able to accomplish this task." 9. Hearing Angada's speech, those monkey heroes one after another began to specify the extent they could leap. From ten Yojanas onwards, each succeeding monkey leader offered to leap ten Yojanas more than the previous speaker. (10-11). From among the monkeys Jambavan now said, can leap upto ninety Yojanas. In a previous age, when Mahavishnu incarnated Himself as Vamana and measured

प्रदक्षिणविधानतः। इदानीं वार्धकप्रस्तो न शक्नोमि विलङ्क्तिस् ॥ 11 अङ्गदोऽप्याह मे गन्तुं शक्यं पारं महोदधेः। पुनर्लङ्कनसामध्यं न जानाम्यस्ति वा न वा ॥ 12 तमाह जाम्बवान्वीरस्त्वं राजा नो नियामकः । न युक्तं त्वां नियोक्तुं मे त्वं समर्थोऽसि यद्यपि॥13 अङ्गद उवाच

> whole world by one step, I circumambulated His foot twenty one times. But now I am old and my capacity to leap is very limited." 12. Now Angada said, "I shall be able to leap across the ocean to the other shore, but I do not know whether I am capable of leaping back." The heroic Jambavan said, "But you are our leader and king. Even if you are powerful enough, I do not think it is proper to give this task to you." 14. To this Angada said, "If matters stand like that, let all of us once again stretch ourselves on Darbha beds to die of starvation. Without accomplishing this task none can hope to live."

#### Jambavan's Prompting of Hanuman (15-29)

(15-17). Now the heroic Jambavan intervened again and said, "O child! I shall now show you him who can accomplish this task very easily and expeditiously."

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हन्मन्तमवस्थितम् । हनुमन्कि रहस्तूष्णीं स्थीयते कार्यगौरवे ॥ इत्युक्त्वा जाम्बवान्त्राह प्राप्तेऽक्केनेव सामर्थ्यं दर्शयाद्य महाबल । त्वं साक्षाद्वायुतनयो वायुतुल्यपराक्रमः॥ रामकार्यार्थमेव त्वं जिनतोऽसि महात्मना। जातमात्रेण ते पूर्वं दृष्टवोद्यन्तं विभावसुम्॥ 18 पक्वं फलं जिघृश्वामीत्युत्प्लुतं बालचेष्टया । योजनानां पश्चशतं पतितोऽसि ततो भुवि ॥ 19 अतस्त्वद्वलमाहात्म्यं को वा शक्नोति वर्णितुम् । उत्तिष्ठ कुरु रामस्य कार्यं नः पाहि सुव्रत ॥ श्रुत्वा जाम्बवतो वाक्यं हनुमानतिहर्षितः। चकार नादं सिंहस्य ब्रह्माण्डं स्फोटयिनव ॥ पूर्वताकारस्त्रिविक्रम बभुव इवापरः । लङ्घयित्वा जलनिधि कृत्वासङ्कां च भससात् । 22 रावणं सकुलं हत्वा नेष्ये जनकनन्दिनीम् । यद्वा बद्ध्वा गले रज्ज्वा रावणं वामपाणिना । लङ्कां सपर्वतां धृत्वा रामसाग्रे क्षिपाम्यहम् ॥24 यद्वाद्द्वैव यास्वामि जानकी शुभलक्षणाम् । श्रृत्वा हनुमतो वाक्यं जाम्बवानिदमन्नवीत् ॥ 25 हच्ट्वेवागच्छ मद्रं ते जीवन्तीं जानकीं शुभाम् । पश्चाद्रामेण सहितो दर्शयिष्यसि पौरुषम् ॥ 26 कल्याणं भवताद्भद्र गच्छतस्ते विहायसा। गच्छन्तं रामकार्यार्थं वायुस्त्वामनुगच्छतु ॥ 27

After saying so, he addressed Hanuman who was standing aloof. He said, "O Hanuman! In this grave situation, why are you standing aloof and silent? This, O powerful one, is the occasion for you to demonstrate your strength. You are the offspring of the Wind-god are as powerful as he. (18-20). You are begotten by that deity in order to accomplish Rama's purpose. Long before, at your very birth, seeing the rising sun, you jumped towards him mistaking the disc of the sun for a ripe fruit. After going up about five hundred Yojanas you fell down on the earth. When you could accomplish such a feat, who can really estimate the extent of your strength? Wake up, accomplish the purpose of Rama and save us all." 21. Highly elated at these words of Jambavan, Hanuman gave out a lion-roar

loud enough to split the cosmos. (22-23).

He then grew into a huge mountain-like dimension like another Vamana and declared, "Crossing the ocean, I shall reduce Lanka to ashes. Destroying Ravana with all his tribe, I shall bring Sita, the daughter of Janaka. 24. Dragging Ravana, by my left hand, with a halter round his neck and with my right lifting up the whole of Lanka along with the mountain on which it is situated, I shall go to Rama and depositthem before him. 25. Or, after discovering the location of noble Sita, I shall return." Hearing these words of Hanuman, Jambavan said: 26. "Now, finding out the whereabouts of Sita, whether she is alive or not, you should return. Afterwards, accompanied by Rama, you can go to Lanka and demonstrate your strength. 27. O dear one! May good fortune befall you who have decided to go by the sky across the ocean. May the winds blow favouring you!"

# इत्याशीर्भिः समामन्त्र्य विसुष्टः प्लवगाधिपैः । महेन्द्राद्विशिरो गत्वा बभूवाद्भु तदर्शनः ॥ 28 महानगेन्द्रप्रतिमो महात्मा सुवर्णवर्णोऽरुणचारुवक्तः । महाफणीन्द्राभसुदीर्घबाहुर्वातात्मजोऽदृश्यत सूर्वभूतैः ।। 29 इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे किष्किन्धाकाण्डे नवमः सर्गः ।।

28. Backed by the blessings of the great monkey leaders, Hanuman went up to the top of Mahendra mountain, assuming a form that created wonder in the minds of all onlookers. 29. All the onlookers saw

that great personage Hanuman, the son of the Wind-god, there, mountain-like in size, golden in colour, pink and handsome in face and possessed of arms long and powerful like the king of the serpents.

#### अध्यात्मरामायणम्

#### सुन्दरकाण्डः

#### प्रथमः सर्गः

#### श्रीमहादेव उवाच

शातयोजनिक्तीर्णं समुद्रं मकरालयम् । लिलङ्घियपुरानन्दसन्दोहो मारुतात्मजः ॥ १ ध्यात्वा रामं परात्मानिमदं बचनमन्नतीत् । पश्यन्तु वानराः सर्वे गच्छन्तं मां विहायसा ॥ १ अमोधं रामनिर्मुक्तं महाबाणिमवाखिलाः । पश्याम्यद्यैव रामस्य पत्नीं जनकनन्दिनीम् ॥ ३ कृतार्थोऽहं कृतार्थोऽहं पुनः पश्यामि राघवम् । प्राणप्रयाणसमये यस्य नाम सकुत्सात्व् ॥ 4 नरस्तीर्त्वा भवाम्भोधिमपारं याति तत्पदम् ॥ 5 कि पुनस्तस्य दूतोऽहं तदङ्गाङ्गुलिम्रुद्रिकः ।

तमेव हृद्ये ध्यात्वा लङ्क्षयाम्यल्पवारिधिम् । इत्युक्त्वा हनुमान्बाह् प्रसार्यायतवालिधः ॥ ६ ऋजुग्रीवोध्वदिष्टः सञाकुञ्चितपदद्वयः । दक्षिणाभिम्रखस्तूर्णं पुप्तुवेऽनिलविक्रमः ॥ ७

# SUNDARA KANDAM

#### Chapter 1

#### HANUMAN'S CROSSING OF THE SEA

Hanuman Takes the Leap (1-7)

(1-4). Desirous of leaping across the hundred Yojanas of ocean infested by aquatic creatures, Hanuman, the son of the Wind-god, meditated in mind on Rama the Supreme Self, and said as follows in a mood of high elation: "O ye comrade monkeys! Be ye the witness of how I go through the sky like an unfailing arrow shot by Rama. I shall now itself find the whereabouts of Sita and return to Rama after accomplishing my task. (5-7). He by utter-

ing whose name even once at the time of death a Jiva is able to cross the otherwise unspanable ocean of Samsara and attain to His divine Status—that Rama's signet ring with His name engraved, I carry with me. How insignificant then is this small ocean for me? Meditating on Him in my mind, I shall cross it with utmost ease." With these words Hanuman took a leap through the sky in the southern direction with the speed of wind—his arms spread, tail erect, neck straightened, legs contracted and eyes looking up.

आकाशास्त्ररितं देवे वीक्ष्यमाणो जगाम सः। दृष्ट्वानिलसुतं देवा गच्छन्तं वायुवेगतः॥ परीक्षणार्थं तत्त्वस्य आवत्य मार्गं पुरतः स्थित्वा वानरमत्रवीत्। एहि मे वदनं शीघ्नं प्रविशस्व महामते॥ देवै स्त्वं कल्पितो भक्ष्यः क्षुधासम्पीडितात्मनः । तामाह हतुमान्मातरहं रामस शासनात् ॥

प्रविष्टय गच्छ मे वक्त्रं नो चेत्त्वां भक्षयाम्यहम् । इत्युक्तो हनुमानाह मुखं शीघ्नं विदारय ॥

#### Surasa Episode (8-25)

(8-12). As Hanuman was leaping through the sky the Devas, who were observing with keen interest from the sky, felt that they should test the power of the and said among themselves: monkey "This powerful monkey equal to the wind in prowess is speeding towards Lanka. But we do not know whether he is powerful enough to reach Lanka or not." Thinking on these lines, that host of interested Devas said to Surasa, the mother of serpents, as follows: "You go and create some obstruction to the great monkey. Testing thus his intelligence and power, you can come back soon." Being thus instructed, she proceeded soon on the mission of obstructing Hanuman's passage. (13-16). She went and blocked the passage of Hanuman and said to him, "O wise one! Enter into

वानरस्येदमञ्जूबन् । गच्छत्येष महासत्त्वो वानरो वायुविक्रमः ॥ खङ्कां प्रवेष्टुं शक्तो वा न वा जानीमहे बलम् । एवं विचार्य नागानां मातरं सुरसाभिधाम् ॥ 10 अन्नवीद् देवतावृन्दः कौतुहुल्लसमन्वितः। गच्छ त्वं वानरेन्द्रस्य किंचिद्विष्टनं समाचर ॥ 11 ज्ञात्वा तस्य बलं बुद्धं पुनरेहि त्वरान्विता । इत्युक्ता सा ययौ शीघं हनुमद्विध्नकारणात् ॥ 12 13 गच्छामि जानकीं द्रन्दुं पुनरागम्य सत्वरः। रामाय कुशलं तस्याः कथयित्वा त्वदाननम् ॥15 निवेक्ष्ये देहि मे मार्ग सुरसायै नमोऽस्तु ते ॥ 16 इत्युक्त्वा पुनरेवाह सुरसा श्रृधितास्म्यहम्।

प्रविष्टय वदनं तेऽद्य गच्छामि त्वरयान्वितः । इत्युक्त्वा योजनायामदेहो भूत्वा पुरः स्थितः ॥ 18 दृष्टवा हनुमतो रूपं सुरसा पश्चयोजनम्। मुखं चकार हनुमान् द्विगुणं रूपमाद्धत्॥

> my mouth quickly. Verily the Devas have offered you to me as food to appease my hungry stomach." Thereupon Hanuman said to her: "O mother! I am going at Rama's command to find out the whereabouts of Sita. Finding her out, I shall return quickly and, after conveying to Rama the news about her welfare, I shall enter into your mouth. Now please give me passage. Salutation to you Surasa."

(17-18) To this Surasa replied: "I am very hungry. You may go after entering into my mouth. Otherwise I shall eat you up." On being thus addressed by her, Hanuman asked her: "Then open your mouth quickly. I shall enter into it and proceed without delay." With these words Hanuman stood before her expanding his size to the extent of a Yojana. 19. Seeing Hanuman's form, Surasa made her mouth five Yojanas in extent, whereupon Hanuman

ततश्रकार सुरसा योजनानां च विंशतिम् । वक्त्रं चकार हनुमांस्त्रित्रशद्योजनसम्मितम् ॥ 20 पश्चाशद्योजनायतम् । वक्त्रं तदा हन्मांस्तु बभूवाङ्गुष्ठसिक्षभः ॥ 21 सुरसा प्रविष्टय वदनं तस्याः पुनरेत्य पुरः स्थितः। प्रविष्टो निर्गतोऽहं ते वदनं देवि ते नमः॥ एवं वदन्तं दृष्ट्वा सा हनूमन्तमथात्रवीत् । गच्छ साधय रामस्य कार्यं बुद्धिमतां वर ॥ देवैः सम्प्रेषिताहं ते बलं जिज्ञासुभिः कपे। दृष्टवा सीतां पुनर्गत्वा रामं द्रक्ष्यसि गच्छ भोः 24 इत्युक्त्वा सा ययौ देवलोकं वायुसुतः पुनः । जगाम वायुमार्गेण गरुत्मानिव पक्षिराट् ।। 25 समुद्रोऽप्याह मैनाकं मणिकाञ्चनपर्वतम् । गच्छत्येष महासन्त्वो हनुमान्मारुतात्मजः ॥ 26 रामस्य कार्यसिद्ध्यर्थं तस्य त्वं सचिवो भव । सगरैर्विर्द्धितो यसात्पुराहं सागरोऽभवम् ॥ 27 तस्यान्वये वभूवासौ रामो दाशरियः प्रभुः। तस्य कार्यार्थसिद्धचर्यं गच्छत्येष महाकिपः॥ 28 त्वमुत्तिष्ठ जलात्तूर्णं त्विय विश्रम्य गच्छतु । स तथेति प्रादुरभूञ्जलमध्यान्महोकातः ॥ 29 नानामणिमयैः शृक्तें स्तस्योपरि नराकृतिः । प्राह यान्तं हन्मन्तं मैनाकोऽहं महाकपे ॥ 30

made his form double that size. 20. Surasa now stood with a mouth twenty Yojanas wide, whereupon Hanuman assumed a size of thirty Yojanas. (21-22). Surasa, now increased the extent of her open mouth to fifty Yojanas. Hanuman immediately reduced himself to the size of a thumb, entered her mouth, came out and addressed her, saying, "I have now entered into your mouth and come out of it, as wanted by you. Salutation to you, O Mother!"

(23-25). Seeing Hanuman before her and hearing these words of his, Surasa said to him: "O thou the wisest among intelligent personages! Now proceed and accomplish the mission on which Rama has sent you. I have been sent here by the Devas to test your strength. You will be able to see Sita and report to Rama about it." With these words, she went away to her heavenly

abode. Next Hanuman, the son of the Wind-god, traversed through the atmosphere like Garuda.

#### Mainaka Episode (26-33)

(26-28). Now the Sea-god said to Mount Mainaka which had huge deposits of gold and precious gems: "Powerful Hanuman, the son of the Wind-god, is going for fulfilling the objectives of Rama. You must go and do some service to him. I have got the name of Sagara, because the sons of King Sagara augmented my extent. The noble Lord Rama, the son of Dasaratha, is one born in the line of that King Sagara. Now this great monkey is on an errand for the achievement of some purpose of Rama. 29. You raise yourself to the water surface soon. Let Hanuman rest on you for a while and then proceed." That mountain of enormous size agreed to this proposal and rose above the water surface.

समुद्रेण समादिष्टस्त्वद्विश्रामाय मारुते । आगच्छामृतकल्पानि जग्ध्वा पक्वफलानि मे ॥ विश्रम्यात्र क्षणं पश्चाव्गमिष्यसि यथासुखम् । एवसुक्तोऽथ तं त्राह हनूमान्मारुतात्मजः ॥ 32 गच्छतो रामकार्यार्थं भक्षणं मे कथं भवेत् । विश्रामो वा कथं मे स्थाव् गन्तव्यं त्वरितं मया ॥33 इत्युक्त्वा स्पृष्टिशिखरः करात्रेण ययौ किषः ॥ 34 किश्रिवदां गतमास्य ज्यायां ज्यायादोऽपदीत ।

किथिद्द्रं गतसास छायां छायाप्रहोऽप्रहीत्। उत्तरभुको स्थिता सद्य । अक्षाप्रमाणिनां जाराण

सिंहिका नाम सा घोरा जलमध्ये स्थिता सदा । आकाशगामिनां छायामाक्रम्याक्रध्य भक्षयेत् ॥ 35 तथा गृहीतो हनुमांश्चिन्तयामास वीर्यवान् । केनेदं मे कृतं वेगरोधनं विष्नकारिणा ॥ 36 दृश्यते नैव कोऽप्यत्र विस्मयो मे प्रजायते । एवं विचिन्त्य हनुमानधो दृष्टि प्रसारयत् ॥ 37 तत्र दृष्ट्वा महाकायां सिंहिकां घोररूपिणीम् । पपात सिंहिकां तृणं पद्भ्यामेवाहनद्रुषा ॥ 38 पुनरुत्प्लुत्य हनुमान्दक्षिणाभिम्रुखो ययौ । ततो दक्षिणमासाद्य कूलं नानाफंलद्रुमम् ॥ 39 नानापक्षिमृगाकीणं नानापुष्पलतावृतम् । ततो ददशे नगरं त्रिक्टाचलमूर्धनि ॥ 40

(30-32). Towering over its many peaks with quarries of precious stones, appeared in a human form mountain and said to Hanuman who his onward journey: "O noble monkey! I have been sent I am Mount Mainaka. here by the ocean for affording you some rest on your way. Descend on me and after assuaging your hunger with the nectarine fruits growing on me and taking rest for a while on my surface, you can proceed further at your ease." To him who spoke thiswise, Hanuman replied as follows: 33. "For me who am going on Rama's errand, where is the need for food, where is the need for rest? My foremost duty is to proceed as quickly as possible without any delay. With these words he just touched the peak of the mountain with his hands, and proceeded towards Lanka.

Simhika Episode (34-42)

(34-35). When he had covered a little

distance after this incident, he was held up by a fierce demoness called Simhika, who, stationing herself amidst the waters, had the power to grip anything by catching its shadow. (36-37). Being caught by her, Hanuman of great prowess thought: "Who or what is this obstructing cause, curbing my speed? I do not see any one before me. It is very puzzling indeed!" Revolving in this way in his mind, Hanuman looked down. 38. Thereupon he saw the mighty and terrific form of Simihika. Immediately he swooped down to the surface of the sea in great anger, and killed that demoness with a kick of his feet.

(39-40). After that Hanuman rose up into the sky again and directed his course to the south. Soon he sighted the southern shore of the ocean full of many fruit-bearing trees, covered everywhere with creepers with luxuriant growth of flowers, and populated by various kinds of birds and beasts. He also saw the Trikuta mountain

अकारैनेडुभिर्युक्तं परिखाभिश्च सर्वतः। भृत्वा सहमं वपुर्दारं प्रविवेश प्रतापवान्। प्रविशन्तं हन्मन्तं दृष्ट्वा लंङ्का व्यतर्जयत्। ह्नुमानि तां वामग्रुष्टिनावज्ञयाहनत्। तदैव पतिता भूमौ रक्तग्रुद्वमती भृशम्॥ उत्थाय प्राह् सा लङ्का हनुमन्तं महावलम् । पुराहं ब्रह्मणा प्रोक्ता जनिष्यते योगमाया सीता जनकवेशमनि। सभायों राघवो भात्रा गमिष्यति महावनम् । तत्र सीतां महामायां रावाणोऽपहरिष्यति ॥ पश्चाद्रामेण साचिव्यं सुग्रीवस्य भविष्यति ।

on the top of which was situated the city of Lanka. 41. He found that Lanka was surrounded by several high walls, one behind another and separated by extensive moats. He now began to think how he. would enter such a well-protected city. He thought: 42. "At night, assuming a very small body, I shall enter Lanka protected by Ravana." Deciding so, he remained there till nightfall and then entered Lanka.

# Confrontation with Lanka-Sri (43-58)

(43-45). Making his body very small, Hanuman now entered the city through its gate, where stood Lanka-Lakshmi, the spirit of Lanka, guarding the city in the form of a fierce Rakshasa woman. Seeing Hanuman entering the city, she challenged him, saying: "Who are you entering Lanka at night like a thief in the form of a monkey, without caring for me. Pray, what is your business here?" Saying so, with eyes reddened by anger, she gave a kick to Hanuman.

प्रवेक्ष्यामि कथं लङ्कामिति चिन्तापरोऽभवत् ॥ ४१ रात्री वेरुपायि सुरुमोऽहं लंकां रावणपालिताम् । एवं विचिन्त्य तत्रै व स्थित्वा लंकां जगाम सः॥४२ तत्र लङ्कापुरी साक्षाद्राक्षसीवेषघारिणी ॥ कस्त्वं वानररूपेण मामनादृत्य लङ्किनीम् ॥ प्रविष्टय चोखद्रात्री कि भवान्कर्तुमिच्छति । इत्युक्त्वा रोषतात्राक्षी पादेनाभिजघान तम् ॥ 45 हन्मन् गच्छ भद्रं ते जिता लङ्का त्वयानघ ॥४७ ष्यष्टाविंशतिपर्यये। त्रेतायुगे दाशरथी रामो नारायणोऽन्ययः ॥ 48 भूभारहरणार्थाय प्रार्थितोऽयं मया क्वचित्॥ 49 सुग्रीवो जानकों द्रष्टुं वानरान्त्रेषयिष्यति ॥

> 46. Hanuman, treating her as an insignificant opponent, delivered a punch on her with his left fist. Immediately she fell on the ground vomiting a large quantity of blood. 47. Lanka-Lakshmi soon stood up and said to that powerful Hanuman: "O Hanuman! Go in. Good fortune will attend you. O faultless one! Lanka has already been conquered by you. (48-49). In times gone by, Brahma told me the following: 'In the twentyeighth Tretayuga of this cycle of time, Narayana, the Eternal Being, will incarnate Himself as Rama, the son of King Dasaratha, and His Yoga-maya will embody Herself as Sita in the house of Janaka. This is in consequence of my prayer to the Lord for relieving the earth of her burdens. 50. Rama with his wife and his brother will go to reside in the great forest of Dandaka. Then Ravana will abduct Sita, who is none but Mahamaya. 51. Subsequently, Rama will enter into an alliance with the monkey king Sugreeva, who will depute his monkey followers

तत्र को वानरो रात्रावागिमध्यति तेऽन्तिकष् । त्वया च भर्तिसतः सोऽपि त्वां हनिष्यति सुष्टिना ॥
तेनाहता त्वं व्यथिता भविष्यसि यदानघे । तदैव रावणस्थान्तो भविष्यति न संशयः ॥ 53
तस्थान्त्वया जिता लङ्का जितं सर्वं त्वयानघ । रावणान्तःपुरवरे क्रोडाकाननस्रुत्तमम् ॥ 54
तन्मध्येऽशोकवनिक दिव्यपादपसङ्कुला । अस्ति तस्थां महावृक्षः शिंशपानाम मध्यगः ॥ 55
तत्रास्ते जानकी घोरराक्षसीभिः सुरक्षिता । दृष्ट्वा गव्छ त्वरितं राघवाय निवेदय ॥ 56
धन्याहमप्यद्य चिराय राघवस्मृतिर्ममासीद्भवपाशमोचिनी ।
तद्भक्तसङ्गोऽप्यतिदुर्लभो मम प्रसीदतां दाशरियः सदा हृदि ॥ 57
उल्लङ्कितेऽव्धौ पवनात्मजेन धरासुतायाश्च दशाननस्थ ।
पुरुकोर वामाक्षि भुजश्च तीव्रं रामस्बदक्षाङ्गमतीन्द्रियस्थ ॥ 58

# इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे सुन्वरकाण्डे प्रथम: सर्गः॥१॥

to find out the whereabouts of Sita. 52. From among them one monkey will come near you at night. Being challenged by you, he will strike you with his fist. 53. When you suffer injury from his blow, know for certain that the end of Ravana would be near at hand.' (54-56). Therefore I deem that you have already conquered Lanka, O noble one! You have subdued every one and everything here. In the women's quarters of Ravana, there is a fine woody grove for sport and relaxation. In the middle of it there is a grove full of a very rare type of trees called Ashoka. In the centre of it stands a huge Simsapa tree. Sita, the daughter of Janaka, is confined

there, securely protected by a guard of fearsome Rakshasa women. Meeting her, you return soon and convey the news to Rama. 57. For long have I been entertaining in my mind the thought of Rama which liberates one from the bondage of Samsara. Today I am indeed fortunate to have association with a devotee of his, which is ordinarily very difficult to get. May the Lord Rama ever dwell in my heart." 58. When Hanuman, the son of the Wind-god, crossed the ocean, both Sita and Ravana got pronounced quivering of the left eye and arm, while for Rama, who transcends the senses, this happened on his right side.

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## द्वितीयः सर्गः

#### श्रीमहादेव उवाच

तवो जगाम इनुमान् लङ्कां परमशोभनाम्। रात्रौ सक्ष्मतनुर्भूत्वा बभ्राम परितः पुरीम्।। सीतान्वेषणकार्यार्थी प्रविवेश नृपालयम् । तत्र सर्वप्रदेशेषु विविच्य हनुमान्कपिः ॥ नापश्यञ्जानकी स्मृत्वा ततो लङ्काभिभाषितम् । जगाम हनुमान् शीव्रमशोकवनिकां शुभाम् ॥ 3 सुरपादपसम्बाधां रत्नसोपानवापिकाम् । नानापश्चिम्रगाकीर्णां स्वर्णंत्रासावशोभिताम्।। ४ फलैरानब्रशाखाप्रपादपैः परिवारिताम् । विचिन्वन् जानकीं तत्र प्रतिवृक्षं मरुत्सुतः ॥ ददशीभ्रं लिइं चैत्यवासादम्रुत्तमम् । दृष्ट्वा विसायमापनो मणिस्तम्भशतान्वितम् ॥ 6 तंत्र समतीत्य पुनर्गत्वा किञ्चिद्द्रं स मारुतिः। दद्र्श शिश्रापावृक्षमत्यन्तनिविडच्छदम्॥ अंद्रष्टातपमाकीर्ण स्वर्णवर्णविद्वन्नमम् । तन्मृले राक्षसीमध्ये स्थितां जनकनिष्दनीम् ॥ 8 ददर्श हनुमान् वीरो देवतानिव भूतले। एकवेणीं कुशां दीनां मलिनाम्बरघारिणीम् ॥ १ भूमौ श्रयानां शोचन्तीं रामरामेतिभाषिणीम् । त्रातारंनाधिगच्छन्तीमुपवासकृशांशुभाम् ॥ 10

## Chapter 2

#### HANUMAN'S SEARCH

# Hanvman sees Sita (1-12)

1. Assuming a form of small size, Hanuman entered resplendent Lanka and walked through all parts of the city. (2-3). Engaged in the search for entered the residential quarters of Ravana Sita. and searched everywhere there, but could not discover Sita in any place. Now remembering the words of Lanka-Sri, he directed his search towards the Ashoka grove. (4-6). That Ashoka grove into which Hanuman entered had in it a dense growth of heavenly trees, with tanks here and there having steps studded with precious gems. There many types of birds and animals were moving about amidst trees whose branches were touching the earth with the weight of fruits on them. Here and there. terraced buildings were

shining like gold. The son of the Windgod searched for Sita under every tree there but could not find her. Then he came to a towering building on a mount so high, that it looked as if it touched the sky. He was astonished to see the numerous pillars of precious stones in that edifice. (7-10). As he proceeded some distance further from it, he came across a Simsapa tree having so dense a foliage that it gave complete shelter from the sun. Its branches spread extensively, and there were many birds of golden colour perching on them. Underneath that tree. amidst a guard of Rakshasa women, he found Sita, the daughter of Janaka, who looked like a goddess on earth. Her locks were unbraided and her body had become extremely lean and weak. Dressed with a much

ददर्श कपिकुञ्चरः । कृतार्थोऽहं कृतार्थोऽहं दृष्ट्वा जनकनन्दिनीम् ॥11 शाखान्तच्छदमध्यस्यो मयैव साधितं कार्यं रामख परमात्मनः ॥ 12 ततः किलकिलाशब्दो बभूवान्तःपुराद्वहिः।

वृक्षपत्रेषु मारुतिः। आयोन्तं रात्रणं तत्र स्त्रीजनैः परिवारितम् ॥ 13 किमेतदिति सँल्लीनो दशास्यं विंशतिभुजं नीलाञ्जनचयोपमम् । दृष्ट्वा विसायमापनः पत्रखण्डेष्वलीयत ॥ रावणी राघवेणाशु मरणं मे कथं भवेत्। सीतार्थमपि नायाति रामः किं कारणं भवेत् ॥15 इत्येवं चिन्तयन्त्रित्यं राममेव सदा हृदि। तसिन्दिनेऽपररात्री रावणो राक्षसाधिपः॥ स्वप्ने रामेण सन्दिष्टः कत्रिचदागत्य वानरः । कामरूपधरः सूक्ष्मो वृक्षाग्रस्थोऽनुपत्रयति ॥ इति दृष्ट्वाद्भृतं स्वप्नं स्वात्मन्येवानुचिन्त्य सः । स्वप्नः कदाचित्सत्यः स्थादेवं तत्र करोम्यहम् ॥ 18 जानकीं वाक्शरैर्विद्ध्वा दुःखितां नितरामहम् । करोमि दृष्ट्वा रामाय निवेदयतुं वानरः ॥ इत्येवं चिन्तयन्सीतासमीपमगमद्द्रुतम् ।। 20

न्पुराणां किङ्किणीनां श्रुत्वा शिञ्जितमङ्गना।

सीता भीता लीयमाना स्वोत्मन्येव सुमध्यमा । अधोसुख्यश्रुनयना स्थिता रामार्पितान्तरा ॥ soiled cloth, she was lying on the bare ground, extremely sorrow-stricken and crying, 'Rama, Rama' from time to time. Though she had every auspicious physical feature, she had become very lean by fasting and by the failure to find any way of being rescued from her plight. (11-12) Seated behind the shelter of the leaves of the Simsapa tree, that great monkey saw Sita and said within himself, "O I have achieved my purpose! I have achieved my purpose! I have accomplished the errand on which the Supreme Being, Rama, has sent me."

#### Ravana courting Sita (13-43)

(13-14). Now from outside the women's quarters of Ravana, Hanuman heard some jingling sounds, and wondering what it might be, he looked in that direction from his sheltered position amidst the leaves of the tree. To his great astonishment, he saw Ravana coming, surrounded by a bevy of women. Possessed of ten heads

and twenty arms, he looked like a mountain of antimony.

(15-20). Meantime, Ravana had all along been thinking, "What could hasten my death at the hands of Rama? I do not find Rama as yet coming in quest of Sita. Why is it so?" Thinking thus always about Rama, Ravana had a dream the previous night. He saw in the dream that a monkey deputed by Rama, and capable of taking any form, had come assuming a very small form, and was watching from the top of the trees. Experiencing this wonderful dream, Ravana thought within himself: "Dreams sometime come true. So let me decide to do like this: I shall wound the feelings of Sita by harsh words and make her extremely sorrow-stricken. Let the monkey see it and report it to Rama." It was while thinking this way after he had this dream experience that he started to the place where Sita was confined.

21. Hearing the tinkling sound of anklets

रावणोऽपि तदा सीतामालोक्याह सुमध्यमे । मां दृष्ट्वा किं वृथा सुभू स्वात्मन्येव विलीयसे।। रामो वनचराणां हि मध्ये तिष्ठति सानुजः। कदाचिद्दश्यते केश्चित्कदाचिन्नैव दृश्यते ॥ 23 मया तु बहुधा लोकाः प्रेषितास्तस्य दर्शने । न पश्यन्ति प्रयत्नेन वीक्षमाणाः समन्ततः ॥ 24 किं करिष्यसि रामेण निःस्पृहेण सदा त्विय । त्वया सदालि क्वितोऽपि समीपस्थोऽपि सर्वदा ॥ 25 हृद्येऽस न च स्नेहस्त्विय रामस जायते। त्वत्कृतान्सर्वभोगांश्च त्वद्गुणानिप राघव॥ 26 देवगन्धर्वनागानां राधवाद्विभ्यता नूनं भिक्षु रूपं त्वया धृतम् । रहिते राधवाभ्यां त्वं शुनीव हरिरध्वरे ॥

and tiny bells, Sita knew that Ravana was approaching, and she shrank into herself out of fear. That handsome lady now shed tears and kept gazing downwards, with her mind fully concentrated on Rama. (22-29). Now, seeing Sita in this condition, Ravana said to her, "O handsome lady! Why are you shrinking into yourself out of fear on seeing me? Rama, along with his brother Lakshmana, is living amidst forest tribes. He may be seen sometimes and sometimes not. I sent many spies to spot him. In spite of vigorous search everywhere they could not find him. What will you do with this Rama who does not seem to have any desire for you? You may always sit by his side embracing him; this Rama will never have any longing for you even then. All the delights that you can give him and all your excellences are known to him by experience, but still he has no feeling for you. He is a fool without any excellence. He is also

भुञ्जानोऽपि न जानाति कृतघ्नो निर्मूणोऽधमः । त्वमानीता मया साध्वी दुःखशोकसमाकुला ॥ 27 इदानीमपि नायाति भक्तिहीनः कथं वजेत्। निःसत्त्वो निर्ममो मानी मृदः पण्डितमानवान् ॥ 28 नराधमं त्वद्विमुखं किं करिष्यसि भामिनि । त्वय्यतीव समासक्तं मां भजस्वासुरोत्तमम् ॥ 29 यक्षकिकारयोषिताम् । भविष्यसि नियोक्त्री त्वं यदि मां प्रतिपद्यसे ॥३० रावणस्य वचः श्रुत्वा सीतामर्पसमन्विता। उवाचाधोमुखी भूत्वा निधाय तृणमन्तरे ॥ 31

> thankless, O virtuous woman. I have carried you away into my abode and you are stricken with extreme grief because of it. Still he has not come to rescue you. Why do you then think of a man who has no love for you? He is without strength, self-respect and a sense of duty to his own people. Though an ignorant fool, he thinks of himself as a great scholar. O great beauty! What are you going to achieve by thinking of this low type of a man who has no inclination towards you? And in contrast, here am I, the greatest among Rakshasas, extremely infatuated with you. Why should you not then accept my advances? 30. If you accept me, you will become the mistress of the women of various species of beings like Devas, Gandharvas, Nagas, Yakshas and Kinnaras."

31. Angry at these words of Ravana, Sita put a blade of grass between him and herself, and began to speak with downcast eyes: (32-36). "Out of fear for Rama you

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इतवानसि मां नीच तत्फलं प्राप्स्यसेऽचिरात्। यदा रामशराघातविदारितवपुर्भवान्।।	33
ज्ञाससेऽमानुषं रामं गमिष्यसि यमान्तिकस्। समुद्रं शोषियत्वा वा शरैबँद्ध्वाथ वारिधिस्॥	34
इन्तुं त्वां समरे रामो लक्ष्मणेन समन्वितः। आगमिष्यत्यसन्देहो द्रक्ष्यसे राक्षसाधम।।	35
त्वां सपुत्रं सहबलं हत्वा नेष्यति मां पुरम्।	36
श्रुत्वा रक्षःपतिः ऋुद्धो जानक्याः परुषाक्षरम् ।	
वाक्यं क्रोधसमाविष्टः खक्क्षग्रुधम्य सत्वरः। इन्तुं जनकराजस्य तनयां ताप्रलोचनः॥	37
मन्दोदरी निवार्याह पर्ति पतिहिते रता। त्यजैनां मानुषीं दीनां दुःखितां क्रपणां क्रशाम्	[II]
देवगन्धर्वनागानां बह्वचः सन्ति वराङ्गनाः। त्वामेव वरयन्स्युच्चैर्मदमत्त्विलोचनाः॥ ततोऽत्रवीद्दशग्रीवो राक्षसीर्विकृताननाः।	39
यथा मे वशगा सीता भविष्यति सकामना। तथा यतध्वं त्वरितं तर्जनादरणादिभिः॥	40
द्विमासाभ्यन्तरे सीता यदि मे वशगां भवेत्। तदा सर्वसुखोपेता राज्यं भोक्ष्यति सा मया॥	41
यदि मासद्वयाद्ध्वं मच्छय्यां नाभिनन्दति । तदा मे प्रातराशाय हत्वा कुरुत मानुषीम् ॥	42
	43

स्वतजनः ।

put on the disguise of an ascetic, and when Rama and Lakshmana were out, you carried me away, O low born one! as a bitch knocks away some sacrificial offering. Soon, you shall reap the consequences of it, when your body will be rent asunder by Rama's arrows. think of Rama as a mere man. You will understand the folly of it when you are soon despatched to the realm of Yama. Either by drying up the ocean or by bridging it by his arrows, Rama will come here with Lakshmana to destroy you. There is no doubt about it. O despicable Rakshasa! You will soon see how Rama destroys you along with all your sons and army, and takes me back to his city."

37. The stinging words of Sita 'roused the wrath of that King of the Rakshasas, and moved by extreme anger indicated by his

reddened eyes. he lifted his sword and approached to strike at Sita. 38. But Mandodari, Ravana's wife, came between them his rash act and restrained him from saying, "Leave off this human female who is griefstricken and famished. 39. You have got innumerable handsome women of Devas, Gandharvas and Nagas. They are always looking at you with love-lorn eyes." 40. Ravana then turned towards the Rakshasi guards of distorted faces and said to them: "Deal with this woman sternly by threats or kind persuasion in such a way that she is attracted to me and comes under my control. 41. If she comes under my control within two months, she will, along with me, have every kind of enjoyment available in this country. (42-43). If within two months, she does not agree to be my wife, you kill this human female and give her

तत्रैका जानकीमाह यौवनं ते वृथा गतम्। रावणेन समासाद्य सफलं तु भविष्यति ॥ अपरा चाह कोपेन कि विलम्बेन जानकि। इदानीं छेद्यतामञ्ज विभन्य च पृथक्पृथक्।। 45 अन्या तु खन्नग्रद्यम्य जानकीं इन्तुग्रुद्यता। अन्या करालत्रद्ना तिद्रायीसमभीषयत् ॥ एवं तां भीषयन्तीस्ता राक्षसीर्विकृताननाः। निवार्य त्रिजटा वृद्धा राक्षसी वाक्यमत्रवीत् ॥ 47 शृण्ध्वं दुष्टराक्षस्यो मद्राक्यं वो हितं भवेत् ॥

रुदतीं आरुद्धौरावतं शुभ्रं लक्ष्मणेन आरोप्य जानकीं स्वाङ्के स्थितो दृष्टोऽगमूर्घनि । अगाहत्पुत्रपौत्रे श्च कृत्वा वदनमालिकाम्। सेवां करोति पादयोर्भक्तिसंयुतः। रामख त्रिजटाया वचः श्रुत्वः भीतास्ता राक्षसस्त्रियः।

flesh for my breakfast." Ordering in this way, Ravana went back to his inner apartments along with all his female retinue.

#### Rakshasis' Threats and Trijata's Dream (44-55)

44. Immediately, the Rakshasa women began to terrify Sita with harsh words. One of them said to her, "Your youth is ebbing away without serving any purpose. If you live with Ravana, it will become fruitful." 45. Another said in an angry mood, "O Janaki why do you delay? Let us even now sever her limbs and cut them to pieces." 46. Another Rakshasa woman now raised her sword as if to kill Sita. Still another, having a terrific face, tried to frighten Sita by opening her formidable mouth. 47. But an elderly Rakshasa woman named Trijata restrained the others from frightening Sita and said, 48. "O cruel women! Hear my words for your own good. (49-54).

48 नमस्कुरुत जानकीम् । इदानीमेव मे स्वप्ने रामः कमललोचनः ॥ 49 समागतः । दग्ध्वा लङ्कापुरीं सर्वी हत्वा रावणमाहवे ॥ 50 रावणो गोमयहदे तैलाभ्यक्तो दिगम्बरः ॥ 51 विभोषणस्तु रामख सिवधौ हृष्टमानसः ॥ 52.4 सर्वथा रावणं रामो हत्वा सकुलमञ्जसा ॥ **53** विभीषणायाधिपत्यं दत्त्वा सीतां शुभाननाम् । अङ्के निधाय स्वपुरीं गमिष्यति न संशयः ॥ 54 त्व्णीमासंस्तत्र तत्र निद्रावशासुपागताः ॥

> Do not frighten the weeping Sita. On the other hand, you prostrate before her. I have just now had a dream, which is as follows: The lotus-eyed Rama along with Lakshmana burnt the whole had of Lanka and killed Ravana in battle. Then he was seated at the top of the mountain with Sita on his lap. On the other hand, I saw Ravana naked and smeared all over with oil. Holding in his hand a garland made of his own heads, he was entering into a deep pit of dung along with all his sons and grandsons. Vibhishana, I saw on the contrary prostrating at Rama's feet with great devotion and doing service to Rama. Soon Rama will destroy Ravana with all his tribe and install Vibhishana as a ruler and will go back to his city carrying Sita with him. This is certainly going to happen." 55' Hearing these words of Trijata, the frightened Rakshasa women became silent and began to sleep lying here and there.

तर्जिता राक्षसीभिः सा सीता भीतातिविह्वला । त्रातारं नाधिगच्छन्ती दुःखेन परिमूर्चिछता ॥ 56 अश्रुभिः पूर्णनयना चिन्तयन्तीदमन्नवीत् ।

प्रभाते भक्षयिष्यन्ति राक्षस्यो मां न संशयः। इदानीमेव मरणं केनोपायेन मे भवेत् ॥ 57 एवं सुदुःखेन परिप्लुता सा विद्युक्तकण्ठं रुदती चिराय। आलम्ब्य शाखां कृतनिश्चया मृतौ न जानती किन्वदुपायमञ्जना ॥ 58

# इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे द्वितीयः सर्गः ॥ २ ॥

Sita in a desperate mood (56-58) t56-57). Thus addressed by the Rakshasis, Sita broke down with fear, as she found none to protect her. Reduced to a mood of extreme grief, she began to reflect with tears flowing down from her eves, and said, "These Rakshasis will eat me up in the morning. There is no doubt about it. So is there any way by which I can die even now?" 58. Thus steeped in grief and weeping aloud, Sita, failing to see any way out, decided to kill herself and remained there for some time, holding a branch of the tree.

## तृतीयः सर्गः

#### श्रीमहादेव उवाच

उद्धन्धनेन वा मोक्ष्ये शरीरं राघवं विना। जीवितेन फलं किं खान्मम रक्षोऽधिमध्यतः ॥ 1 दीर्घा वेणी ममात्यर्थग्रुद्धन्धाय भविष्यति। एवं निश्चितबुद्धिं तां मरणायाथ जानकीम् ॥ 2 विलोक्य हतुमान्किश्चिद्धिचार्येतदभाषत । शनैः शनैः स्रक्ष्मरूपो जानक्याः श्रोत्रगं वचः ॥ 3

## Chapter 3

## HANUMAN DELIVERING RAMA'S MESSAGE TO SITA

## Hanuman's stratagem to draw Sita's attention (1-19)

1. Sita thought within herself: "I shall free myself from this body that is separated from Rama, by hanging myself. What is the good of living in the midst of these

Rakshasa women? My locks are pretty long and are enough to put a knot on my neck." (2-3). Hanuman saw Sita, the daughter of Janaka, in this condition, determined to kill herself. He thought for a while and then adopting a small form spoke

इक्ष्वाकुर्वशसम्भूतो राजा दशरथो महान्। अयोध्याधिपतिस्तस्य चत्वारो लोकविश्रताः ॥ ४ सर्वे लक्षणैरुपलक्षिताः। रामश्च लक्ष्मणश्चेव भरतश्चेव शत्रहा॥ प्रत्रा देवसमाः पितर्वाक्यादण्डकारण्यमागंतः। लक्ष्मणेन सह भात्रा सीतया भार्यया सह ॥ तत्र नीता महाभागा सीता जनकनन्दिनी ॥ गौतमीतीरे पञ्चवदयां महामनाः । रावणेन दुरात्मना । ततो रामोऽतिदुः खार्ती मार्गमाणोऽथ जानकीम्॥ 8 रहिते रामचन्द्रेण भवि । तस्मै दत्त्वा दिवं शीष्ट्रमृष्यमृकसुपागमत ॥ पश्चिराजमपत्रयत्पतितं तद्भार्याहारिणं हत्वा वालिनं रघुनन्दनः ॥ मैत्री रामस्य विदितात्मनः। 10 राज्येऽभिषिच्य सग्रीवं मित्रकार्यं चकार सः। सुप्रीवस्त समानाय्य वानरान्वानरप्रभुः ॥ 11 वानरान्परिमार्गणे । सीतायास्तत्र चैकोऽहं सुप्रीवसचिवो हरिः ॥ <u>प्रेषयामास</u> परितो सम्पातिवचनाच्छीभ्रमुल्लङ्क्षय शतयोजनम् । समुद्रं नगरीं लङ्कां विचिन्वञ्जानकीं शुभाम् ॥ 13 श्रनरशोकवनिकां विचिन्वन् शिशपातरुम् । अद्राक्षं जानकीमत्र शोचन्तीं दुःखसम्प्लुताम् ॥ 14 कृतकृत्योऽहमागतः । इत्युक्त्वोपररामाथ मारुतिर्बद्धिमत्तरः । महिषीं देवीं सीता क्रमेण तत्सर्वं श्रुत्वा विसायमाययौ । किमिदं मे श्रुतं व्योम्नि वायुना समुदीरितम् ॥ 16

the following words just loud enough to reach the ears of Sita. (4-15). He said, "In the line of Ikshvakus, there was a great king called Dasaratha ruling over Ayodhya. He has four famous sons equal to divinities, possessed of all auspicious signs and qualities. Their names are Rama, Lakshmana, Bharata and Satrughna. Of them the eldest brother, in compliance with his father's order, had come to reside in the forest of Dandaka accompanied by his brother Lakshmana and wife Sita. They were staying at Panchavati on the banks of the Godavari. When Rama was away from his abode, the wicked Ravana abducted his wife, the worshipful Sita. Extremely sorrow-stricken by this, Rama instituted a search for Sita and in the course of it came across the kingly vulture Jatayu lying fallen on the ground. Sending him to the heavenly realm, Rama soon reached the

Rishyamuka mountain. There Sugreeva entered into an alliance with the high-souled Rama. Rama helped his ally Sugreeva by destroying Vali who had deprived Sugreeva of his wife, and afterwards installing Sugreeva as the king. Now King Sugreeva gathered together his monkey followers and sent them to search for Sita. Myself, one of them, who is a minister of Sugreeva, has, as directed by the vulture named Sampati, managed to cross over the ocean a hundred Yojanas wide and reach the city of Lanka. Searching here slowly every where, I have come to the Asoka grove and therein the Simsapa tree. Here I see Rama's consort Sita sitting immersed in sorrow. Having come here I have accomplished my mission." Saying this much, the intelligent Hanuman resumed silence.

(16-19). Sita listened to the whole narrative step by step with great astonish-

श्रुत्वा तज्जानकीवाक्यं हतुमान्पत्रखण्डतः। अवतीर्य शनौः सीतापुरतः समवस्थितः॥ कलविञ्चप्रमाणाञ्जो रक्तासः

सचिवोऽहं हरीन्द्रस्य तच्छ त्वा जानकी प्राह हन मन्तं कृताञ्जलिम् । वानराणां मनुष्याणां सङ्गतिर्घटते कथम्।। भीतो मां प्रेषयामास ज्ञातुं रामस्य हृद्गतम् । ब्रह्मचारिवपुर्धृत्वा गतोऽहं रामसिष्ठिम् ॥ ब्रात्वा रामस्य सद्भावं स्कन्धोपरि निधाय तौ । नीत्वा सुग्रीवसामीप्यं सख्यं चाकरवं तयोः ॥ 29

ment and entered into the following solilo- frightened, thinking that Ravana, who was quy: "What is it that I just now heard from the sky above! Is it the speech of the Wind-deity? Or is it a dream or a delusion of mine? Or is it a true experience? Grief has deprived me of sleep and therefore it cannot be a dream. And how can it be a delusion too? Let that great personage, who spoke these welcome words, which are like nectar to my ears. appear before me, if the words are factual." Hearing these words of Sita, Hanuman slowly emerged from the thick foliage of the trees and stood before her.

Hanuman's Conversation with Sita (20-36)

20. A monkey of the size of the bird called Kalavinga, yellow in colour but red in face, now came forward slowly, made prostration to Sita and stood before her. (21-22). On seeing him, Sita was at first

स्वप्नो वा मे मनोभ्रान्तिर्यदि वा सत्यमेव तत् । निद्रा मे नास्ति दुःखेन जानाम्येतत्कुतो भ्रमः ॥ 17 कर्णपीपूर्षं वचनं समुदीरितम् । स दृश्यतां महाभागः प्रियवादी ममाग्रतः ॥ 18 पीतवानरः । ननाम शनकैः सीतां प्राञ्जलिः पुरतः स्थितः ॥ 20 दृष्ट्वा तं जानकी भीता रावणोऽयग्रुपागतः। मां मोहयितुमायातो मायया वानराकृतिः ॥ 21 इत्येवं चिन्तयित्वा सा तृष्णीमासीद्धोमुखा ॥ 22 पुनरप्याह तां सीतां देवि यत्त्वं विशङ्क्तसे। नाहं तथाविद्यो मातस्त्यज शङ्कां मिय स्थिताम् । दासोऽहं कोसलेन्द्रस्य रामस्य परमात्मनः ॥ सुग्रीवस शुभप्रदे । वायोः पुत्रोऽहमखिलप्राणभूतस्य शोभने ॥ 24 यथा त्वं रामचन्द्रस्य दासोऽहमिति भाषसे। तामाह मारुतिः प्रीतो जानकीं पुरतः स्थितः॥ 26 ऋष्यमुकमगाद्रामः शवर्या नोदितः सुधीः। सुग्रीवो ऋष्यमुकस्थो दृष्टवान् रामलक्ष्मणौ ॥ 27

> a master of the magical art, had again come disguised as a monkey to deceive her. So she sat there silently with downcast eyes. (23-24). Divining Sita's fear, Hanuman said again to Sita: "O divine lady! I am not at all what you suspect me to be. So please cast away all your suspicions about me. I am the servant of the Supreme Being incarnated as Rama, the King of Kosala. I am also the minister of Sugreeva the king of the monkeys. I am the offspring of Vayu, the Wind-deity, who is the Cosmic Prana of the universe."

> (25-29). Hearing these words, Sita, the daughter of Janaka, asked Hanuman, who was standing before her with palms joined in salutation: "You say you are a servant of Sri Ramachandra. How has this kind of an alliance between men and monkeys

सुप्रीवस्य हुता भार्या वालिना तं रघूत्तमः । जघानैकेन वाणेन ततो राज्येऽभ्यपेचयत् ॥ 30 सुप्रीवं वानराणां स प्रेषयामास वानरान् । दिग्भ्यो महावलान्वीरान् भवत्याः परिमार्गणे ॥31 गच्छन्तं राघवो दृष्ट्वा मामभाषत सादरम् । 32 त्विय कार्यमशेषं मे स्थितं मारुतनन्दन । ब्र्ह्ह मे कुशलं सर्वं सीताये लक्ष्मणस्य च ॥ 33 अङ्गुलीयकमेतन्मे परिज्ञानार्थमुत्तमम् । सीताये दीयतां साधु मन्नामाश्वरमुद्रितम् ॥ 34 इत्युक्त्वा प्रददौ मद्यं कराम्रादङ्गुलीयकम् । प्रयत्नेन मयानीतं देवि पश्याङ्गुलीयकम् ॥ 35 इत्युक्त्वा प्रददौ देव्ये मुद्रिकां मारुतात्मजः । नमस्कृत्य स्थितो द्राद्धद्वाञ्जलिपुटो हरिः ॥ 36 दृष्ट्वा सीता प्रमुदिता रामनामाङ्कितां तदा । मुद्रिकां शिरसा धृत्वा स्रवदानन्दनेत्रजा ॥ 37 कपे मे प्राणदाता त्वं बुद्धिमानसि राघवे । भक्तोऽसि प्रियकारी त्वं विश्वासोऽस्ति तवैव हि 38 नो चेन्मत्सिकार्ध्व चान्यं पुरुषं प्रेषयेत्कथम् । इन्मन्द्ष्टमिखलं मम दृःखादिकं त्वया ॥ 39

come into existence? How is it believable?" Thereupon, Hanuman, the son of the Wind-deity, said to Sita, facing her: "The high-souled Rama, as directed by the ascetic woman Sabari, went to Mount Rishyamooka. Sugreeva, who had taken shelter on Rishyamooka, was frightened to see Rama and Lakshmana approaching and sent me to them to know their real intention. In the form of a Brahmacharin I approachedRama, and on becoming sure that his intentions were good, I took both the brothers on my shoulders to the presence of Sugreeva and arranged for an alliance between Rama and Sugreeva. (30-32). Sugreeva's wife had been forcibly taken away by Vali. That Vali, Sri Rama killed with a single arrow, and installed Sugreeva as the king of the monkeys. Sugreeva deputed very powerful monkeys to institute a search for your venerable self. When Rama saw me among the search party getting ready to start, he called me aside and spoke to me lovingly. (33-34). He said: 'O Hanuman, the son

of the Wind-god! The success of this enterprise of mine depends entirely on you. Convey to Sita all news about the welfare of Lakshmana and myself. Here is my signet ring with my name engraved on it. Present it to Sita as a token for recognising you as a genuine messenger.' (35-36). With these words Rama took off the ring from his finger and handed it over to me. have taken every care to preserve it and bring it with me. O high-souled lady! 'Here it is.' With these words Hanuman presented the ring to Sita, and then prostrating before her, withdrew a little and stood holding his joined palms on his head in salutation.

# After the Presentation of the Signet Ring (37-51).

(37-44). Seeing the signet ring of Rama with his name engraved on it, Sita was overwhelmed with joy. With tears streaming down her face, she took the ring and placed it on her head in adoration.

सर्व कथय रामाय यथा मे जायते दया। मासद्वयाविध प्राणाः स्थास्यन्ति मम सत्तम ॥४० नागमिष्यित चेद्रामो भक्षयिष्यित मां खलः। अतः शीघं कपीन्द्रेण सुग्रीवेण समन्वितः॥ ४१ वानरानीकपैः सार्धं हत्वा रावणमाहवे। सपुत्रंः सबलं रामो यदि मां मोचयेत्प्रभुः॥ ४२ तत्तस्य सहशं वीर्यं वीर वर्णय वर्णितम्। यथा मां तारयेद्रामो हत्वा शीघं दशाननम् ॥४३ तथा यतस्व हजुमन्वाचा धर्ममवाप्तुहि। ४४ हन्मानिष तामाह देवि हष्टो यथा मया। रामः सलक्ष्मणः शीघ्रमागमिष्यित सायुधः॥४५ सुग्रीवेण ससैन्येन हत्वा दशागुखं वलात्। समानेष्यित देवि त्वामयोध्यां नात्र संशयः॥४६ तमाहजानकी रामः कथं वारिधिमाततम्। तीर्त्वा यास्यत्यमेयात्मा वानरानीकपैःसह॥ ४७ हन्मानाह मे स्कन्धवाहमा प्रकृष्भौ।

आयास्तः ससैन्यश्च सुप्रीवो वानरेश्वरः। विहायसा श्चणेनैव तीर्त्वो वारिधिमाततम् ॥ ४८ निर्दिहिष्यति रक्षौघांस्त्वत्कृते नात्र संशयः। अनुष्तां देहि मे देवि गच्छामि त्वरयान्वितः॥४९ द्रष्टुं रामं सह भ्रात्रा त्वरयामि तवान्तिकम्। देवि किश्चिदिभिज्ञानं देहि मे येन राघवः ॥ 50 विश्वसेन्मां प्रयत्नेन ततो गन्ता सम्रत्सुकः॥

She then said, "O monkey! You are verily the saviour of my life. You are highly intelligent, whole-heartedly devoted to Rama and bent on doing what is pleasing to him. Rama must have reposed absolute confidence in you, for he would not have selected an unknown stranger as a messenger to me. O Hanuman! You have seen in what, a miserable state I am. You report about all this to Rama in a way that will produce intense compassion in his mind. O noble one! I have now only two more months of life. If Rama does not come and rescue me within that time. this wicked fellow will eat me up. If within that time the lordly Rama comes over here with the monkey king Sugreeva and his monkey forces, and destroys Ravana with his whole family and army and releases me—then his heroic achievement will be a topic of naration and praise for generations to come. O hero! Report in such a way that he feels forced to kill Ravana at the earliest and rescue me. O Hanuman! Do your best to achieve this. Through your words you will then be achieving a great and righteous purpose."

(45-46). To this appeal of Sita, Hanuman replied: "O divine lady! Immediately I return and meet Rama and Lakshmana, they will come along with Sugreeva and his army, all fully equipped with weapons, and destroy Ravana and take you back to Ayodhya. There is no doubt about this."

47. On hearing this, Sita put him a question: "How will Rama the great cross the wide ocean with the generals of the monkey army and come to this place?" (48-51). For clearing her doubt Hanuman replied: "Those two great men will arrive riding on my shoulders. Sugreeva with his monkey army will leap across the

## ततः कित्रिद्विचार्याय सीता कमललोचना।

विश्वच्य केशपाशान्ते स्थितं च्डामणि ददौ। अनेन विश्वसेद्रामस्त्वां कपीन्द्र सलक्ष्मणः ॥ 52 वदामि तव सुवत । चित्रकृटगिरौ पूर्वम्नेकदा रहसि स्थितः ॥ अभिम्रानार्घमन्यञ्च 53 मद्द्वे शिर आधाय निद्राति रघुनन्दनः। ऐन्द्रः काकस्तदागत्य नखैस्तुण्डेन चासकृत्।। 54 विद्दारामिषाशया । ततो रामः प्रबुद्ध्याथ दृष्ट्वा पादं कृतवगम् ॥ मत्पादाङ्ग प्रमार्क्तं केन भद्रे कृतं चैतद्विप्रियं में दुरात्मना । इत्युक्त्वा पुरतोऽपश्यद्वायसं मां पुनः पुनः ॥ 56 रक्ताक्तनखतुण्डं च्कोप ह । तृणमेकप्रुपादाय दिव्यास्त्रेणाभियोज्य तत् ॥ 57 अभिरवन्तं चिश्चेप ठीलया रामो वायसोपरि तज्ज्ञ्चलत् । अम्यद्रबद्धायस्य भोतो लोकान् भ्रानन्यनः ॥58 इन्द्रबह्मादिभिन्नापि न शक्यो रक्षितुं तदा । रामस पादयोरप्रे ऽपतक्रीत्या दयानिधेः ॥ रामस्तिमदमज्ञवीत् । अमोचमेतदस्त्रं मे दस्त्रैकाक्षमितो व्रज्ञ॥ शरणागतमालोक्य 60 सच्यं दक्ता गतः काक एवं पौरुषत्रानि । उपेश्चते किमर्थं मामिदानीं सोऽपि राधनः ॥ 61

ocean through the sky. Crossing the ocean in this way, they will, for your sake, reduce the whole of this tribe of Rakshasas to ashes. Please have no doubt about this. Now, O great lady, give me permission to return. It is necessary that I return very soon, so that I may meet the two brothers, come back here fetching them, and meet you again at the earliest opportunity. Now give me some thing as a token that will be recognised by Rama and will make him convinced that I have actually seen you. Rama will then come here soon in high spirits fully prepared."

# Sita Gives the Crest-jewel and Narrates the Crow Incident (52-88)

52. Sita, the lotus-eyed, then thought for a while, and taking from within her locks a crest-jewel handed it over to Hanuman saying, "O noble monkey! This will enable Rama along with Lakshmana to accept the veracity of your report. (53-61). Further as a token for recognition, I shall tell you

something more, O pure-souled one! Sometime back when we were staying in Chitrakuta, Rama was one day sleeping in privacy with his head resting on my lap. Now there came a son of Indra in the form of a crow, and with a view to get some flesh to eat, began to tear my crimson-tinged toes with his beak and claws. Meanwhile, Rama woke up, and seeing my wounded feet, exclaimed, 'Who is it that has done this offence against me?' . Seeing the crow with bloodstained face and claws attacking me repeatedly, he got angry at it, and invoking a divine missile. in a blade of grass, threw it at the crow. The divine missile went flaming towards the crow, which thereupon flew away itself. It flew to all the realms in the universe followed by the missile. Finding that even celestials like Brahma could not give it shelter from the missile. it at last came to Rama and fell at his feet in great fright seeking refuge. Rama then told the crow: 'This missile of mine हन्मानपि तामाह श्रुत्वा सीतानुभाषितम् । देवि त्वां यदि जानाति स्थितामत्र रघूचमः ॥ 62 करिष्यति क्षणाद्धस लङ्कां राक्षसमण्डिताम् । जानकी प्राह तं वत्स कथं त्वं योत्स्यसेऽसुरैः ॥ 63 अतिसक्ष्मवपुः सर्वे वानराश्च भवादृशाः । श्रुत्वा तद्वचनं देव्ये पूर्वरूपमद्शियत् ॥ 64 मेरुमन्दरसङ्काशं रक्षोगणविभीषणम् । दृष्ट्वा सीता हन्मून्तं महापर्वतसिभभम् ॥ 65 हर्षेण महताविष्टा प्राह तं किपकुञ्जरम् ।

समर्थोऽसि महासत्त्व द्रक्ष्यन्ति त्वां महावलम् । राक्षस्यस्ते शुभः पन्था गच्छ रामान्तिकं द्रुतम् 66 सुभुक्षितः कपिः प्राह दर्शनात्पारणं मम । भविष्यति फलोः सर्वैस्तव दृष्टौ स्पितिर्हि मे ॥ 67 तथैत्यक्तः स जानक्या भक्षयित्वा फलां कपिः ।

ततः प्रस्पापितोऽगच्छज्जानकीं प्रणिपत्य सः। कार्यार्थमागतो दूतः स्वामिकार्याविरोधतः। अतोऽहं किश्चिदन्यच्च कृत्वा हष्ट्वाथ रावणम्। इति निश्चित्य मनसा वृक्षखण्डान्महावलः।

cannot go in vain. Give one of your eyes as a target for it, and go away from here.' Its left eye was destroyed by the missil and the crow then went away. How is it that Rama of such invincible puissance has chosen to neglect me unvindicated?"

(62-64). Hearing the words of Sita, Hanuman said to her, "O respected lady! If Rama, the greatest of Raghu's line, comes to know that you are here, he would reduce this glorious city of the Rakshasas into ashes in no time." Thereupon Sita asked him, "Dear one! You are of a small size and so must be the other monkeys too. How will you fight the Rakshasas?" At these words of Sita, Hanuman revealed his real form to her. (65-66). It was of the size of the mountain Meru and capable of terrifying the Rakshasas. She was glad to see that mountain-like form of Hanuman and said to that great monkey hero,

किञ्चिद्द्रमथो गत्वा स्वात्मन्येवानुचिन्तयत्ः॥ अन्यत्किञ्चिदसम्पाद्य गच्छत्यधम एव सः॥ 69 सम्भाष्य च ततो रामदर्शनार्थं व्रजाम्यहम्॥ 70 उत्पाद्याशोकवनिकां निर्वृक्षामकरोत्क्षणात्॥ 71

"O paragon of strength! You will indeed be capable of accomplishing what you say. Now these Rakshasa women will notice you of tremendous size and strength. So leave this place immediately and hurry on to Rama. I wish you a happy return journey." 67. Hanuman who was by now very hungry asked, "After having met you, may I not satisfy my hunger a little? You need not in any way be concerned thinking what you could give me to eat. I shall be able to satisfy my hunger with all the fruits in these trees before you."68. Being permitted to do so by Sita, Hanuman ate all those fruits. Sita then gave him permission once again to go. He started after prostrating before her. But having gone some distance, he began to think within himself.

(69-71). He thought: "A messenger who has been sent for one purpose, if he returns merely after accomplishing his mission but

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सीताश्रयनगं त्यक्त्वा वनं शून्यं चकार सः। उत्पाटयन्तं विपिनं दृष्ट्वा राक्षसयोषितः ॥	72	
अपृच्छ्य जानकीं कोऽसौ वानराकृतिरुद्धटः ॥	73	
सीता उवाच		
भवत्य एव जानन्ति मायां राक्षसनिर्मिताम् । नाहमेनं विजानामि दुःखशोकसमाकुला ॥	74	
इत्युक्तास्त्वरितं गत्वा राश्वस्थो भयपीडिताः। हन् मता कृतं सर्वं रावणाय न्यवेदयन् ॥	75	

देव कश्चिन्महासत्त्वो वानराकृतिदेहभृत् । सीतया सह सम्भाष्य श्वशोकविनकां क्षणात् । उत्पाट्य चैत्यप्रासादं वभञ्जामितविक्रमः ॥ ७६ प्रासादरिक्षणः सर्वोन्हत्वा तत्रव तस्थिवान् । तच्छ्रुत्वा तूर्णग्रुत्थाथ बनभङ्कं महाप्रियम् ॥ ७७

किङ्करान्त्रेषयामास नियुतं राश्वसाधिपः॥

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## निभग्नचैत्यप्रासादप्रथमान्तरसंस्थितः ।

हनुमान्पर्वताकारो लोहस्तम्मकृतायुधः । किश्चिल्लाङ्गूलचलनो रक्तास्थो भीषणाकृतिः॥ ७९ आपतन्तं महासङ्घं राक्षसानां ददर्श सः। चकार सिंहनादं च श्रुत्वा ते ग्रुग्रहुर्भृशम् ॥ ८०

without doing something more in extension of it, is the most inferior type of a messenger. Therefore, I will accomplish something more here and try to meet Ravana and talk with him. After that I shall proceed to meet Rama." Resolving like this in his mind, the mighty Hanuman began to pull out the trees of that Ashoka grove and soon made that place devoid of all trees. (72-73). With the exception of the tree under which Sita was sitting, what was previously a grove became almost a bare ground. By that time the Rakshasa women, getting sight of Hanuman uprooting the trees, asked Sita, "Who is that fellow who has the form of a monkey but seems to be a great fighter too?" (74-75). Sita replied, "The secret of these magical feats of Rakshasas is known to you only and not to me, distressed as I am by intense sorrow. I know nothing about this monkey." The Rakshasis were now filled with fear and reported to Ravana

about all that Hanuman did in the Ashoka grove. 76. They said, "O great king! A gigantic figure in the form of a monkey and possessed of great strength, after having conversed with Sita, has uprooted the trees of the Ashoka grove in no time and has also levelled the mansion on the mound. (77-78). After killing all the guards of the mansion, he is now standing there." On hearing about the destruction of the Ashoka grove, which was very dear to him, Ravana got up immediately in great anger and despatched a large body of his troops called Kinkaras.

(79-80). Where the mansion once stood the Kinkaras now saw Hanuman, mountain-like in size, terrific in form, red in face, equipped with an iron pillar as weapon and slowly moving his tail. At the sight of the advancing Rakshasa army, Hanuman gave out a lionroar, at which many of his opponents fell

हन्मन्तमथो दृष्ट्वा राक्षसा भीषणाकृतिम्। निर्जघ्तुर्विविधास्त्रीयैः सर्वराक्षसघातिनम् ॥ समन्ततः । निष्पपेष क्षणादेव मशकानिव युथपः ॥ हनुमान्ग्रवगरेण 82 निहतान्किङ्कराञ् श्रत्वा रावणः क्रोधमूर्विछतः । पश्च सेनापतींस्तत्र प्रेषयामास दुर्मदान् ॥ 83 तान्सर्वोल्लोइस्तम्भेन चाइनत् । ततः क्रद्धो मन्त्रिसुतान्त्रेषयामास सप्त सः ॥ 84 तान्सर्वान्पूर्ववद्वानरेश्वरः । क्षणानिःशेषतो हत्वा लोहस्तम्भेन मारुतिः ॥ ८५ आगतानपि पूर्वस्थानमुपाश्रित्य प्रतीक्षन् राक्षसान् स्थितः। ततो जगाम बलवान्कुमारोऽक्षः प्रतापवान् ॥ ८६ तम्रत्यपात हनुमान् दृष्ट्वाकाशे सम्रुद्गरः। गगनात्त्रिरतो मूर्धिन मुद्गरेण व्यताखयत् ॥ 87 इत्वा तमक्षं निःशेषं बलं सर्वे चकार सः ॥ RR वधं राक्षसपुङ्गवः। क्रोधेन महताविष्ट इन्द्रजेतारमञ्जवीत ॥ क्रमारख 29 पुत्र गच्छाम्यहं तत्र यत्रास्ते पुत्रहा रिपुः। हत्वा तमयवा बद्धवा आनयिष्यामि तेऽन्तिकम् ॥ इन्द्रजित्पितरं प्राह त्यज शोकं महामते। मिय स्थिते किमर्थं त्वं भाषसे दुःखितं वचः ॥ ११ बदुध्वानेष्ये द्रुतं तात वानरं त्रक्षपाशतः । इत्युक्त्वा रथमारुक्ष राश्चसैर्वेहुभिव् तः ॥ 92 समीपं वीरविक्रमः ॥ जगाम वायुपुत्रख 93

unconscious. 81. On seeing Hanuman of frightening form, who had killed all the Rakshasa guards of the mansion earlier, the newly arrived Rakshasa troups attacked him with all kinds of weapons. 82. Hanuman now rushed at the Rakshasa troops, and striking at them on all sides with an iron mace, made a paste of them like a lordly elephant crushing mosquitoes.

83. The news of the destruction of the Kinkaras raised the wrath of Ravana to its summit, and he sent against Hanuman his five generals who were possessed of great war-lust. 84. Hanuman killed all of them with iron mace-pestle, and angry Ravana thereupon sent the seven sons of his ministers next. (85-86). That monkey lord, the son of the Wind-god, quickly despatched all of them too with his iron mace in no time and stationed himself in the same old place awaiting more Rakshasas to come for attack.

Now came for battle, the powerful Akshakumara, the youngest son of Ravana. 87. As Akshakumara advanced, Hanuman leaped at him through the skies and delivered a fatal blow on his head with his iron mace. 88. After thus killing Akshakumara, Hanuman did the same with the troops whom he was leading.

### Indrajit binds Hanuman (89-100)

89. The news of the death of his son Aksha incensed Ravana in the extreme and he now summoned his eldest son Indrajit, the victor over Indra. 90. Ravana said, "O my son! I am now going to attack that fellow who killed boy Aksha. I shall now bring him to you, either killed or bound." (91-93). Thereupon said Indrajit his to father, "O high souled one! Abandon grief. When I am there. why

#### ततोऽतिगर्जितं श्रुत्वा स्तम्भग्रद्यम्य वीर्यवान्। गरूत्मानिव मारुतिः। ततो भ्रमन्तं नभसि हन्मन्तं शिलीम्रुखैः॥ विदृष्टवा तसा शिरोभागिमशुभिश्चाष्टभिः पुनः । हृदयं पादयुगलं पड्भिरेकेन वालिधम् ॥ 95 भेदियत्वा ततो घोरं सिंहनादमथाकरोत्॥ 96 ततोऽतिदृषीद्वनुमान् स्तम्भग्रुद्यम्य वीर्यवान् । जघान सारथि साप्त्रवं रथं चाचूर्णयत्क्षणात् ॥ 97 ततोऽन्यं रथमादाय मेघनादो महाबलः । शीघं त्रहास्त्रमादाय बद्ध्वा वानरपुष्ट्रत्रम् । निनाय निकटं राज्ञो रावणस्य महाबलः ।। 98 यस नाम सततं जपन्ति येऽज्ञानकर्मकृतवन्धनं क्षणात । सद्य एव परिम्रच्य तत्पदं यान्ति कोटिरविभासरं शिवम् ॥ 99 तस्यैव रामस्य पदाम्बुजं सदा हृत्पचमध्ये सुनिधाय मारुति:। सदैव निर्मुक्तसमस्तवन्धनः किं तस्य पाशौरतरैश्र बन्धनैः॥ 100 इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे तृतीयः सर्गः॥३॥

giving yourself up to grief so you O father! Binding the monkey much? with the Brahma missile. shall bring him to you very soon." With these words, heroic Indrajit sallied forth against the Wind-god's son, surrounded by a large body of Rakshasa troops. (94-96). Hearing the loud and tumultuous sound of the Rakshasa forces, Hanuman rose into the sky with the iron mace raised in his hand. As he hovered over the army like an eagle, Indrajit wounded him with arrows. He shot eight arrows on his head, six at his chest and legs, and one at his tail. Thus wounding him all over, Indrajit gave out a terrific lion-roar. 97. Hanuman of great prowess, delighted at this opportunity for battle, raised his iron mace, and delivering blows with it, killed Indrajit's charioteer and reduced his chariot along with its horses to powder. 98. Powerful Indrajit now ascended another chariot and releasing his Brahma-missile, bound up the mighty Hanuman and took him to Ravana.

(99-100). He, by uttering whose name constantly Jivas get release from the bondage of Karma born of ignorance, and attain the status Divine which is of the nature of Supreme Bliss more luminous than countless suns—that Rama's feet were ever established in the heart of Hanuman, and all his bondage of Samsara had thereby been removed. For such a person, what harm can the bondage of cords or missiles do?

## चतुर्थः सर्गः

#### श्रीमहादेव उपाच

यान्तं कपीन्द्रं धृतपाशवन्धनं विजोकयन्तं नगरं विभीतवत् ।	
अताडयन्युष्टितलैः सुकोपनाः पौराः समन्तादनुयन्त ईक्षितुम् ॥	1
मक्षास्त्रमेनं क्षणमात्रसङ्गमं कृत्वा गतं ब्रह्मवरेण सत्वरम् ।	
ज्ञात्वा हनूमानपि फल्गुरज्जिभिधृतो ययौ कार्यविशेषगौरवात् ॥	2
सभान्तरस्थस च रावणस तं पुरो निधायाह बलारिजित्तदा ।	
बद्धो मया ब्रह्मवरेण वानरः समागतोऽनेन हता महासुराः॥	3
यद्युक्तमत्रार्य विचार्य मन्त्रिभिर्विधीयतामेष न लौकिको हरिः।	
ततो निलोक्याह स राक्षसेश्वरः प्रहस्तमग्रे स्थितमञ्जनाद्रिभम् ॥	4
प्रहस्त प्रच्छेनस्सौ किमागतः किमत्र कार्यं इत एव वानरः।	
वनं किमर्थं सकलं विनाशितं हताः किमर्थं मम राक्षसा बलात् ॥	5

## Chapter 4

#### THE BURNING OF LANKA

### Hanuman As Captive (1-14).

1. Holding with his hands the binding cords as if in pain, and looking at the city here and there as if in fright, Hanuman allowed himself to be led by the Rakshasas through the streets of Lanka. To see him. the angry Rakshasa citizens followed the party, raining blows on him with their fists. 2. On account of the boon given by Brahma, Hanuman was released from the bondage of that Brahma missile within a short time. He knew it, but yet he allowed himself to be subjected to bondage by inconsequential cords and went with his captors in order that he may fulfil an important purpose. 3. Hanuman was now

brought before Ravana who was seated in the assembly of his ministers and courtiers. Presenting him, Indrajit said, "With the help of the boon given to me by Brahma, I have been able to bind and bring before you this monkey who was responsible for the slaughter of so many Asuras. 4. O father! Order whatever you decide about him in consultation with your ministers. He is not an ordinary monkey." Thereupon, that lord of the Rakshasas looked at his minister Prahasta who was of the complexion of an antimony mountain, and was then standing before him. 5. He said: "O Prahasta! Question him on these lines: 'Why has this monkey come over here?

ततः प्रहस्तो हनुमन्तमादरात्पप्रच्छ केन प्रहितोऽसि वानर ।	
भयं च ते मास्तु विमोक्ष्यसे मया सत्यं वदस्वाखिलराजसिन्धौ॥	6
ततोऽतिहर्षात्पवनात्मजो रिपुं निरीक्ष्य लोकत्रयकण्टकासुरम् ।	
वक्तुं प्रचक्रे रघुनाथसत्कथां क्रमेण रामं मनसा सरन्ग्रुहुः॥	7
श्रृणु स्फुटं देवगणाद्यमित्र हे रामस्य दूतोऽहमशेषहृत्स्थितेः।	
यस्राखिलेशस्य हृताधुना त्वया भार्या स्वनाशाय शुनेव सद्धविः॥	8
स राघवोऽभ्येत्य मतङ्गपर्वतं सुग्रीवमैत्रीमनलस्य सिनधौ ।	
कुत्वैकवाणेन निहत्य वालिनं सुग्रीवमेवाधिपतिं चकार तम् ॥	9
स वानराणामधिपो महावली महावलैर्वानरपूथकोटिभाः।	
रामेण साधै सह लक्ष्मणेन भोः प्रवर्षणेऽपर्षयुतोऽवतिष्ठते ॥	10
सञ्चोदितास्तेन महाहरीश्वरा धरासुतां मार्गयितुं दिशो दश।	
तत्राहमेकः पवनात्मजः कपिः सीतां विचिन्वञ्छनकैः समागतः ॥	11
दृष्ट्वा मया पद्मपलाशलोचना सीता कपित्वाद्विपिनं विनाशितम्।	
दृष्ट्वा ततोऽहं रभसा समागतान्मां हन्तुकामान् धृतचापसायकान् ॥	12

What is his business here? Where does he come from? Why did he destroy my Ashoka grove? Why has he killed my Rakshasa troops by force?" 6. Thereupon Prahasta in obedience to his master's order, questioned Hanuman politely: "O monkey! Who has sent you over here? Do not entertain any fear. I shall get you released, if you tell the truth about yourself before His majesty, the king of all kings."

7. Thereupon Hanuman, delighted to see face to face the enemy Ravana, the oppressor of the three worlds, and remembering Rama again and again within himself, started narrating the sanctifying story of Rama from the very beginning. 8. He said: "O Ravana, the enemy of the Devas! Listen to me carefully. I am the messenger of Rama, who resides in the hearts of all beings. You have recently, stolen away his wife,

like a dog stealthily taking away sacrificial offerings. You have thereby paved the way for your own destruction. 9. Know that coming to the Rishyamuka mountain. Rama has entered into an alliance with Sugreeva before the sacred fire as witness, and subsequently killed Vali with a single arrow and installed Sugreeva as the king of the kingdom of the monkeys. 10. That powerful king of the monkeys is now staying in great anger on Mount Praharshana along with Rama and Lakshmana and a huge army of powerful monkeys. 11. That monkey king has deputed powerful monkey leaders to search and find out the whereabouts of Sita. I, the off-spring of the Wind-god, am one such monkey come here after much search. (12-13). I have been able to find out the lotus-eyed Sita. Being a monkey, my nature prompted

मया हतास्ते परिरक्षितं वपुः प्रियो हि देहोऽखिलदेहिनां प्रभो ।	
ब्रह्मास्त्रपाशेन निबध्य मां ततः समागमन्मेघनिनादनामकः॥	13
स्पृष्ट्वेव मां ब्रह्मवरप्रभावतस्त्यक्त्वा गतं सर्वमवैमि रावण।	
तथाप्यहं बद्ध इवागतो हितं प्रवक्तुकामः करुणारसार्द्रघीः॥	14
विचार्य लोकस्य विवेकतो गति न राक्षसीं बुद्धिमुपैहि रावण।	
दैवीं गतिं संसृतिमोक्षहैतुकीं समाश्रयात्यन्तहिताय देहिनः॥	15
त्वं ब्रह्मणो ह्युत्तमवंशसम्भवः पौलस्त्यपुत्रोऽसि कुवेरवान्धवः।	
देहात्मबुद्धचापि च पत्रय राक्षसो नास्यात्मबुद्धचा किम्रु राक्षसो न हि ॥	16
शरीरबुद्धीन्द्रियदुःखसन्तर्तिर्न ते न च त्वं तव निर्विकारतः।	
अज्ञानहेतोश्च तथेव सन्ततेरसत्त्वमस्याः स्वपतो हि दृश्यवत् ॥	17

me to destroy the trees of the Ashoka grove. Thereafter I found many of your emissaries equipped with bows and arrows coming in great anger to attack and kill me. So I had to kill them in defence of myself. O great king! You know very well how dear one's body is to all creatures. Finally Meghanada (Indrajit) came to put me in bondage with the Brahma missile. 14. Because of a boon given to me by Brahma, the effect of that missile lasted only for a moment; and I was released after that. O Ravana! I know this fact, but yet out of pity for you, I wanted to give you some good advice, and so allowed myself to be brought here, as if I were still in bondage.

# Hanuman's sermon to Ravana (15-26)

15. "By the practice of discrimination, understand the extremely trivial and temporary nature of this world, O Ravana, and with the help of that understanding, abandon your evil nature of a Rakshasa.

For the ultimate good of your soul, practice virtuous conduct that will lead to liberation from the travails of Samsara. 16. You are born in the great lineage of Brahma, being the son of Rishi Pulastya and the brother of Kubera. So, even granting the wrong view that the self of one is the body, you are not a Rakshasa in a physical sense even. And from the point of view of the spirit, it is needless to say that there is no Rakshasahood in you.

17. "The real 'You' or the Self has none of the series of miseries arising from body, intellect and the senses, because the real 'you' is only the unperturbed and unaffected witness of all these changes. The actual involvement in these changes belongs to the body-mind complex. It is just like the experience of one sleeping. The series of dream experiences which sleep brings about, end with the dream; they are the effects of the delusive ignorance characteristic of sleep. As far as the real Self is concerned, the bodily experiences are unreal in the same

इदं तु सत्यं तव नास्ति विकिया विकारहेतुर्ने च तेऽद्वयत्वतः ।	
यथा नभः सर्वगतं न लिप्यते तथा भवान्देहगतोऽपि स्रक्ष्मकः ॥	18
देहेन्द्रियप्राणशरीरसङ्गतस्त्वात्मेति बुद्ध्वाखिलवन्धभाग्भवेत् ।	
चिन्मात्रमेवाह्मजोऽहमक्षरो ह्यानन्दभावोऽहमिति प्रग्रुच्यते ॥	19
देहोऽप्यनात्मा पृथिवीविकारजो न प्राण आत्मानिल एप एव सः।	
मनोऽप्यहङ्कारविकार एव नो न चापि बुद्धिः प्रकृतेर्विकारजा ॥	20
आत्मा चिदानन्दमयोऽविकारवान्देहादि सङ्घाद्वचितिरक्त ईश्वरः।	
निरञ्जनो मुक्त उपाधितः सदा ज्ञात्वैवमात्मानमितो विमुच्यते ॥	21
अतोऽहमात्यन्तिकमोक्षसाधनं वक्ष्ये शृणुष्वावहितो महामते।	
विष्णोर्हि भक्तिः सुविशोधनं धियस्ततो भवेज्ज्ञानमतीव निर्मलम् ।	22
विशुद्धतत्त्वानुभवो भवेत्ततः सम्यग्विदित्वा परमं पदं त्रजेत्।	
अतो भजस्वाद्य हरिं रमापतिं रामं पुराणं प्रकृतेः परं विभुम् ॥	23

way. 18. This unperturbedness and unaffectedness is the truth in regard to the nature of your real Self. You are by nature changeless; for the Self being non-dual, there can be no cause to effect change in it. Like the all-pervading Akasa which pervades objects but is not affected by it, your real Self, though pervading the body, is not affected by the bodily experiences because of its subtlety. 19. All bondage arises from the sense of identification of the complexbody-mind-Prana-with the real Self. And liberation consists in experiencing: 'I am Pure Consciousness, I am the Unbound I am the Deathless, I am pure Bliss.' 20. The body which is born of the element earth is not the Self. Nor is Prana the Atman, because it is a modification of the element air. Mind too is not the Self, because it is an effect of Ahamkara, the I-sense. As for Buddhi, intellect, it is a

modification of Prakriti and is not the Self. 21. The Atman is Pure Consciousness and Bliss, He is devoid of changes like birth and death, and He, being separate from the body-mind combination, is only their witness and director. He is separate from all adjuncts through which He manifests. By himself He is ever pure. Knowing the Atman as such, one attains liberation from the bondage of Samsara.

22. "Therefore, I shall now tell you the means for attaining ultimate liberation. Hear it attentively. O intelligent one! Listen to it carefully. First of all cultivate devotion to Maha-Vishnu. That will purify your intellect and you will thereby gain pure knowledge too. 23. You will then have the knowledge of the ever-pure and unaffected Truth. This knowledge being fully established, you will attain to the Supreme Status of Brahman. There-

विसृज्य मौर्ख्यं हृदि शत्र भावनां भजस्व रामं शरणागतिष्रयम् ।	
सीतां पुरस्कृत्य सपुत्रवान्धंवी रामं नमस्कृत्य विग्रुच्यसे भयात् ॥	24
रामं परात्मानमभावयञ्जनो भक्त्या हदिस्यं सुखरूपमद्वयम् ।	
कथं परं तीरमवाप्नुयाज्जनो भवाम्बुधेर्दुःखतरङ्गमालिनः ॥	25
नो चेत्त्वमज्ञानमयेन विद्वना ज्वलन्तमात्मानमरक्षितारिवत् ।	
नयसधोऽधः स्वकृतैश्च पातकैर्विमोक्षशङ्का न च ते भविष्यति ॥	26
श्रुत्वामृतास्वादसमानभाषितं तद्वायुद्धनोर्दशकन्धरोऽसुरः।	
अमृष्यमाणोऽतिरुषा कपीत्रवरं जगाद रत्तान्तविलोचनो ज्वलन् ॥	27
कथं ममाग्रे विलपस्यभीतवत् प्लवङ्गमानामधमोऽसि दुष्टधीः।	
क एष रामः कतमो वनेचरो निहन्मि सुग्रीवयुतं नराधमम्।।	28
त्वां चाद्य इत्वा जनकात्मजां ततो निइन्मि रामं सहलक्ष्मणं ततः।	
सुग्रीवमग्रे बलिनं कपीश्वरं सवानरं हन्म्यचिरेण वानर।	
श्रुत्वा दशश्रीववचः स मारुतिर्विवृद्धकोपेन दहिमवासुरम्॥	29

fore, worship with all devotion Rama who is none but Hari, the consort of Lakshmi, who transcends Prakriti and is all-pervading. 24. Abandoning your stupidity and your mood of antagonism, take shelter at the feet of Rama, to whom all who surrender are very dear. Along with your sons and relatives, take Sita to Rama and restore her to him, making a full prostration as the sign of your submission. Then you will be free from fear. 25. How can thoughtless persons cross over the ocean of Samsara with waves of misery raging in it, without taking shelter in Rama, with perfect devotion -Rama who is the essence of Bliss, Nondual Being and Supreme Self residing in the hearts of all? 26. If you do not do this, you will sink into the depths of spiritual degradation without anyone to protect you from the burning fire of ignorance.

You will never have an opportunity of being lifted from the travails of Samsara."

## Sentence of torture by fire on Hanuman (27-36)

27. Hearing these nectar-like words of Hanuman, the son of the Wind-god, the ten-headed Rakshasa, Ravana, felt unbearable anger, and in high excitement and with eyes reddened, said to that lordly monkey:
28. "Who are you to talk this kind of nonsense before me without any fear? You must be the most degenerate and evilminded among the monkeys. Who is this Rama? Who is this forest dweller Sugreeva? Look, you fool of a monkey! I am going to kill that evil man who has sought alliance with Sugreeva. 29. But you are going to be killed immediately, and then Sita, the daughter of Janaka. After that, before long,

हते

न मे समा रावणकोटयोऽधम रामस्य दासोऽहमपारविक्रमः।	
श्रुत्वातिकोपेन हनूमतो वचो दशाननो राक्षसमेवमब्रवीत् ॥	30
पार्श्वे स्थितं मारय खेण्डशः कपिं पश्यन्तु सर्वेऽसुरमित्रबान्धवाः ।	31
निवारयामास ततो विभीषणो महासुरं सायुधम्रुद्यतं वधे ।	
राजन्वधार्ही न भवेत्कथञ्चन प्रतापयुक्तैः परराजवानरः॥	32
हतेऽस्मिन्वानरे दृते वार्ता को वा निवेदयेत् । रामाय त्वं यम्रदिश्य वद्याय सम्रुपस्थितः ॥	33
अतो वद्यसमं किश्चिदन्यिचन्तय वानरे । सचिह्नो गच्छतु हरिर्यं दृष्ट्वा यास्रति द्रुतम् ॥	34
रामः सुग्रीवसहितस्ततो युद्धं भवेत्तव। विभीषणवचः श्रृत्वा रावणोऽप्येतदत्रवीत् ॥	35
वानराणां हि लाङ्गूले महामानो भवेत्किल । अतो वस्त्रादिभिः पुच्छं वेष्टियत्वा प्रयत्नतः	1136
विद्वना योजियित्वैनं भ्रामियत्वा पुरेऽभितः। विसर्जयत पश्यन्तु सर्वे वानरमुथपाः॥	37
तथेति शणपट्टैश्च वस्त्रैरन्यैरनेकशः। तैलाक्तै वेष्टयामासुर्लाङ्गूलं मारुतेर्द्धम् ॥	30

I am going to destroy Rama and Lakshmana and the powerful monkey Sugreeva along with all his followers." Hearing these words of the ten-headed Ravana, Hanuman, the son of Wind-god, was inflamed with anger and said as follows in a threatening mood, as if he were going to burn him up.

30. He said: "O most degenerate fellow! Even a crore of Ravanas will not be equal to me; for I, the messenger of Rama, have inexhaustible puissance." These words of Hanuman drove Ravana to a mad fury, and he said, addressing a Rakshasa standing nearby: 31. "Kill this monkey, cutting him into pieces. Let all other Asuras and friends and relatives witness this execution." Thereupon, Vibhishana intervened and warded off the Asura who was advancing with his weapon for the execution. 32. Vibhishana said, "O great king! He is a monkey sent as a messenger by another king. How can a monarch noted for his courage and nobility order him to be killed? That is highly improper. 33. If you kill

this messenger monkey now, how can Rama, whose destruction is your ultimate purpose, come to know that Sita is here, and go over to Lanka for battle? (34-35). Therefore, think of some other kind of punishment that is equal to execution. Let the monkey go with the marks of punishment inflicted on his body. Seeing him, Rama will soon come here with Sugreeva and engage himself in battle with you." On hearing these words of Vibhishana, Ravana said as follows: (36-37). "Monkeys are very proud of their tail. Therefore, let his tail be wrapped with cloth and set fire to. Let him then be dragged through the whole city and then allowed to go away, so that all the leaders of the monkey army may see him in that deformed condition."

(38-40). Afterwards, the Rakshasas wrapped round Hanuman's tail pieces of sack and various kinds of cloth soaked in oil and set fire to the tip of the tail. They then bound him up with cords and a group of powerful Rakshasas carried him round

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पुच्छाग्रे किश्चिदनलं दीपियत्वाथ राक्षसाः। रज्जुभिः सुदृढं बद्ध्वा धृत्वा तं बिल्नोऽसुराः॥ 40 समन्ताद् भ्रामपामासुश्चोरोऽपमिति वादिनः। तूर्यघाषैघोपयन्तस्ताडयन्तो सुहुर्मुहुः॥ 40 हन्मृतापि तत्सर्वं सोढं किश्चिच्चिकीर्षणा। गत्वा तु पश्चिमद्वारसमीपं तत्र मारुतिः॥ 41 सक्ष्मो बभूव बन्धेभ्यो निःसृतः पुनरप्यसौ। बभूव पर्वताकारस्तत उत्प्लुत्य गोपुरम्॥ 42 तत्रै कं स्तम्भमादाय हत्वा तान् रक्षिणः क्षणात्। विचार्य कार्यशेषं स प्रासादाग्राद्गृहाद्गृहम् ॥ 43 उत्प्लुत्योत्प्लुत्य सन्दीप्तपुच्छेन महता किषः। ददाह लङ्कामिखलां साह्मप्रसादतोरणाम् ॥ 44 हा तात पुत्र नाथेति कन्दमानाा समन्ततः। व्याप्ताः प्रासादशिखरेऽप्यारुढा दैत्ययोषितः॥ 45 देवता इव दृश्यन्ते एतन्त्यः पावकेऽखिलाः। विभीषणगृहं त्यक्ता सर्वं भस्तोकृतं पुरम्॥ 46 तत उत्प्लुत्य जलधौ हन्मान्मारुतात्मजः। लाङ्गूलं मज्जियत्वान्तः स्वस्थिचत्तो बभूव सः॥ वायोः प्रियसिखत्वाच्च सीतया प्रार्थितोऽनिलः। न ददाह हरेः पुच्छं बभूवात्यन्तशीतलः॥ 48

यन्नामसंसारणधूतसमस्त्रपापास्तापत्रयानलमपीह तरन्ति सद्यः। तस्यैव किं रघुवरस्य विशिष्टद्तः सन्तप्यते कथमसौ प्रकृतानलेन॥ इति श्रीमदध्यात्मर(मायणे उमामहेश्वरसवादे सुन्दरकाण्डे चतुर्थः सर्गः॥ ४॥

the city to the beating of drums and declaring again and again, "Come and see! Here is the thief—" all the while people raining blows on him. (41-44). With a strategem in his mind, Hanuman bore all that persecution patiently. On reaching the western gate, he shrunk his body into a small size and thus released himself from the bondage of all the cords. Then he again assumed his gigantic size and leaped on to the top of the gate-tower, and pulling out one of the pillars of that edifice, smashed all the Rakshasa emissaries. In order to complete his work in Lanka, he hopped from one building to another in the city with his burning tail and set fire to all the mansions and other edifices there. 45. Now was heard everywhere in Lanka, the cries of women, 'O father', 'O son', 'O husband'! Many a Rakshasa women got on to the top of buildings in order to escape from

fire, only to find that the fire had spread all around. 46. As beings drop from the skies, these Rakshasa women fell into the fire from above. With the exception of Vibhishana's house, all Lanka was thus reduced to ashes. 47. Having done all these, Hanuman jumped into the sea and extinguished the fire on his tail by dipping it into water. He now felt satisfied that he had accomplished his task. 48. Thanks to the friendship of the Fire-deity with the Wind-deity, the father of Hanuman, and thanks to Sita's prayers, the fire did not burn his tail in the least. On the other hand, he felt it as very cool. 49. He, by uttering whose name men are rid of the effects of all the sins, by which men in this world overcome the three fires of life (Tapatraya)to the special messenger of that Rama, how can this ordinary fire of this world inflict injury?

## पञ्चमः सर्गः

### श्रीमहादेव उवाच

ततः सीतां नमस्कृत्य इनुमानव्रवीद्धनः। आज्ञापयतु मां देवि भवती रामसिन्निधिम् ॥ गण्छामि रामस्त्वां द्रप्टुमागिमण्यति सानुजः। इत्युक्त्वा त्रिः परिक्रम्य जानकीं मारुतात्मजः ॥ २ प्रणम्य प्रस्थितो गन्तुमिदं वचनमव्रवीत्। देवि गण्छामि भद्रं ते तूर्णं द्रक्ष्यसि राघवम् ॥ 3 रुक्ष्मणं च ससुग्रीवं वानरायुतकोटिभिः। ततः प्राह हनूमन्तं जानकी दुःखकिश्तिता ॥ 4 त्वां दृष्ट्वा विस्मृतं दुःखिमिदानीं त्वं गिमण्यसि । इतः परं कथं वर्ते रामवार्ताश्रुतिं विना ॥ 5

#### मारुतिरुवाच

यद्येवं देवि मे स्कन्धमारोह क्षणमात्रतः। रामेण योजियव्यामि मन्यसे यदि जानिक ॥ 6

#### सीतोवाच

रामः सागरमाशोष्य बद्घ्वा वा शरपञ्जरैः। आगत्य वांनरैः सार्धं हत्वा रावणमाहवे ॥ ७ मां नयेद्यदि रामस्य कीर्तिर्भवति शाश्वती। अतो गच्छ कथं चापि प्राणान्सन्धारयाम्यहम् ॥ इति प्रस्थापितो वीर सीतया प्रणिपत्य ताम्। जगाम पर्वतस्थाग्रे गन्तुं पारं महोदधेः॥ 9

## Chapter 5

#### HANUMAN'S TRIUMPHANT RETURN

## Hanuman bids farewell to Sita and returns (1-17).

(1-4). Afterwards Hanuman went to see Sita, made prostrations to her and said, "O great lady! Now give me permission to return to Rama. Rama, along with his brother, will come soon to see you." With these words, he circumambulated Sita thrice, made prostrations to her again and made ready to go. He now addressed the following words to Sita, "O noble lady! I am now starting. Good fotune will soon dawn on you. Accompanied by a huge army, Sugreeva, Rama and Lakshmana will be seen here in this city very soon." To Hanuman, Sita said sorrow-stricken:

5. "Seeing you, I have forgotten all my sorrows. Alas, now you are going. How can I now sustain my life without hearing about Rama?" 6. Hanuman replied to Sita saying, "If that be the case, O noble lady, you get on my shoulders. If you want, I shall then take you in no time to Rama's presence." (7-9). Now Sita said, "Let Rama come along with the monkey army, drying the sea or bridging it with arrows. kill Ravana in battle and rescue me. Then Rama will gain everlasting fame. Therefore, you go now. I shall somehow sustain my life." Being thus permitted to go once again, Hanuman made prostrations to her and then went to the top of the

तत्र गत्वा महासत्त्वः पादाभ्यां पीडयन् गिरिम् । जगाम वायुवेगेन पर्वतश्च महीतलम् ॥ 10 त्रिंशद्योजनमुच्छितः। मारुतिर्गगनान्तःस्थो महाशब्दं चकार सः ॥ 11 महीसमानत्वं तं श्रुत्वा वानराः सर्वे ज्ञात्वा भारुतिमागतम् । हर्षेण महताविष्टाः शब्दं चक्रुर्महास्वनम् ॥ 12 शब्देनैव विजानीमः कृतकार्यः समागतः। हनूमानेव पश्यध्वं वानरा वानरर्षमम्।। 13 एवं ज्रुवत्सु वीरेषु वानरेषु स मारुतिः। अवतीर्यं गिरेर्मूर्धिन वानरानिदमज्ञवीत्।। 14 दृष्टा सीता मया लङ्का धर्षिता च सकानना । सम्भाषितो दशग्रीवस्ततोऽहं पुनरागतः ॥ 15 इदानीमेव गच्छामो रामसुत्रीवसिनिधिम् । इत्युक्ता वानराः सर्वे हर्षेणालिङ्गय मारुतिम् ॥ 16 केचिच्च्चम्बुर्लाङ्गूलं ननृतः केचिदुत्सुकाः। हनूमता समेतास्ते जग्मः प्रस्नवणं गिरिम् ॥ गच्छन्तो ददशुर्वीरा वनं सुप्रीवरश्चितम्। मधुसंज्ञं तदा प्राहुरङ्गदं वानरर्षभाः॥ 18 क्षधिताः सो वयं वीर देखनुज्ञां महामते । भक्षयामः फलान्यद्य पिवामोऽमृतवन्मध्य ॥ 19 सन्तुष्टा राघवं द्रष्टुं गच्छामोऽद्यैव सानुजम् ॥ 20

mountain Trikuta in order to prepare for crossing the sea.

10. In his effort to leap, Hanuman of tremendous size pressed his legs with such force on the mountain that the latter went deep into the bowels of the earth. With the speed of wind, he lifted himself up in the sky. 11. Due to the force generated, that mountain, which was thirty Yojanas in height, became levelled to the ground. Ascending to the sky, Hanuman gave out a terrific roar. 12. That sound reached the ears of the monkey hosts on the other shore of the ocean, and in great glee, they all together shouted in return like an echo. (13-14). "After achieving his object, Hanuman is returning. From the sound he has produced we can know it. O monkeys! Wait and see the arrival of that leader of ours." As the monkey chiefs were speaking thus amongst themselves, the son of the Wind-god descended on the top of a mountain and said to the monkeys thus: (15-17).

have discovered Sita and I have destroyed Lanka along with its woody groves. I spoke with Ravana. I am now returning after achieving all these. Now we shall go to the presence of Rama and Sugreeva." When Hanuman spoke these words, all the monkeys were delighted. Some embraced Hanuman. Some kissed their tails, and some others danced enthusiastically. They all started along with Hanuman to mount Prasravana where Rama was staying.

### Destruction of Madhuvana (18-15)

18. As the monkeys were travelling, they reached the forest named Madhu, which was under Sugreeva's special protection. Then all those monkey leaders said to Angada as follows: 19. "O hero! We are all extremely hungry. If you, our noble-minded leader, give us permission, we would like to eat the fruits and drink the sweet honey abounding in this forest. 20. Satisfied with eating and drinking, we shall

#### अङ्गद उवाच

जक्षध्वं फलमृलानि त्वरितं हरिसत्तमाः ॥ हनूमान्क्रतकार्योऽयं पिवतेतत्प्रसादतः 21 पातुमारेभिरे रक्षिणस्ताननादृत्य द्धिवक्त्रेण नोदितान् ॥ मधु । ततः प्रविशय हरयः ततस्तान्ग्रिष्टिभिः पादैश्चूर्णयित्वा पपुर्मेधु ॥ पिवतस्ताडयामासुर्वानरान्त्रानरर्षभाः 23 ततो दिधमुखः क्रद्धः सुग्रीवस्य स मातुलः। जगाम रक्षिभिः साधै यत्र राजा कपीश्वरः ॥ 24 चिरकालाभिरक्षितम् । नष्टं मधुवनं तेऽद्य कुमारेण हन्मता ॥ तमब्रवीदेव 25 गत्वा श्रुत्वा द्धामुखेनोक्तं सुग्रीवो हृष्टमानसः। हृप्ट्वागतो न सन्देहः सीतां पवननन्दनः॥ 26 नो चेन्मधुवनं द्रष्टुं समर्थः को भवेन्मम । तत्रापि वायुपुत्रेण कृतं कार्यं न संशयः॥ 27 श्रत्वा सुग्रीववचनं हुन्टो रामस्तमत्रवीत् । किम्रुच्यते त्वया राजन्वचः सीताकथान्वितम् ॥ 28 देव इष्टावनीसुता । हन् मत्त्रमुखाः सर्वे प्रविष्टा मधुकाननम् ॥ स्य्रीवस्त्वत्रवीद्वाक्यं 29 मक्षयन्ति स सकलं ताडयन्ति स रक्षिणः। अकृत्वा देवकार्यं ते द्रष्टुं मधुवनं मम॥ 30 न समर्थास्ततो देवी दृष्टा सीतेति निश्चितम्। रक्षिणो वो भयं मास्तु गत्वा ब्रृत ममाञ्चया ॥31 वानरानङ्गदग्रुखानानयध्वं ममान्तिकम् । श्रुत्वा सुग्रीववचनं गत्वा ते वायुवेगतः ॥ 32

go immediately to the presence of Rama and Lakshmana." 21. Angada thereupon said, "Here is Hanuman, who has fulfilled the mission on which we are sent. In honour of him. monkey-chiefs. consume the fruits and roots quickly and be on the move." (22-23). The monkeys now began to consume the honey. Noticing it. Dadhimukha, the keeper of the forest, sent a body of his guards to ward them off. But without minding them, the monkeys continued to consume the honey. When the forest guards attempted to beat the monkeys, they gave them kicks and blows, and continued to eat and drink.

24. Now Dadhimukha was an uncle of Sugreeva. Extremely angry at the conduct of the monkeys, he along with his forest guards went to the place where Sugreeva

"O master! The Madhuvana that you have been maintaining for such a long time been destroyed today has prince Angada and Hanuman." (26-27). On hearing Dadhimuka's representation, Sugreeva said in a joyous mood: "The son of the Wind-god must have certainly discovered Sita. There is no doubt about it. Otherwise, who would have dared even to look at my Madhuvana? Therefore their action only indicates that Hanuman has succeeded in his mission. There is no doubt about this."

28. Delighted at these words of Sugreeva. Rama asked him, "O royal friend! What is it that you are speaking about Sita?" (29-34). Hearing these words, Sugreeva said, "O noble one! Sita has been discovered. Hanuman and other monkeys are reported was staying. 25. And he said to the king to have entered Madhuvana and eaten

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हन्मत्त्रमुखान् चुर्गच्छतेश्वरशासनात् । द्रष्ट्मिच्छति सुप्रीवः सरामो लक्ष्मणान्वितः॥ ३३ युष्मानतीव हृष्टास्ते त्वरयन्ति महाबलाः । तथेत्यम्बरमासाद्य ययुस्ते वानरोत्तमाः ॥ हनूमन्तं पुरस्कृत्य युवराजं तथाङ्गदम्। रामसुग्रीवयोखे निपेतुर्भिव सत्वरम्।। हनूमान राघवं प्राह दृष्टा सीता निरामया। साष्टाङ्गं प्रणिपत्याग्रे रामं पश्चाद्धरीश्वरम् ॥ 36 कुशलं प्राह राजेन्द्र जानकी त्वां शुचान्विता । अशोकवनिकामध्ये शिशपामृतामाश्रिता ॥ राक्षसीभिः परिवृता निराहारा कुशा प्रभो। हा राम राम रामेति शोचन्ती मिलनाम्बरा ॥38 एकवेणी मया दृष्टा शनैराश्वासिता शुभा। वृक्ष शाखान्तरे स्थित्वा सक्ष्मरूपेण ते कथाम्॥ 39 जन्मारभ्य तवात्यर्थं दण्डकागमनं तथा। दशाननेन हरणं जानक्या रहिते त्विय ॥ सुग्रीवेण यथा मैत्री कृत्वा वालिनिवर्हणम् । मार्गणार्थं च वैदेशाः सुग्रीवेण विसर्जिताः ॥ 41 हरयो जितकाशिनः। गताः सर्वत्र सर्वे वै तत्रे कोऽहमिहागतः॥ महाबला महासत्त्वा अहं सुग्रीवसचिवो दासोऽहं राघवस्य हि। दृष्टा यज्जानकी भाग्यात्प्रयासः फल्तितोऽद्यमे ॥

everything there and attacked the guards. Unless they have achieved the purpose of your divine Self, they would not have deced even to look at my Madhuvana. So from their action you can infer that they have certainly discovered Sita." And turning to his guards he said, "O guards! Entertain no fear. Returning to your place, communicate to Angada and others that it is my order that they return soon." The forest guards on hearing Sugreeva's words returned very soon and said to Hanuman and others, "It is the order of the King that you return soon. Sugreeva, along with Rama and Lakshmana, is anxious to meet you. Those powerful personages immensely delighted with your conduct. They want to see you immediately." Hearing these words of Dadhimukha and his guards, the monkey leaders proceeded quickly through the sky. 35. With Hanuman and the heir apparent Angada leading

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them, they descended at the place where Rama and Sugreeva were.

## Hanuman's report to Rama (36-64)

(36-42). Hanuman now reported to Rama, "I have seen Sita in a healthy condition." Then he first prostrated before Rama and next before Sugreeva, and continued: "O great King! Sita, the daughter of Janaka, has in a very joyous mood asked me about your welfare. Surrounded by a guard of Rakshasa women, she is kept in the Ashoka grove underneath a Simsapa tree. O great one! Lean because of abstinence from food, she is always bemoaning, calling out 'O Rama, O Rama'. I saw her dressed in soiled clothes, with locks unbraided. I was able to comfort her a little. Hiding myself in a dimunitive form amidst the branches, I began to narrate your story from birth onwards. Your departure to the formidable forest of Dandaka, Ravana's abduction of Sita

सीता इत्युदीरितमाकण्य यदि सत्यं तदायातु मद्दर्शनपथं तु सः। ततोऽहं वानराकारः सूक्ष्मरूपेण जानकीम्।। मामतिविष्टवस्ता तर्जने स्तत्सव परिश्रोचत्यहोरात्रं त्वद्वार्ता नाधिगम्य सः। इदानीमेव गत्वाहं स्थितिं रामाय ते ब्रुवे ॥ श्रवणमात्रेण सुग्रीवेण

in your absence, your entering into alliance with Sugreeva, the destruction of Vali, Sugreeva's deputation of powerful and quick-moving monkey teams in search of Sita in all directions, and the arrival of one of them, myself, in Lanka—all these I narrated. 43. I further said in conclusion: 'I am the minister of Sugreeva and the servant of Overcoming very great difficulties, Rama. I have now been able to discover the daughter of Janaka.' (44-46) Hearing these words of mine, Sita said with wide-open eyes: 'Who is speaking all these words that are like nectar to my ears? If what you say is all genuine appear before must my eyes.' Then I appeared and prostrated myself before Sita in the form of a small monkey, and with my palms joined in salutation, stood at a little distance from her. I gave replies to the detailed questions she put to me about myself and all other matters. 47. O valiant hero! I told her everything in proper order. Afterwards I presented to her the signet ring that you had sent with

विस्फारितेक्षणा । केन वा कर्णपीयूषं श्रावितं मे शुभाक्षरम् ॥ प्रणम्य प्राञ्जलिर्भूत्वा दूरादेव स्थितः प्रभो । पृष्टोऽहं सीतया कस्त्विमित्यादि बहुविस्तरम् ॥४६ विज्ञापितमरिन्दम । पश्चान्मयापितं देव्यै भवद्त्ताङ्गुलीयकम् ॥ 47 वचनं चेदमत्रवीत् । यथा दृष्टासि ह्नुमन्पीड्यमाना दिवानिशम् ॥४८ कथय राघवे । मयोक्तं देवि रामोऽपि त्विचनतापरिनिष्ठितः ॥४९ सलक्ष्मणः । वानरानीकपैः सार्धमागमिष्यति तेऽन्तिकम् ॥ 51 रावणं सकुलं इत्वा नेष्यति त्वां स्वकं पुरम् । अभिज्ञां देहि मे देवि यथा मां विश्वसेद्विभुः॥ 52 इत्युक्ता सा शिरोरत्नं चूडापाशे स्थितं प्रियम् । दत्त्वा काकेन यद्वृत्तं चित्रकूटगिरौ पुरा ॥ 53 तदप्याहाश्रुपूर्णाक्षी कुशलं ब्रह्ह राघवम्। लक्ष्मणं ब्रह्हि में किञ्चिद्दुरुक्तं भाषितं पुरा ॥ 54

> me. (48-52). Convinced now of my bona fides she said to me, 'O Hanuman! Tell Rama what you have seen-how I am living day and night under the oppression of these Rakshasa women.' To her I replied, 'Rama, who is constantly thinking of you, is sorrowing day and night that there is no news about you. Returning to him immediately, I shall report everything. Be sure that immediately after knowing the facts, Rama and Lakshmana, accompanied by Sugreeva and his army of monkeys will come to you. Destroying Ravana along with his whole tribe, he will take you back to your place. Now please give me some token of recognition which will make Rama convinced that I really met you.' (53-56). On my requesting her in this way, she gave me a crest-jewel from inside her locks. She also told me the story of the crow, which took place formerly at the Chitrakuta mountain. Then with tears flowing down her eyes, she added, 'Convey my enquiries about his welfare to Rama. Ask Lakshmana to excuse me for

भाषितं कुलनन्दन् । तारयेन्मां यथा रामस्तथा क्ररु क्रपान्वितः ॥ तत्क्षमस्वाज्ञभावेन 55 मयाप्याश्वासिता राम वदता सर्वमेव ते ॥ इत्युक्त्वा रुदती सीता दुःखेन महतावृता। 56 त्वत्समीपमिहागतः । तदागमनवेलायामशोकवनिकां प्रियाम् ॥ प्रस्थापिती राम **57** बहून्हत्वा क्षणादहम् । रावणस्यस्ततं हत्वा रावणेनाभिभाष्यं च ॥ उत्पाटय राक्षसांस्तत्र लङ्कामशेषतो दग्ध्वा पुनरप्यागमं क्षणात्। श्रुत्वा हन्मतो वाक्यं रामोऽत्यन्तप्रहृष्टधीः॥ कृतं कार्यं देवैरपि सुदुष्करम् । उपकारं न पश्यामि तव प्रत्युपकारिणः ॥ 60 इदानीं ते प्रयच्छामि सर्वस्वं मम मारुते। इत्यालिङ्गय समाक्रुष्य गाढं वानरपुङ्गवम् ॥ 61 सार्द्रनेत्रो रघश्रेष्ठः परां **प्रीतिमवाप सः। हन्मन्तम्रुवाचेदं राघवो भक्तवत्सत्तः ॥ 62** परिरम्भो .हि मे लोके दुर्लभः परमात्मनः। अतस्त्वं मम भक्तोऽसि त्रियोऽसि हरिपुन्नव ॥ 63 यत्पादपद्मगयुक्तं तुल्तसीद्लाद्यैः सम्पूज्य विष्णुपद्वीमतुलां प्रयान्ति । तेनैव किं पुनरसी परिरब्धमृतीं रामेण वायुतनयः कृतशुण्यपुञ्जः॥ 64

## इति श्रीमद्द्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे पश्चमः सर्गः॥ ५ ॥ समान्दमिदं सुन्दरकाण्डम् ।

my thoughtless and unseemly speech to him. Then kindly do everything the imay help Rama to rescue me at the earliest.' Speaking in this way, Sita began to weep, steeped in deep sorrow. I tried my best to comfort her with words concerning you.

(57-62). "Afterwards, O Rama, I made preparations to come back with the permission of the Devi. But before starting I did something more. I destroyed the Ashoka grove that is very dear to Ravana. Then I killed many Rakshasas including a son of Ravana. I got an a opportunity to speak face to face with Ravana. Then after setting fire to the whole of Lanka, I have come back immediately to you." Hearing these words of Hanuman, Rama was extremely delighted and said to him, "You have done something that is very difficult even for Devas to achieve. I

find no way of making adequate returns to the service you have done me. O son of the Wind-god! I now offer to you all that I have." Speaking in this way, with tears flowing from his eyes, Rama held Hanuman in his tight embrace and felt great delight. Rama, the lover of devotees, next said to Hanuman as follows:

difficult for any one to be embraced in this manner by Me, the Supreme Spirit. Therefore, O the noblest of monkeys! You are My devotee and one dear to Me." 64. He by worshipping whose lotus-feet with Tulasi and other ingredients one attains to the unparalleled Status of Vishnu—when one is embraced by that Being manifest as Rama, what doubt is there that such a person will attain to the summit of spiritual excellence?

### अध्यात्मरामायणम्

#### युद्धकाण्डः

## प्रथमः सर्गः

#### श्रीमहादेव उवास्र

यथावद्भाषितं वाक्यं श्रत्वा रामो हनूमतः। उवाचानन्तरं वाक्यं हर्षेण महतावृतः। सुदुष्करम् । मनसापि यदन्येन स्मर्तुं शक्यं न भूतले ॥ कार्य कतं हनुमता देवेरपि पयोनिधिम्। लङ्कां च राधसैर्गुप्तां को वा धर्षियतुं क्षमः ॥ 3 शतयोजनविस्तीर्षं लक्ष्येत्कः सर्वमशेषतः। सुग्रीवस्येदशो लोके न भूतो न भविष्यति ॥ ४ भत्यकार्य इनुमता क्रतं कपीश्वरः। जानक्या दर्शनेनाद्य रक्षिताः स्रो हनूमता ॥ 5 रघवंशश्र लक्ष्मणय सर्वेथा सकुतं कार्यं जानक्याः परिमार्गणम् । समुद्रं मनसा समुत्वा सीदतीव मनो मम ॥ शतयोजनम् । लक्क्षियत्वा रिपुं हन्यां कथं द्रक्ष्यामि जानकीम् ॥ 7 नक्रझषाकीर्णे समुद्रं

## YUDDHA KANDAM

## Chapter 1

## THE MONKEY ARMY ON THE MARCH TO LANKA

### Deliberations of Rama with Sugreeva and Hanuman (1-26)

1. Delighted at what Hanuman spoke, Rama said: 2. 'Hanuman has performed a task which is impossible of achievement with great effort even by Devas. None in this world can do even in imagination what he has done. 3. Who can leap over the sea a hundred Yojanas wide?' Who can destroy Lanka which is defended on all sides by Rakshasas? 4. As a servant of Sugreeva, he has fully and perfectly achieved the task that was set for him. Such a servant has never existed before in

this world and will never exist in future. 5. By Hanuman's discovery of Sita, he has saved the honour of myself, of the royal line of Raghu, of Lakshmana and of Sugreeva, the king of monkeys. 6. The search and the discovery of Sita has been fully accomplished. Now what is to be done hereafter? My mind reels when I think of crossing that ocean which Hanuman has achieved so easily. 7. How shall I be able to rescue Sita, killing the enemy after crossing this ocean of a hundred Yojanas extent, full of dangerous aquatic creatures like sharks and crocodiles?"

श्रुत्वा तु रामवचनं सुद्रीवः प्राह राघवम्। सप्तुद्रं लक्ष्वयिष्यामो महानकश्रपाकुलम्।। 8 लङ्कां च विधमिष्यामो इतिष्यामोऽध रावणम् । चिन्तां त्यज रघुश्रेष्ठ चिन्ता कार्यविनाशिनी महासत्त्वान् शूरान्वानरपुष्णवान् । त्वत्त्रियार्थं समुद्युक्तान्त्रवेष्ट्रमपि पावकम् ॥ समुद्रतरणे क्रुक प्रथमं ततः। दृष्टवा लङ्कां दृशग्रीवी हत इत्येव मन्महे ॥ 11 नहि पत्रयाम्यहं कञ्चित्त्रिषु लोकेषु राषव । गृहीतञ्चलुषो यस्ते तिष्ठेदिभागुखो रणे ॥ सर्वथा नो जयो राम भविष्यति न संशयः। निमित्तानि च पश्यामि तथाभूतानि सर्वशः ॥ 13 भक्तिवीर्यसमन्वितम् । अङ्गीकृत्यात्रवीद्रामो हन् मन्तं पुरः स्वितम् ॥ 14 लक्षयामी महार्णवम् । लङ्कास्वरूपं मे ब्रूहि दुःसाध्यं देवदानवैः ॥ 15 येन केन प्रकारेण ब्रात्वा तस्य प्रतीकारं करिष्यामि कपीश्चर । हन्मान्विनयान्वितः। उवाच प्राञ्जिलिर्देव यथा दृष्टं प्रवीमि ते ॥ रामस वचन लङ्का दिञ्यपुरी देव त्रिकृटशिखरे स्थिता॥ 17 स्वर्णाद्वालकसंयुवा स्वर्णप्राकारसहिता परिखाभिः परिवृता पूर्वाभिर्निर्मलोदकैः॥ 18

8. Hearing these words of Rama, Sugreeva said to him, "We shall be able to cross this ocean abounding in dangerous creatures like crocodiles and sharks 9. We shall sack Lanka and kill Ravana. O Lord of Raghu's line! Abandon all worrying thoughts. Such worrying thoughts stand in the way of one's achieving one's objective. 10. Here are these huge monkeys ready to please you by doing anything, if necesssary even by passing through fire. 11. First let us think of the ways and means of crossing the ocean. Once we gain access to Lanka. then believe me, it is as good as our having killed Rayana. 12. O Lord of the Raghus! I do not find anyone in the three worlds who can stand in the battlefield against you equipped with your bow. 13. O Rama! Everywhere I see omens indicating that victory will surely be ours."

14. Accepting these words of Sugreeva

couched in a language that was both devotional and heroic, Rama now said to Hanuman standing before him: 15. "We might somehow manage to cross the great ocean. After that how shall we proceed? You therefore describe to me the features of this Lanka which is said to be difficult for even Devas and Asuras to penetrate. 16. O great monkey! After knowing from you the difficulties of entering Lanka, we shall think of the strategy for overcoming them." At these words of Rama, Hanuman, joining his palms in salutation, said to Rama with great humility: "O great one! I shall describe the features of Lanka as I saw. (17-18). The city of Lanka is situated on the heights of the Trikuta mountain in a heavenly set-up. Filled with buildings and walls golden in appearance, it is surrounded by moats that are full of pure water.

दिव्यवापीभिरावृता । गृहैर्विचित्रशोभाडचमणिस्तम्भमयैः शुभैः ॥ नानोपवनशोभाढ्या पश्चिमद्वारमासाच गजनाहाः सहस्रप्राः॥ 20 तिष्ठन्त्यर्बुद्सस्याकाः प्राच्यामपि तथैव च । रक्षिणो राक्षसा वीरा द्वारं दक्षिणमाश्रिताः ॥ 21 मध्यकक्षेऽप्यस्त्रचाता गजासरथपत्तयः । रक्षयन्ति सदा लङ्कां नानास्त्रकुशलाः प्रभो ॥ 22 शतध्नीभिष संयुता। एवं स्थितेऽपि देवेश शृणु मे तत्र चेष्टितम् ॥ 23 चतुर्थाशो मया इतः। दग्छ्वा लङ्का पुरी स्वर्णप्रासादी धर्षितो मया ॥24 दशाननपतीयस शतब्द्यः सङ्क्रमाश्चैव नाशिता मे रब्युम । देव त्वदर्शनादेव लङ्का भसीकृता भवेत् ॥ प्रसानं कु देवेश गण्छामो लवणाम्युधेः। तीरं सद्द महावीरविनरीधैः समन्ततः॥ 26 श्रुत्वा ईन्मवो वाक्यमुवाच रघनन्दनः। सुत्रीव सैनिकान्सर्वान्त्रस्थानायाभिनोदय॥ इदानीमेव विजयो म्रहूर्तः परिवर्तते । अस्मिन्म्रहूर्ते गत्वाहं लङ्कां राक्षससङ्कुलाम् ॥ 28 सुदुर्घर्षो नाशयामि सरानमाम्। आनेष्यामि च सीतां मे दक्षिणाक्षि स्फुरत्यधः 29 त्रयातु वाहिनी सर्वा बानराणां तरस्विनाम् । रक्षन्तु पृथपाः सेनामग्रे एष्ठे च पात्रवयोः ॥ 30

19. It is full of beautiful flower gardens, extensive tanks, pillars of precious stones, and mansions of great splendour. 20. At its western gate, regiments of elephants are stationed and in the northern, regiments of cavalry and infantry. 21. In the same way numerous troops of heroic Rakshasas are stationed at the eastern and southern gates of Lanka too. 22. O Lord! In the middle of the city also are stationed innumerable elephants, horses, chariots and foot soldiers with leaders well versed in the use of all missiles. 23. Lanka is defended with all these troops, besides with rockets (Sataghni) that can kill a hundred people at a time. Though defended so strongly in this way, hear, O Lord, what I was able to do there. 24. A fourth of Ravana's forces was destroyed. The city was set fire to and its golden gate towers were shattered to pieces. 25. I could destroy

its batteries and secret places of defence. I see that by your very look, you will be able to reduce Lanka to ashes. 26. O Supreme Lord! We can start immediately, with the army of heroic monkeys on all sides, and proceed to the shore of the ocean."

#### The army on the march (27-48)

27. Hearing Hanuman's speech Rama said, "O Sugreeva! Order your armies to march. (28-29). The auspicious time indicating victory has already begun. I shall start at this time with a view to destroy that well-defended Lanka along with Ravana and the whole tribe of Rakshasas inhabiting it. I shall succeed in rescuing Sita also. My right eye is throbbing, indicating that good fortune awaits us. 30. Let the armies of powerful monkeys march forward. Let the leaders take positions behind, in front

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ग्रन्छाम्यप्रे उन्नदं ततः। आरुध लक्ष्मणो यातु सुग्रीन त्वं मया सह ॥ ३१ हन्मन्तमथारु स गयो गवाक्षो गवयो मैन्दो द्विविद एव च । नलो नीलः सुषेणश्र जाम्बवांश्र तथापरे ॥ सर्वे गच्छन्तु सर्वत्र सेनायाः शत्र घातिनः।

इत्याञ्चाप्य हरीन् रामः प्रतस्थे सहलक्ष्मणः। सुप्रीवसहितो हर्पात्सेनामध्यगतो विभुः॥ 33 सर्वे वानराः कामरूपिणः। क्ष्वेलन्तः परिगर्जन्तो जग्मस्ते दक्षिणां दिशम्॥३४ भक्षयन्तो ययुः सर्वे फलानि च मधूनि च । ब्रवन्तो राधवस्थाप्रे हनिष्यामोऽद्य रावणम् ॥ 35 एवं ते वानरश्रेष्ठा गच्छन्त्यतुलविक्रमाः।

हरिभ्यामुद्यमानी तौ शुशुभाते रघूत्रमौ। नक्षत्रैः सेनितौ यद्वच्चन्द्रस्र्यानिवाम्बरे ॥ आवृत्य पृथिवीं कृत्स्नां जगाम महती चमुः । प्रस्फोटयन्तः पुच्छाग्रानुद्रहन्तश्च पादपान् ॥ शैलानारोहयन्तश्च जग्रुर्मारुतवेगतः । असङ्ख्याताश्र सर्वत्र वानराः परिपूरिताः ॥ हुष्टास्ते जग्हुरत्यर्थं रामेण परिपालिताः। गता चम् दिवारात्रं क्वचिकासज्जत क्षणम् ॥ ४० काननानि विचित्राणि पश्यन्मलयसद्ययोः। ते सह्यं समितकम्य मलयं च तथा गिरीन् ॥४1 भीमनिःस्वनम् । अवतीर्थं हनूमन्तं रामः सुन्नीवसंयुत्ः ॥ आययुश्चानुपूर्व्येण सम्रद

and on the sides to guard the forces. 31. I shall travel in front mounting the shoulders of Hanuman, and Lakshmana behind me on Angada, and you, O Sugreeva, should march with me. (32-33). On all the sides of the forces, let all the army leaders marchthe leaders of great destructive capacity like Gaya, Gavaya, Gavaksha, Mainda, Dwivida, Nala, Neela, Sushena and Jambavan." Giving these orders to the monkey forces, the all powerful Rama along with Sugreeva and Lakshmana started with the army. 34. All the monkey troops, capable of assuming any form and equal to the elephant Airavata in power, heavenly marched towards the southern sea, demonstrating war-like movements and giving out terrific war cries. (35-36). Consuming all the

fruits and honey on the way and declaring their resolve to destroy Ravana, all these monkey leaders of unparalleled power moved on. 37. The two leaders of Raghu's clan, riding on the shoulders of the monkey leaders amidst these monkey forces, looked like the sun and the moon accompanied by luminous stars. (38-40). The countless monkey heroes of the army filling all space struck the ground with their tails, pulled out trees as their weapons, and climbed over mountains as they moved on with the speed of That army of tremendous size, led and protected by Rama, marched with great enthusiasm by day and by night without rest.

(41-44). Seeing the grand forests of mounts Malaya and Sahya they joyously passed through those mountain ranges and duly

सिल्हाभ्याशमासाद्य रामी वचनमत्रवीत्। आगताः स्रो वयं सर्वे समुद्रं मकरालयम् ॥ इतो गन्तुमशक्यं नो निरुपायेन वानराः। तत्र सेनानिवेशोऽस्तु मन्त्रयामोऽस्य तारणे।। 44 श्रुत्वा रामख वचनं सुप्रीवः सागरान्तिके। सेनां न्यवेशयित्क्षप्रं रक्षितां किपकुञ्जरैः॥ ते पश्यन्तो विषेदुस्तं सागरं भीमदर्शनम्। महोश्वततरङ्गाढ्यं भीमनऋभयङ्करम्॥ 46 अगाधं गगनाकारं सागरं वीक्ष्य दुःखिताः। तरिष्यामः कथं घोरं सागरं वरुणालयम्।। रावणो राश्वसाधमः । इति चिन्ताकुलाः सर्वे रामपार्थवे व्यवस्थिताः ॥ ४८ हन्तन्योऽसाभिरद्यैव रामः सीतामनुस्मृत्य दुःखेन महतावृतः। विलप्य जानकीं सीतां बहुधा कार्यमानुषः॥ 49 अद्वितीयश्रिदात्मैकः सनातनः। यस्तु जानाति रामख स्वरूपं तत्त्वतो जनः ॥ 50 परमात्मा तं न स्पृशित दुःखादि किंगुतानन्दमन्ययम् । दुःखद्दम्भयकोधलोभमोहमदादयः ॥ अज्ञानित क्रुतः सन्ति चिदात्मिन । देहाभिमानिनो दुःखं न देहस्य चिदात्मनः ॥ 52 सम्प्रसादे द्वयाभावात्सुखमात्रं हि दृश्यते । बुद्धचाद्यभावात्संशुद्धे दुखं तत्र न दृश्यते । अतो दुःखादिकं सर्वे बुद्धेरेव न संशयः ॥ 53

reached the sea-shore, where the roaring sound of the ocean could be heard. Descending from the shoulder of Hanuman, Rama along with Sugreeva went to the sea-He said, "We have all now reached the shore of the mighty ocean, the home of all aquatic creatures. We cannot proceed further from here without devising some way of crossing the ocean. Let us think about it, and meanwhile let the army rest."

45. Hearing these words of Rama, Sugreeva arranged for the orderly stay of that army on that sea shore under the protection of their leaders. (46-48). They all felt depressed to see before them the formidable ocean full of waves of enormous size, dangerous on account of its huge aquatic creatures, fathomless in depth, and extensive like the sky. Filled with sorrow at the sight of this awe-inspring abode of Varuna, -men attribute all these signs of ignorance

they spoke among themselves, "How shall we cross this ocean and kill that evil fellow of a Ravana?" Distressed with such thought they all gathered round Rama.

### The philosophy behind Rama's sorrow (49-54)

(49-53). Remembering Sita, Rama who had assumed a human form for a certain purpose, wailed piteously, thinking about Sita's condition. But it is the ignorant people, who do not understand the real nature of Rama, that attribute sorrow to him. In His true nature, Rama is the One without a second, Pure Consciousness. Eternal Being, and the Supreme Self. Not knowing this-that sorrow and such weaknesses like joy, fear, anger, greed, delusion, pride etc., which are the signs of ignorance, never affect Him who is Pure Consciousness

## रामः परात्मा पुरुषः पुराणो नित्योदितो नित्यसुखो निरीहः । तथापि मायागुणसङ्गतोऽसौ सुखीव दुखीव विभाग्यतेऽबुधैः ।।

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## इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे प्रथमः सर्गः ॥ १ ॥

to Him. Sorrow is a characteristic of one in Pure Consciousness. So sorrow and all who thinks, 'I am the body'. How can it be present in one who has no identification with the body and is established in the experience that he is Pure Consciousness? Even in deep sleep, there is no sorrow or joy. In the absence of relative joy and sorrow, sleep is declared to be one of Pure Bliss (which is however covered by ignorance). Owing to the absence of Buddhi there is no sorrow in one who is established

these relative experiences are only affectations of the Buddhi and never of the true Self. 54. Rama is the Supreme Self, the all-inclusive and ever-shining Being, who existed even before creation. He is eternal and unbroken Bliss, unaffected by any change. People who are ignorant of this real nature of His, think of Him as possessed of the attributes of Maya and speak of Him as happy or afflicted.

## द्वितीयः सर्गः

## श्रीमहारेव उवाच

लुङ्कायां रावणो दृष्ट्वा कृतं कर्म इन्मता। दुष्करं दैवतैर्वापि ह्रिया किश्चिदवाङ्ग्रुखः ॥ 1 आह्रय मन्त्रिणः सर्वानिदं वचनमत्रवीत्। हनूपता कृतं कर्म भवद्भिद्धं ध्टमेन तत्।। 2 प्रविश्य लङ्कां दुर्घर्षा दृष्ट्वा सीतां दुरासदाम् । इत्वा च राक्षसान्वीरानश्चं मन्दोदरीसुतम् ॥ दन्ध्वा लङ्कामशेषेण लङ्घियत्वा च सागरम् । युष्मान्सर्वानतिक्रम्य स्वस्थोऽगात्पुनरेव सः ॥ ४ किं कर्तव्यमितोऽसामिर्यूयं मन्त्रविशाखाः। मन्त्रयध्वं प्रयत्नेन यत्कृतं मे हितं भवेत् ॥

### Chapter 2

## EXPULSION OF VIBHEESHANA

### Rayana deliberating with his ministers (1-19)

(1-4). In Lanka, Ravana, who felt humiliated by all that Hanuman did therewhat is incapable of performance even by Devas—now said with a touch of shame, in the assembly of all his ministers: "You have all seen what Hanuman has done.

He entered into this impregnable city of Lanka. He met Sita who is unapproachable to anyone. He destroyed many heroic Rakshasas including my son Aksha. Crossing the ocean, he set fire to the whole of Lanka and then overcoming you all, he has returned unhurt. 5. What are we to do hereafter? What is it by doing which things

वचः श्रुत्वा राक्षसास्तमथात्र्वन् । देव शङ्का कुतो रामात्तव लोकजितो रणे ॥ इन्द्रस्तु बद्ध्वा निश्चिप्तः पुत्रेण तत्र पत्तने । जित्वा कुवेरमानीय पुष्पकं भुज्यते त्वया ॥ यमो जितः कालदण्डाद्भयं नाभूत्तत्र प्रभो। वरुणो हुङकृतेनैव जितः सर्वेऽपि राक्षसाः ॥ मयो महासुरो भीत्या कन्यां दत्त्वा स्वयं तव । त्वद्वशे वर्ततेऽद्यापि किम्रतान्ये महासुराः ॥ तदवज्ञाकृतं च नः। वानरोऽयं किमसाकमसिन्पौरुषदर्शने।। यस्त 10 इत्युपेक्षितमसाभिर्धर्षणं तेन किं भवेत्। वयं प्रमत्ताः किं तेन विश्वताः स्रो हन्मता ॥ 11 जानीमो यदि तं सर्वे कथं जीवन् गमिष्यति । आज्ञापय जगत्कृत्स्नमवानरममानुषम् ॥ 12 कृत्वायास्यामहे सर्वे प्रत्येकं नियोजय ॥ वा 13

क्रम्भकर्णस्तदा प्राह रावणं राक्षसेप्रवरम् ।

आरब्धं यत्त्वया कर्म स्वात्मनाशाय केवलम् । न दृष्टोऽसि तदा भाग्यात्त्वं रामेण महात्मना ॥14

यदि पत्रयति रामस्त्वां जीवकायासि गवण । रामो न मानुषो देवः साक्षाकारायणोऽच्ययः ॥ 15 सीता भगवती लक्ष्मी रामपत्नी यशस्त्रिनी। राक्षसानां विनाशाय त्वयानीता सुमध्यमा॥ 16 विषपिण्डमिवागीर्य महामीनो यथा तथा। आनीता जानकी पश्चास्त्रया किं वा भविष्यति ॥17

will turn in my favour? You, who are experts in diplomacy, are required to think about this."

6. Hearing Ravana's words, those Rakshasa ministers said to him, "O our lord and master! How is it that you entertain any fear about this Rama-you who are the conqueror of all the worlds! 7. Your son Indrajit bound up Indra himself and brought him before you. You have conquered Kubera and have taken away from him the aerial mansion Pushpaka, which now you are enjoying. 8. You have conquered Yama, and therefore, O Lord, there is no reason for you to fear the rod, the weapon of that Lord of death even. You have subdued Varuna by a mere Humkara. You have subdued also Rakshasas of every kind. 9. The great Asura Maya, out of fear, has given his own daughter to you, and he is even today your subordinate. Not to speak then

of other Asuras. (10-11). Hanuman was able to behave so impudently here only because we did not take him seriously. We thought this insignificant fellow of a monkey could do nothing here and it was vain to show our heroism against him. Because of this way of thinking, we became a bit careless. What that Hanuman did was only deception. (12-13). If we had taken him seriously, do you imagine that he would ever have gone back alive? You order us, and we shall make this whole world devoid of the tribe of monkeys and of men. We shall all go together or go one by one according to your order."

14. Hearing these words of the timeserving ministers, Kumbhakarna said to Ravana, the lord of the Rakshasas, "What you have done at the start would itself have been the cause of your destruction. Fortunately for you, the great Rama did not see you when you went to abduct Sita. (15-18).

यद्यप्यनुचितं कर्म त्वया कृतमजानता। सर्वे समं करिष्यामि स्वस्थिचित्तो भव प्रभो॥	18
कुम्भकर्णवचः श्रुत्वा वाक्यमिन्द्रजिदब्रवीत् ।	
देहि देव ममानुज्ञां हत्वा रामं सलक्ष्मणम् । सुग्रीवं वानरांश्चैव पुनर्यास्यामि तेऽन्तिकम् ॥	19
तत्रागतो भागवतप्रधानो विभीषणो बुद्धिमर्ती वरिष्ठः ।	
श्रीरामपादद्वय एकतानः प्रणम्य देवारिम्रुपोपनिष्टः॥	20
विलोक्य कुम्भश्रवणादिदैत्यान्मत्तप्रमत्तानतिविसयेन ।	
विलोक्य कामातुरमप्रमत्तो दशाननं प्राह विशुद्धबुद्धिः ॥	21
न कुम्भकर्णेन्द्रजिती च राजंस्तथा महापार्श्वमहोदरी ती ।	
निकुम्भकुम्भौ च तथातिकायः स्थातुं न शक्ता युधि राघवस्य ॥	22
सीताभिधानेन महाप्रहेण प्रस्तोऽसि राजन् न च ते विमोक्षः।	-
	23
यावन रामस शिवाः शिलीम्खा लङ्कामभिन्याप्य शिरांसि रक्षसाम् ।	20
छिन्दन्ति तावद्रघुनायकस्य भो तां जानकीं त्वं प्रतिदातुम्हिस् ॥	24
4 - Ji w	74

O Ravana! If Rama had seen you, you would not have come back alive. Rama is not a mere man. He is divine—Narayana, the Supreme Being. His famous consort Sita is the divine Lakshmi. Just as fish swallows a poisoned bait inviting its own destruction, so have you brought Sita here for the destruction of the whole tribe of Rakshasas. Now you are worrying, thinking of the consequences of your own action. But, O lord, even though what you have done is improper, I shall set things right. Do not worry."

19. On hearing Kumbhakarna's words Indrajit rose up and said, "O my Lord! Command me. I shall destroy this Rama and Lakshmana along with Sugreeva and all his monkeys, and come back to you."

## Vibheeshana's Expulsion (20-33)

(20-21). Now came forward Vibheeshana,

who was highly devotional, intelligent, pureminded and entirely devoted to Rama. After saluting Ravana, he sat by his side and spoke words that astounded the arrogant Rakshasas from Kumbhakarna downwards and the love-lorn Ravana as well. He spoke deliberately as follows: King! None of these Rakshasas-Kumbhakarna, Indrajit, Mahaparsva, Mahodara, Nikumbha, Kumbha, Adikaya etc.—can be a match to Rama in battle. 23. O King! You have been possessed, as it were, of a spirit which is Sita. You have to be exorcised of that spirit if you want to survive. The way for that is to take her, along with rich presents, to Rama and hand her over to him. You can then be a happy man. 24. If you do not want to see Rama's sharp arrows flying everywhere in Lanka and severing the heads of Rakshasas, then return Sita to him immediately.

यावन्नगाभा कपयो महावला	हरीन्द्रतुल्या नखदंष्ट्रयोधिनः।
लङ्कां समाक्रम्य विनाशयन्ति ते	तावद्द्रतं देहि रघूत्तमाय ताम् ॥ 2
जीव <b>न रामेण</b> विमोक्ष्यसे त्वं	गुप्तः सुरेन्द्रैरपि शङ्करेण।
न देवराजाङ्कगतो न मृत्योः	पाताललोकानपि सम्प्रविष्टः ॥ 2
गुभं हितं पत्रित्रं च विभीषणवचः खलः।	प्रतिजग्राह नैवासौ म्रियमाण इवौषधम् ॥ 2
कालेन नोदितो दैत्यो विभीषणमथात्रवीत्।	महत्तभोगैः पुष्टाङ्गो मत्समीपे वसन्नपि ॥ 28
प्रतीपमाचरत्येष ममैव हितकारिणः ।	मित्रभावेन शत्रु में जातो नास्त्यत्र संशयः॥ 29
अनार्येण कृतघ्नेन सङ्गतिर्मे न युज्यते।	विनाशमभिकाङ्क्षन्ति ज्ञातीनां ज्ञातयः सदा ॥३०
योऽन्यस्त्वेवंविधं त्रयाद्वाक्यमेकं निशाचरः।	हन्मि तसिन् क्षणे एव धिक् त्वां रक्षःकुलाधमम् 31
	उत्पपात सभामध्याद्गदापाणिर्महाबलः ॥
चतुर्भिर्मन्त्रिभिः सार्धे गगनस्रोऽत्रवीद्वचः	। क्रोधेन महताविष्टो रावणं दशकन्धरम् ॥
मा विनाशसुपैहि त्वं प्रियवादिनमेव माम्	धिक्करोषि तथापि त्वं ज्येष्ठो भ्राता पितुः समः 34

25. If you do not want to see the mountain-like monkeys, strong as lions and capable of fighting with teeth and claws, attacking and sacking the whole of Lanka, then return Sita to Rama immediately. 26. Even if you are protected by Indra or Sankara, even if you get a place of refuge in the lap of the lord of the celestials or the god of death, or even if you take refuge in Patala, you will not be able to save your life from Rama."

27. These well-meant, noble and beneficial words were unacceptable to that evil-minded Ravana just as a medicine is to a man doomed to die. (28-29). Ravana, who was under the influence of destructive Time, now said to Vibheeshana, "You have been fattened by the food and the comforts of life bestowed by me. Though you are staying with me, you are inimical to me who have done only good to you. You are

doing what is contrary to my interest. Though appearing to be a friend, you are a born enemy of mine. There is no doubt about it. 30. It does not befit me to associate with such an ungrateful and impudent person like you. It is well known that one's close relatives often look forward to one's destruction. 31. If any other Rakshasa had spoken such words as you have done, I would have executed him immediately. I do not, however, want to kill you. But begone, you scum of the Rakshasa tribe! Never again appear before me."

(32-33). On hearing these harsh words of Ravana, powerful Vibheeshana, with his mace in hand and accompanied by four ministers, leapt up into the sky from the assembly hall and in a mood of great anger, said to the ten-headed Ravana, stationing himself in the sky:

जातो दशरथालये। काली सीताभिधानेन जाता जनकनन्दिनी॥ कालो । तेनैव प्रेरितस्त्वं तु न शृणोषि हितं मम ॥ भूमेर्भारापनुत्तये तावभावागतावत्र 36 प्रकृतेः साक्षात्परस्तात्सर्वेदा स्थितः। बहिरन्तश्च भूतानां समः सर्वत्र संस्थितः॥ श्रीरामः 37 । यथा नानाप्रकारेषु वृक्षेष्वेको महानलः ॥ नामरूपादिभेदेन तत्तनमय इवामलः 38 तत्तदाकृतिभेदेन भिद्यतेऽज्ञानचक्षुपाम् ॥ **39** पश्चकोशादिभेदेन इवाबभी । तत्तन्मय

नीलपीतादियोगेन निर्मलः स्फिटिको यथा। स एव नित्यमुक्तोऽपि स्वमायागुणविम्बितः ॥ ४० कालः प्रधानं पुरुषोऽन्यक्तं चेति चतुर्विधः। प्रधानपुरुषाभ्यां स जगत्कृत्स्नं सृजत्यजः ॥ ४1 कालरूपेण कलानां जगतः कुरुतेऽन्ययः। कालरूपी स भगवान् रामरूपेण मायया॥ ४२ ब्रह्मणा प्रार्थितो देवस्त्वद्वधार्थमिहागतः। तदन्यथा कथं कुर्यात्सत्यसंकंलप ईश्वरः॥ ४३ हिनिष्यति त्वां रामस्तु सपुत्रबलवाहनम्। हन्यमानं न प्राक्नोमि द्रष्टुं रामेण रावण ॥ ४४

## Vibheeshana's Sermon (34-46)

34. He said "May you not meet with destruction! You are my elder brother and therefore equal to my father himself. I have spoken only what is for your good and yet you are expelling me. (35-36). Kāla (Destructive Time) has been born in Dasaratha's house in the form of Rama and Kālī (feminine of Kāla) in the house of Janaka under the name of Sita. In order to relieve the earth of its burdens, they two have come here for your destruction. It is under their inducement that you refuse to hear my beneficial words of advice (37-39). Though Rama appears to be a man, he is really the Supreme Spirit who transcends Prakriti. He is Omnipresent, being within and without all beings. He is devoid of all impurity and ever the same. Under different names and forms, He appears as if divided, just as the one universal fire appears in different forms and sizes through different

wooden pieces according to their shape and size. It is only the people who look at this phenomenon through the eye of ignorance that would consider the fire as different. (40-41). Just as a clear crystal appears as blue, yellow etc., in the proximity of those colours, so in the presence of the five sheaths (Kosas), He who is Pure Spirit appears like them. He is ever unbound and unlimited. But reflecting Himself in the Gunas of His own Maya, He appears in the four forms as Kala, Pradhana. Purusha and Avyakta. With Pradhana and Purusha as the cause, He, the unborn One manifests this whole universe. (42-43). The changeless Being that He is, He as Time effects the dissolution the universe. Being prayed to by Brahma, He. the embodiment of Time, has assumed the form of Rama by His own mysterious power (Maya) and has come here for your destruction. How can you alter this? The will of the Lord comes always true. (44-45). Rama त्वां राक्षसकुनं कृत्स्नं ततो ग्रन्छामि राघतम् । मिय याते सुखी भूत्वा रमस्व भवेने विरम् ॥४५ विभीषणो रावणवाक्यतः क्षणाद्विस्तुज्य सर्वं सपरिच्छदं गृहम् । जगाम रामस्य पदारविन्दयोः सेवाभिकाङ्क्षी परिपूर्णमानसः ॥ ४६ इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसवादे युद्धकाण्डे द्वितीयः सर्गः ॥ २ ॥

is going to destroy you along with your sons, army and all equipments. I cannot bear to see you and the whole tribe of Rakshasas being destroyed. Therefore, O Ravana, I am going to seek shelter under Rama. When I am gone, you will certainly

feel very happy and enjoy life in your palace." 46. So goaded by Ravana's words, Vibheeshana in a moment abandoned everything, his home and his possessions, and went to Rama fully satisfied to spend his time in his service.

## वृतीयः सर्गः

## श्रीमहादेव उवाच

विभीषणो महाभागश्रतिर्भिर्मान्त्रिभिः सहः। आगत्य गगने रामसम्मुखे समवस्थितः॥ 1 उच्चेरुवाच भोः स्वामिन् राम राजीवलोचन। रावणस्थानुजोऽहं ते दारहर्तुर्विभीषणः॥ 2 नाम्ना भ्रात्रा निरस्तोऽहं त्वामेव शरणं गतः। हितमुक्तं मया देव तस्थ चाविदितात्मनः॥ 3 सीतां रामाय वैदेहीं प्रेषयेति पुनः पुनः। उक्तोऽपि न शृणोत्येव कालपाशवशं गतः॥ 4 हन्तुं मां खन्नमादाय प्राद्रवद्राक्षसाधमः। ततोऽचिरेण सचिवैश्रतुर्भिः सहितो भयात्॥ 5

## Chapter 3

## SELF-SURRENDER OF VIBHEESHANA

# Vibheeshana seeking shelter at Rama's feet (1-14)

1. The high-souled Vibheeshana with his four ministers went to the place where Rama was, and stationed himself in the sky facing Rama. (2-4). He then said aloud, "O Lord! Lotus-eyed Rama! I am Vibheeshana, the brother of Ravana who has abducted your wife. Being expelled by my brother, I am seeking shelter under

you. O noble one! I spoke words that are beneficial to him, Ravana, who is bent on improper conduct. I advised him again and again to return Sita to you. Still, subject to the influence of Time, he would not listen to me. (5-6). On the other hand, the heinous Rakshasa approached, sword in hand, to kill me. So with my four ministers, I have left the place and, seeking liberation from Samsara, I take

त्वामेव भवमोक्षाय ग्रुगुक्षुः शरणं गतः। विभीषणवचः श्रुत्वा सुग्रीवो वाक्यमन्नवीत् ॥	6
विश्वासाहीं न ते राम मायावी राक्षसाधमः। सीताहर्तुर्विशेषेण रावणस्यानुजो बली॥	7
मन्त्रिभिः सायुधैरस्मान् वित्ररे निहनिष्यति । तदाज्ञापय मे देक वानरहिन्यतामयम् ॥	8
ममैवं भाति ते राम बुद्ध्या किं निश्चितं वद । श्रुत्वा सुग्रीववचनं रामः सस्मितमत्रवीत् ॥	9
यदीच्छामि कपिश्रेष्ठ लोकान्सर्वान्सहेश्वरान् । निमिषाधेन संहन्यां सुजामि निमिषाधेतः ॥ 1	10
अतो मयाभयं दत्तं शीघमानय राक्षसम्।	
सकुदेव प्रयसाय तवासीति च याचते।	
अभयं सर्वभूतेभ्यो ददाम्येतद्वतं मम्॥	11
रामस्य वर्चनं श्रुत्वा सुप्रोवो इष्टमानसः। विभोषणमथानाय्य दर्शयामास राघवम्।।	1
विभीषणस्तु साष्टाक्षं प्रणिपत्य रघूत्रमम्। हर्षगद्गदया वाचा भक्त्या च परयान्वितः॥	13
रामं श्यामं विशालाक्षं प्रसन्नग्रुखपङ्कजम् ।	
धनुर्बाणधरं शान्तं लक्ष्मणेन समन्वितम्। कृताञ्जलिपदो भत्वा स्रोतं समपचक्रमे ॥	1/

shelter under you without any loss of time." Hearing these words of Vibheeshana, Sugree-"O Rama! He must be va said: (7-9). a notorious Rakshasa, an expert in magical tricks. Besides he is the brother of Ravana, strong in body and accompanied by ministers bearing arms. When he gets an opportunity, he will kill us. Therefore, O Lord, order me to have him executed by monkey guards. This is the course that suggests itself to my mind. Now you order what you think is right." On hearing Sugreeva's words, Rama smiled and said: 10. "O monkey leader! At my will, I create the whole universe along with Indra and other Devas in half a moment and destroy them also in a trice. 11. Thus, being the Lord of all, I am giving him shelter from all fear. Bring that Rakshasa soon before Me. It is My vow to give shelter to whomsoever among the creatures that come to Me saying even once, 'I am thine' " 12. Thereupon Sugreeva,

who was delighted to hear Rama's words, brought Vibheeshana and presented him to Rama. (13-14). Vibheeshana now made a full prostration to Rama. In a voice choked with intense devotion and with palms joined in salutation, he began to chant a hymn in praise of Rama who was peaceful and joyous in facial expression, who was large-eyed and blue in complexion, who was equipped with bow and arrow, and who was accompained by Lakshmana.

# Vibheeshana's Hymn (15-30)

Vibheeshana now said: (15-20). "Salutation to Thee great leader—to Thee the gladdener of Sita's heart, to Thee equipped with the terrible bow, to Thee lover of devotees, to Thee Infinite Being, to Thee of unlimited brilliance, to Thee the friend of Sugreeva, to Thee the Lord of Raghu's clan, to Thee the cause of the creation,

#### विभीषण उवाच

राजेन्द्र नमःसीतामनोरम । नमस्ते चण्डकोदण्ड नमस्ते भक्तवत्सल ॥ 15 शान्ताय रामायामिततेजसे । सुग्रीत्रमित्राय च ते रघूणां पतये नमः ॥ 16 जगदुत्पत्तिनाशानां महात्मने । त्रैलोक्यगुरवेऽनादिगृहस्थाय नमो नमः ॥ कारणाय राम त्वमेव स्थितिकारणम् । त्वमन्ते निधनस्थानं स्वेच्छाचारस्त्वमेव हि ॥ 18 चराचराणा<u>ं</u> भ्तानां बहिरन्तश्च राघव । व्याप्यव्यापकरूपेण भवान् भाति जगन्मयः ॥ 19 त्वन्मायया हृतज्ञाना नष्टात्मानो विचेतसः। गतागतं प्रपद्यन्ते पापपुण्यवशात्सदा ॥ 20 तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा। यावन्न ज्ञायते ज्ञानं चेतसानन्यगामिना॥ 21 पुत्रदारगृहादिषु । रमन्ते विषयानसर्वानन्ते दुःखप्रदान्त्रिभो ॥ त्वदञ्जानात्सदा युक्ताः त्वमिन्द्रोऽभियमो रक्षो वरुणश्च तथानिलः। कुनेरश्च तथा रुद्रस्त्वमेव पुरुषोत्तम ॥ त्वमणोरप्यणीयांश्च स्थूलात् स्थूलतरः प्रभो । त्वं पिता सर्वलोकानां माता धाता त्वमेव हि ॥24 आदिमध्यान्तरहितः परिपूर्णोऽच्युतोऽच्ययः । त्वं पाणिपादरहितप्रचक्षुःश्रोत्रविवर्जितः ॥ 25

sustentation and dissolution of the universe, to Thee the great Being who is the teacher of all the worlds, to Thee the primeval householder (being the Lord of Prakriti from the beginning of time), to Thee who preceded all the worlds! Thou art the cause of the worlds, Thou sustainest it and into Thee it dissolves. Thy will is unobstructed by anything. Thou alone existest within and without all beings as the Pervader and the Pervaded. Thou manifestest in the form of the universe. Carried away by the power of Thy Maya, Jivas steeped in ignorance, devoid of discriminative power and subject merits and demerits. revolve in the Samsara consisting of births and deaths. 21. Until one knows Thee with a purified mind which does not go after anything else other than Thee, the Jiva perceives this universe as real, just as silver is seen in the mother of pearl by one under illusory perception. 22. Not

knowing Thee, man, O Lord, remains ever attached to son, wife and relatives, and takes delight in all these objects of the senses, which will ultimately bring him sorrow. (23-30). Thou art verily Indra, Agni, Yama, Niruti, Varuna, Vayu, Kubera, Rudra and the Supreme Purusha. Thou art subtler than the subtlest atom, and bigger than the grossest of objects. The creator and Protector of the worlds, Thou art without beginning, middle or end, Thou art ever full. Thou art devoid of loss destruction, devoid of hands and feet. devoid of eyes and ears. Thou movest fast without legs, Thou graspest everything without hands, Thou seest everything without eyes, and Thou hearest everything without ears. Thou art beyond the limitation of the five Kosas (sheaths of the Jiva), Thou art without the limitation of the Gunas. requiring no support other than Thyself.

श्रोता द्रष्टा ग्रहीता च जवनस्त्वं खरान्तक । कोशेश्यो व्यतिरिक्तस्त्वं निर्मुणो निरुपाश्रयः॥ 26 निर्विकल्पो निर्विकारो निराकारो निरीप्रवरः। यङ्भावरिहतोऽनादिः पुरुषः प्रकृतेः परः॥ मायया गृह्यमाणस्त्वं मनुष्य इव भाव्यसे । ज्ञात्वा त्वां तिर्गुणमजं वैष्णवा मोक्षगामिनः ॥ 28 अहं त्वत्पादसद्भक्तिनिःश्रेणीं प्राप्य राघव। इच्छामि ज्ञानयोगाख्यं सौधमारोद्दमीश्वर ॥ 29 सीतापते राम नमः कारुणिकोत्तम। रावणारे नमस्तुभ्यं त्राहि मां भवसागरात् ॥ 30 ततः प्रसन्नः प्रोवाच श्रीरामो भक्तवत्सलः। वरं वृणीष्व भद्रं ते वाञ्छितं वरदोऽस्म्यहम् ॥ ३1

### विभीषण उचान

धन्योऽसि कृतकृत्योऽसि कृतकार्योऽसि राघव । त्वत्पाददर्शनादेव विश्वक्तोऽसि न संशयः ॥ 32 कर्मवन्धविनाशाय त्वज्ज्ञानं भक्तिलक्षणम् । त्वद्धयानं परमार्थं च देहि मे रघुनन्दन ॥

नास्ति मत्सदृशो धन्यो नास्ति मत्सदृशः शुचिः। नास्ति मत्सदृशो लोके राम त्वन्मृर्तिदर्शनात् ॥ 33 न याचे राम राजेन्द्र सुखं विषयसम्भवम् । त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे ॥ 35 ओमित्युक्त्वा पुनः प्रीतो रामः प्रोवाच राक्षसम् । श्रृणु वश्यामि ते भद्र रहस्यं मम निश्चितम् ॥ 36

Thou art the unmodified, the changeless and formless Being. There is no other being to lord over Thee. Thou art devoid of the six transformations which all objects undergo. beginning and transcending Without a Prakriti, Thou, out of Thy own mysterious power, hast appeared as a man. Knowing Thee, who art unlimited by the Gunas, devotees attain liberation through the ladder of genuine devotion to Thee, leading to the summit of illuminating knowledge. I am a devotee seeking this attainment. Salutation to Thee, the enemy of Ravana and the most merciful one. Lift me out of the ocean of Samsara."

### Vibheeshana's Installation (31-47)

31. Pleased with Vibheeshana, Rama, the lover of devotees, said, "May you attain what is auspicious. Seek whatever boon

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you want. I am the bestower of boons on devotees." Vibheeshana replied: 32. "I am blessed by Thy sight, and have attained the object of my seeking and the ultimate end of my life. I am liberated even by the sight of Thee. 33. I deem in the whole world there is none so fortunate and blessed as I am, because I have been able to see Thy holy form. 34. For the breaking of my bondage of Karma, bestow on me the knowledge of Thyself characterised by devotion, and the capacity of meditation on Thee which leads one to this attainment. 35. I care not to seek from Thee any worldly happiness. I seek only that form of devotion that gives one continuing attachment for Thy holy feet."

36. Rama replied, "So be it!" And he continued, much pleased, "O noble one! Listen to a secret that is literally true

मद्भक्तानां प्रशान्तानां योगिनां वीतरागिणाम् । इदये सीतया नित्यं वसाम्यत्र न संशयः ॥ 37 तसान्तं सर्वदा शान्तः सर्वकल्ममवर्जितः । मां ध्यात्वा मोक्ष्यसे नित्यं घोरसंसारसागरात्॥ 38 स्तोत्रमेतत्पठेद्यस्तु लिखेद्यः श्रृणुयादिष । मत्त्रीतये ममाभीष्टं सारूप्यं समवाप्तुयात् ॥ 39 इत्युक्त्वा लक्ष्मणं प्राह श्रीरामो भक्तभिक्तिमान् । पश्यत्विदानीमैवेष मम सन्दर्शने फलम् ॥ 40 लङ्काराज्येऽभिषेक्ष्यामि जलमानय सागरात् । यावज्वन्द्रश्च सूर्यश्च यावत्तिष्ठित मेदिनी ॥41 यावन्मम कथा लोके तावद्राज्यं करीत्वसौ । इत्युक्त्वा लक्ष्मणेनाम्बु झानाय्य कलशेन तम् ॥42 लङ्काराज्याधिपत्यार्थमभिषेकं रमापतिः । कारयामास सचिवैर्लक्ष्मणेन विशेषतः ॥ 43 साधु साध्विति ते सर्वे वानरास्तुष्टुवुर्मृशम् । सुप्रीवोऽपि परिष्वज्य विभीषणमथात्रत्रीत् ॥ 44 विभीषण वयं सर्वे रामस्य परमात्मनः । किङ्करास्तत्र ग्रुख्यस्त्वं भक्त्या रामपरिप्रहात्॥ 45 रामस्य परमात्मनः । किङ्करास्तत्र ग्रुख्यस्त्वं भक्त्या रामपरिप्रहात्॥ 45 रामस्य विनाशे त्वं साद्वाय्यं कर्तुंमर्हसि ॥

### विभीषण उवाच

अहं कियान्सहायत्वे रामख परमात्मनः। किंतु दास्यं करिष्येऽहं भक्त्या शक्त्या झमायया। दश्रग्रीवेण सन्दिष्टः शुको नाम महासुरः। संस्थितो झम्बरे वाक्यं सुग्रीविमदमत्रवीत्॥ 48

37. Along with Sita, I ever dwell in the hearts of Yogis who are devoted to Me, who are without worldly longings and whose minds are ever settled in peace. 38. Therefore, you, who are peaceful and ever devoid of all sins and impurities, will, through meditation on Me, be rescued from this terrible ocean of Samsara. 39. Whoever studies this hymn of yours on Me, writes it or hears it, will obtain My favour and will attain to Sarupya (salvation by obtaining His form)." 40. Then turning to Lakshmana, Rama, to whose heart a devotee is very dear, continued, "Let him experience the fruit of association with Me even now.

(41-44). "I am going to instal him as the king of Lanka even now. Bring water from the ocean for the ceremonial bath connected with the installation. So long as the moon and the sun shine, so long as the earth remains as it is, so long as My story prevails

in this world, he shall rule over the land." With these words, he had the required water brought by Lakshmana. Installing Vibheeshana as the king of Lanka, Rama, the consort of Rama.had the ceremonial bath performed by the ministers and by Lakshmana, All the monkeys acclaimed it in great joy, and Sugreeva, embracing Vibheeshana, said: (45-46). "O Vibheeshana! All of us are servants of Rama, the Supreme Being. Among them, you have the distinction that, seeing the intensity of your devotion, Rama accepted you directly. Now you can help us all in the destruction of Ravana." 47. Vibheeshana said. "Whatever service I can do in that direction according to my capacity and with the spirit of true devotion, I shall do with all sincerity."

# The Episode of Suka, the Spy of Ravana (48-59)

48. Now, a Rakshasa named Suka, deputed

त्वामाह रावणो राजा भ्रातर राक्षसाधिपः।	महाकुलप्रस्तस्त्वं राजासि वनचारिणाम् ॥ ४७
मम भ्रातृसमानस्त्वं तव नास्त्यर्थविप्लवः।	अहं यदहरं भार्या राजपुत्रस्य किं तव ॥ 50
किष्किन्धां याहि हरिभिर्लङ्का शक्या न दैवतैः।	प्राप्तुं कि मानवैस्त्वपसत्त्वैर्वानरयूथपैः ॥ 51
तं प्रापयन्तं वचनं तूर्णग्रुत्प्लुत्य वानराः।	त्रापद्यन्त तदा क्षिप्रं निहन्तुं दृढग्नुष्टिभिः॥ 52
	न दूतान् घ्नन्ति राजेन्द्र वानरान्वारय प्रभो ॥ 53
	मा विधिष्टेति रामस्तान्वारयामास वानरान् ॥ 54
पुनरम्बरमासाद्य शुकः सुग्रीवमत्रवीत्।	ब्रृहि राजन्दशप्रीवं किं वक्ष्यामि व्रजाम्यहम् ॥55
	उवाच

यथा वाली मम भ्राता तथा त्वं राक्षसाधम। हन्तव्यस्त्वं मया यत्नात्सपुत्रवलवाहनः॥ 56 ब्र्हि मे रामचन्द्रस्य भार्या हृत्वा क्व यास्थिति। ततोरामाञ्चया धृत्वा शुकं बद्ध्वान्वरक्षयत्॥ 57 शार्द्क्लोऽपि ततः पूर्वं दृष्ट्वा किपवलं महत्। यथावत्कथयामास रावणाय स राक्षसः॥ 58 दीर्घचिन्तापरो भूत्वा निःश्वसन्नास मन्दिरे॥ 59 ततः समुद्रमावेक्ष्य रामो रक्तान्तलोचनः।

by Ravana as a spy, addressed Sugreeva standing aloft in the sky as follows: (49-51). He said, "Ravana, the king of the Rakshases. tells you, who are like a brother to him. 'You, who are born in an illustrious line and are the king of all the monkeys. are like a brother to me. I have done no harm to you. That I have abducted the wife of the prince of Ayodhya is of no consequence to you. You return with your monkey army to Kishkindha. Lanka cannot be approached even by the celestials, much less by weak men and monkeys." 52. At once the monkeys on hearing these words of the Rakshasa, jumped up, caught hold of him, and were about to strike him with their hard fists. 53. The Rakshasa Suka on being thus fisted by the monkeys, said to Rama, "O great King! A messenger should not be killed. Please order the monkeys not to do so." 54. Hearing this pitiable request of

Suka, Rama ordered the monkeys not to attack him. 55. Now Suka again ascended to the sky and addressed Sugreeva saying, "O King! I am now about to depart. What shall I tell the Rakshasa King Rayana?"

56. Sugreeva now gave out the following message in reply: "O evil fellow of a Rakshasa! Just as my brother Vali was killed, you along with your sons and armies will somehow be destroyed. 57. Stealing the wife of Sri Rama, how can you escape?" Afterwards, on the orders of Rama. Sugreeva had Suka imprisoned. (58-59). Even before this incident, a messenger of Ravana named Sardula had observed the army of the monkeys and made a realistic report of the state of affairs to Ravana. It made Ravana think deeply and stay in his palace, giving out deep sighs out of anxiety.

पश्य रुक्ष्मण दुष्टोऽसौ नारिधिर्माष्ठुपागतम् । नाभिनन्दति दुष्टात्मा दर्शनार्थं ममानय ॥ 60 जानाति मानुषोऽयं मे किं करिष्यित वानरैः । अद्य पश्य महानाहो शोषयिष्यामि नारिधिम् ॥ 61 पादेनैन गिम्प्यन्ति वानरा विगतन्त्र्याः । इत्युक्त्वा कोधतान्राक्ष आरोपितधनुर्धरः ॥ 62 तृणीराद्धाणमादाय कालाग्रिसदशप्रभम् । सन्धाय चापमाकृष्य रामो वाक्यमथान्नवीत् ॥ 63 पश्यन्तु सर्वभूतानि रामस्य शरिवकमम् । इदानीं भस्मसात्कुर्यां समुद्रं सरितां पतिम् ॥ 64 एवं न्नुवति रामे तु सशैलवनकानना । चचाल वसुधा द्यौशच दिशशच तमसावृताः ॥65 चुसुभे सागरो वेलां भयाद्योजनमत्यगात् । तिमिनक्रज्ञपा मीनाः प्रतप्ताः परितन्नसुः ॥ 66 एतिस्मन्तरे साक्षात्सागरो दिन्यरूपधृक् । दिव्याभरणसम्पन्नः स्वभासा भासयन् दिशः ॥67 स्वान्तःस्यदिन्यरत्नानि कराभ्यां परिगृद्ध सः । पादयोः पुरतः क्षिप्त्वा रामस्योपायनं बहु ॥ 68 दण्डवत्प्रणिपत्याह रामं रक्तान्तलोचनम् । त्राहि त्राहि जगनाथ राम त्रैलोक्यरक्षक ॥ 69 जडोऽइं राम ते सुष्टः सुजता निखिलं जगत् । स्वभावमन्यथा कर्तुं कः शक्तो देवनिर्मितम् ॥ 70 स्वृतानि पञ्चभूतानि जडान्येव स्वभावतः । सुष्टानि भवतेतानि त्वदान्नां लङ्क्यन्ति न ॥ 71

# Subdual of the Lord of the Ocean (60-86)

with eyes reddened by anger, said to Lakshmana, "O Lakshmana! Look at this evilminded Lord of the ocean. He has not come to meet me who has camped by the side of his realm. He might be thinking, 'What can these human beings do with the help of monkeys?" O hero! I shall now dry up the ocean. The monkeys will march fearlessly over the bed of the ocean." With eyes glowing with anger, Rama strung his bow and took an arrow out of its quiver, and fixed it on the bow-string. It was glowing like the fire of cosmic destruction. Pulling the bow-string, he said as follows:

64. "Let all beings witness the power of Rama's arrow. I shall now dry up the ocean, the meeting ground of all the rivers." (65-66). When Rama uttered these words,

the world with its mountains and forests and the sky above trembled. The quarters were covered by darkness. The sea out of fear became turbulent and dry to the extent of a Yojana from the shore. Terror overtook all the aquatic creatures like whales, crocodiles and fish.

(67-68). Meanwhile, the Lord of the ocean appeared in a divine form, bedecked with various ornaments and spreading his lustre all around. Holding in his hand various kinds of precious jewels deposited within him, he made a presentation of them at Rama's feet. (69-70) He made prostrations to Rama, whose eyes were red with anger, and said, "O Rama, the Lord and protector of the three worlds! Save me. Thou, who art the creator of the whole world, made me dull in spirit. How can I shed that characteristic that Thou Thyself hast given?

71. The five gross elements have been created

तामसादहमो राम भूतानि प्रभवन्ति हि। कारणाजुगमात्तेषां जडत्वं तामसं स्वतः ॥ 72 निर्गुणस्त्वं निराकारो यदा मायागुणान्त्रभा। लोलयाङ्गोकरोषि त्वं तदा वैराजनामवान् ॥ 73 गुणात्मनो विराजश्च सत्त्वाह्देवा बभूविरे। रजोगुणात्त्रजेशाद्या मन्योर्भूतपतिस्तव ॥ 74 त्वामहं मायया छन्नं लोलया माजुषाकृतिम्। जडबुद्धिर्जडो मूर्खः कथं जानामि निर्गुणम् ॥ 75 दण्ड एव हि मूर्खाणां सन्मार्गप्रापकः प्रभो। भूतानाममरश्रेष्ठ पशूनां लगुडो यथा॥ 76 शरणं ते व्रजामीश शरण्यं भक्तवत्सल । अभयं देहि मे राम लङ्कामार्गं ददामि ते ॥ 77

#### श्रीराम उवाच

अमोघोऽयं महाबाणः कसिन्देशे निपात्यताम् । लक्ष्यं दर्शय मे शीन्नं बाणसामोघपातिनः ॥ 78 रामस्य वचनं श्रुत्वा करे दृष्ट्वा महाशरम् । महोदधिर्महातेजा गघवं वाक्यमन्नवीत् ॥ 79 रामोत्तरप्रदेशे तु द्रुमकुल्य इति श्रुतः । प्रदेशस्तत्र बहवः पापात्मानो दिवानिशम् ॥ 80 बाधन्ते मां रघुश्रेष्ठ तत्र ते पात्यतां शरः । रामेण सृष्टो बाणस्तु क्षणादाभीरमण्डलम् ॥ 81 हत्वा पुनः समागत्य त्णोरे पूर्ववित्स्थतः । तताऽत्रवोद्रघुश्रेष्ठं सागरो विनयान्वितः ॥ 82

by Thee with the characteristic of dullness (Tamas). None can transgress Thy ordinance. 72. Out of Tamasa Ahamkara (the I-sense of dullness) all the elements have come out. That dullness, characteristic of their cause, persists in them all by nature. (73-74). When Thou, O Lord, who art formless and devoid of the Gunas of Prakriti assumest, out of a spirit of play, Thy Maya constituted of Gunas, They call Thee the Virat Purusha. Out of the Virat Purusha characterised by Gunas, the divine sages like Sanaka were born of the consti-Sattva element: the Lords of tuent creation like Manu and others, of the Rajasa element; and Rudra, the Lord of elementals. of the Guna called Tamas. 75. How can I. a creature with dull intelligence and stupid by nature, understand Thee who transcendest the Gunas, when Thou coverest Thyself with Thy Maya and sportest as a human

being? (76-77). O Lord! Punishment alone can bring stupid beings into the right path, just as a stick is required to keep animals on the right track. O lover of devotees! I seek shelter under Thee who art fit for all human beings to take shelter in. O Rama! Give me Thy protection. I grant Thee the way to Lanka."

78. Sri Rama thereupon said to him, "This arrow of mine can never go in vain. Show me the target to which it should be directed. Quickly show that target; for this missile must necessarily strike one."
79. The Lord of the great ocean, on hearing these words of Rama, and seeing the mighty arrow in his hand, said to him as follows: (80-82). "In the northern regions, there is a place called Drumakulya where many sinful creatures are living. They give me trouble day and night. Let the arrow be directed towards them." Rama's arrow

86

नलः सेतुं करोत्वस्मिन् जले मे विश्वकर्मणः । सुतो धीमान् समर्थोऽस्मिन्कार्ये लब्धवरो हरिः 83 कीर्तिं जानन्तु ते लोकाः सर्वलोकमलापहाम् । इत्युक्त्वा राघवं नत्वा ययौ सिन्धुरदृश्यताम् ॥ 84 ततो रामस्तु सुग्रीवलक्ष्मणाभ्यां समन्वितः । नलमाज्ञापयञ्छीन्नं वानरैः सेतुबन्धने ॥ 85

ततोऽतिहृष्टः प्लवगेन्द्रयूथपैर्महानगेन्द्रप्रतिमैर्युतो नलः। बबन्ध सेतुं शतयोजनायतं सुविस्तृतं पर्वतपादपैर्द्धहम्॥

इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे

युद्धकाण्डे तृतीय: सर्गः॥३॥

was now released, and it destroyed that whole tribe of Abhiras and came back to his quiver as before. Now in all humility, the Lord of the ocean said to Rama: (83-84) "There is among these monkey followers of Thine, one named Nala who is an offspring of Viswakarma, the heavenly architect. Let him build a bund across the ocean. By virtue of the boon given to him by Brahma, he will be capable of doing this. Let all the worlds sing Thy praise on account of

this achievement." Then after making prostrations to Rama, the Spirit of the ocean disappeared.

85. Now Rama along with Sugreeva and Lakshmana ordered Nala and the other monkeys to start the construction of the bund. 86. Rejoiced at this command, Nala with the help of mountain-sized monkey leaders built a bund, bridging the hundred Yojanas of the sea with huge rocks and trees.

# चतुर्थः सर्गः

#### श्रीमद्वादेव उवाच

सेतुमारभमाणस्तु तत्र रामेश्वरं शिवम्। संस्थाप्य पूजियत्वाह रामो लोकहिताय च॥ 1 प्रणमेत्सेतुबन्धं यो दृष्ट्वा रामेश्वरं शिवम्। ब्रह्महत्यादिपापेश्यो ग्रुच्यते मदनुग्रहात्॥ 2 सेतुबन्धे नरः स्नात्वा दृष्ट्वा रामेश्वरं हरम्। सङ्गलपिनयतो भूत्वा गत्वा वाराणसीं नरः॥ 3 आनीय गङ्गासिललं रामेश्वमभिषिच्य च। समुद्रे श्विप्ततःद्वारो ब्रह्म प्राप्नोत्यसंशयम्॥ 4

# Chapter 4

## MARCH TO LANKA

# Installation of Rameswara and building of Setu (1-7)

1. On starting the construction of the bund (Setu), Rama, for the successful completion of the work as also for the good of the world, established there the icon of Siva, known as Rameswara, and perform-

ing worship to that Siva icon, said: 2. "Whoever sees and makes prostrations to this bund under construction and this icon of Siva called Rameswara, will by my blessings be free from all sins including the killing of holy men. (3-4). After taking bath at the site of this bund (Setu) and

**वतीयेन** वस्रमेत तेनैव जम्मुः कपयो योजनानां शतं द्रृतम् । असङ्खयाताः सुवेजाद्रि रुरुधः प्लवगोत्तमाः ॥ 8 आरुख मारुति रामो लक्ष्मणोऽप्यन्नदं तथा। दिद्दश्रू राघवो लङ्कामारुरोहाचलं महत्॥ इष्ट्या लङ्कां सुविस्तीर्णां नानाचित्रध्यजाकुलाम् । चित्रप्रासादसम्बाधां स्वर्णप्राकारतोरणाम् ।। परिखाभिः शतब्नीभिः सङ्क्रमैश्च विराजिताम् । प्रासादोपरि विस्तीर्णप्रदेशे दशकन्धरः ॥ मन्त्रिभः सहितो वीरैः किरीटदशकोज्ज्वलः। नीलाद्रिशिखराकारः कालमेधसमप्रभः॥ सितच्छत्रै रनेकैः रत्नदण्डैः वानरैसाडितः सम्यग

worshipping Rameswara, a man should. without any distraction in mind, go to Varanasi. He should get the water of Ganga in a pot from Varanasi, bathe Rameswara Lingam with it, and deposit the pot and other things in the sea. Such a person will attain to Brahman."

(5-7). Nala, in five days completed the construction of the bund extending up to Lanka.. On the first day, the great monkey constructed fourteen Yojanas of the bund; on the second day twenty; on the third day twenty one; on the fourth day twenty two more; and on the fifth day twenty three.

### The monkey army marches to Lanka (8-14)

8. The monkeys quickly marched along that hundred Yojanas of the bund, and in their countless numbers established themselves on the mountain called Suvela. 9. Rama and Lakshmana, who were anxious to have a view of Lanka, ascended to the top of the mountain on the shoulders of Hanuman

प्रथमेनाह्वा योजनानि चतुर्दश । द्वितीयेन तथा चाह्वा योजनानि तु विंशतिः ॥ 5 चाह्या योजनान्येकविंशतिः। चतुर्थेन तथा चाह्या द्वाविंशतिरिति श्रतम्॥ 6 त्रयोविंशयोजनानि समन्ततः । बबन्ध सागरे सेतुं नही वानरसत्तमः ॥ 7 9 10 11 12 परिशोभितः। एतसिबन्तरे बद्धो मुक्तो रामेण वै शकः॥ 13 दशाननम्रपागतः । प्रहसन रावणः प्राह पीडितः किं परैः शुकः ॥ 14

> and Angada. (10-14). Standing on that vantage ground of the mountain, Rama had a view of that extensive city. It was decorated with countless colourful flags. Numerous mansions were rising high into the sky, and gate towers surrounded by walls of gold could be seen everywhere. It was protected by moats and weapons called Sataghni (rockets that could kill a hundred enemies at a time). In that city, Rama saw Ravana seated on the top of a very big mansion. Beside him were his various competent ministers. He was resplendent with the crowns on his ten heads. In appearance, he resembled the peak of a blue mountain, and in splendour he rivalled a massive cloud of the rainy season. Numerous ceremonial white umbrellas with bejewelled handles were held over him. Now after taking a view of Lanka, Rama ordered the Rakshasa, Suka, who was held in custody by the monkeys, to be released. Thus released after being severely beaten by the monkeys, Suka went to the presence

रावणस्य वचः श्रुत्वा शुको वचनमन्नवीत् । सागरस्रोत्तरे तीरेऽन्नवं ते वचनं यथा॥ तत उत्प्लुत्य कपयो गृहोत्वा मां क्षणात्ततः। मुध्टिभिर्नखदन्तैश्च हन्तुं लोप्तुं प्रचक्रमुः॥ 16 ततो मां राम रक्षेति क्रोशन्तं रघ्पुङ्गवः।

विसुज्यतामिति प्राह विसुष्टोऽहं कपीश्वरैः। ततोऽहमागतो भीत्या दृष्ट्वा तद्वानरं बलम् ॥17 राक्षसानां बलीघस बानरेन्द्रबलस च। नैतयोर्विद्यते सन्धिर्देवदानवयोरिव ॥ क्षिप्रमेकतरं कुरु । सीतां वास्मै प्रयच्छाशु युद्धं वा दीयतां प्रभो ॥19 पुरप्राकारमायान्ति मामाह रामस्त्वं ब्रूहि रावणं मद्वचः शुकः।

यहर्लं च समाश्रित्य सीतां मे हतवानिस । तद्दर्शय यथाकामं ससैन्यः सहवान्धवः ॥ श्वःकाले नगरीं लक्कां सप्राकारां सतोरणाम्। राक्षसं च बलं पश्य शरैर्विध्वंसितं मया॥ घोररोषमहं यत्र

of Ravana, who asked him smiling. "O Suka! Have you been beaten by the enemies?"

# Suka's Report to Ravana (15-37)

15. Hearing Ravana's words, Suka said, "At your command, I went to the northern shore of the ocean and communicated your commandment. 16. The monkeys thereupon leapt into the sky, caught hold of me and started punching me with their fists and tearing me With their teeth and claws. 17. I thereupon cried to Rama for protection, and Rama ordered me to be released. Thus released by the monkeys, I have come to you terribly frightened at the sight of that monkey army. 18. There can be no peaceful settlement between the army of the Rakshasas and that of the monkeys; just as between Asuras and Devas. War seems to be inevitable. 19. O Lord! The monkey army has advan-

20 मोक्ष्ये वर्ल धारय रावण। इत्युक्त्वोपग्रामाथ रामः कमललोचनः॥ चत्वारः पुरुषर्भाः। श्रीरामो लक्ष्मणश्चैव सुग्रीवश्र विभीषणः॥ 23 एत एव समर्थास्ते लक्कां नाशयितुं प्रभो। उत्पाट्य भसीकरणे सर्वे तिष्ठन्तु वानराः॥ 24

> ced up to your outer fortifications. Therefore quickly decide upon one or the other of these courses-either give away Sita to Rama or be ready to fight with him.

(20-21). "Rama said to me, 'You communicate to Ravana these words of mine: 'That army and allies, relying on whom you took away Sita-let them now come forward. From tomorrow onwards, my arrows will start destroying the city of Lanka with all its walls and towers and Rakshasa forces. 22. I will send against you a fierce army for attack. O Ravana! Know this for certain.' Rama stopped his speech with this. (23-24). Even if all the monkeys remain waiting without taking part in the attack, the four great personalities, Rama, Lakshmana, Sugreeva and Vibheeshana, will be sufficient to turn your Lanka topsyturvy reduce it to ashes. and

तस यादग बलं दृष्टं रूपं प्रहरणानि च। विध्ववित पुरं सर्वमेकस्तिष्ठन्तु ते त्रयः॥ 25 बानरसेनां तामसङ्ख्यातां प्रपूरिताम् । पश्य

पर्वतसिक्षमाः । न शक्यास्ते गणयितं प्राधान्येन बवीमि ते ॥ 26 गर्जन्ति वानरास्तत्र प्रथ योऽभिग्रखो लङ्कां नदंस्तिष्ठति वानरः । एष

परिवारितः । सुप्रीवसेनाधिपतिर्नीलो नामाग्निनन्दनः ॥ यूथपानां सहस्राणां शतेन 27 पर्वतश्रुक्ताभः पदाकिञ्जलकसिक्सः। एष

स्फोटयत्यभिसंरब्धो लाङ्गूलं च पुनः पुनः। द्घा रामस्यातीववल्लभा । जनकजा श्वेतो रजतसङ्खाशो सिंहसङ्काशः पश्यत्यत्तलविक्रमः । एष पत्रयति वै लङ्कां दिधक्षित्रव वानरः। पनसञ्च महावीर्यो मैन्दश्च द्विविदस्तथा। नलश्च सेतुकर्तासौ विश्वकर्मसुतो बली॥

युवराजोऽक्कदो नाम वालिपुत्रोऽतिवीर्यवान् ॥ हन्मानेष विख्यातो इतो येन तवात्मजः ॥ महाबुद्धिपराऋमः । तूर्णं सुग्रीवमागम्य पुनर्गच्छति वानरः ॥ 30 रम्भो नाम महासत्त्वो लङ्कां नाशयितं क्षमः ॥ 31 शरभो नाम राजेन्द्र कोटियुथपनायकः ॥ 32 वानराणां वर्णने वा सङ्ख्याने वा क ईश्वरः । शूराः सर्वे महाकायाः सर्वे युद्धाभिकाङ्क्षिणः ॥३४

25. From what I saw of his form, strength and weapons, I feel that Rama by himself, even without the help of the other three, will be competent to destroy you and everything here.

26. "Besides, I see the huge army of the monkeys filling the whole country. The mountain-sized monkeys are roaring. It is impossible to enumerate the names of all of them, but I shall mention a few according importance. 27. There stands facing Lanka Sugreeva's commander-in-chief Neela, the off-spring of Agni. Surrounded by a hundred thousand army leaders. he stands there challenging by his terrific war cries. 28. Next there is Angada, the son of Vali and heir-apparent of the monkey empire, huge like a mountain peak and in complexion resembling the inside of a lotus flower. He stands exhibiting his wrath by striking the earth with his tail

again and again. 29. Next there is the famous Hanuman, so dear to Rama's heart, by whom Sita was discovered, and who killed your son Aksha. 30. That monkey whom you see coming near Sugreeva and going back again, and whose complexion is silvery, is Sveta of great intelligence and resource. 31. That mighty monkey, lion-like in prowess, who is seen casting his eyes at Lanka is named Rambha. He is capable of destroying the whole of this Lanka. 32. O King! The other monkey leader who is casting glances at Lanka, as if he is going to reduce it to ashes, and who is the leader of a crore of monkeys, is Sarabha. 33. There are others, the powerful monkey Panasa, and next to him Mainda and Dvivida. There is also the powerful Nala, the off-spring of Viswakarma, who was responsible for building this bund. 34. Who on earth can possibly

एषां कोटिसहस्राणि नव पश्च च सप्त च। तथा शङ्कसहरू.णि तथार्बुदशतानि च॥ सग्रीवसचिवानां सम्रत्यन्नं ताभ्यामेव **धणना**शिनि यावदुदेहोसि

describe these various monkeys and make an estimate of their numbers? They are all heroic, powerful and war-like by nature. 35. Everyone of these monkey leaders is by himself capable of destroying the whole of Lanka. I shall tell you the number of forces under each of them. (36-37). The armies under the above mentioned ministers of Sugreeva are twentyone thousand crores, together with another hundred thousand billion and yet another thousand million. As for the numbers of troops under the others, I am not able to make any estimate.

### Suka's Sermon (38-54)

38. "Rama is not a mere man. He is that Original Being Narayana, the Supreme Spirit, and Sita is His power of knowledge, the cause of the worlds. (39-40). whole universe of moving and stationary beings originated from Them and so They are the Father and the Mother of the whole universe. Pray, how can you survive

शक्ताः सर्वे चूर्णयितुं लङ्कां रक्षोगणैः सह । एतेषां बलसंख्यानं प्रत्येकं विन्म ते शृण् ॥ 35 ते बलमेतत्प्रकीर्तितम् । अन्येषां तु बलं नाहं वक्तुं शक्तोऽसि रावण रामो न मानुषः साक्षादादिनारायणः परः। सीता साक्षाज्जगद्धेतुश्चिच्छक्तिर्जगदात्मिका ॥ 38 जगत्स्थावरजङ्गमम् । तसाद्रामश्र सीता च जगतस्तस्थपश्र तौ ॥ पितरी पृथिवीपाल तयोवैंरी कथं भवेत्। अजानता त्वयानीता जगन्मातैव जानकी॥ 40 संसारे शरीरे क्षणभद्गरे। पश्चभूतात्मके राजंश्रतुर्विंशतितत्त्वके।। मलमांसास्यिदुर्गन्धभूयिप्ठेऽहङ्कृतालये । कैवास्या व्यतिरिक्तस्य काये तव जडात्मके ॥ 42 यत्कृते ब्रह्महत्यादिपातकानि कृतानि ते । भागभोक्ता तु यो देहः स देहो ज्त्र पतिष्यति ॥ ४३ पुण्यपापे समायातो जीवेन सुखदुःखयोः। कारणदेहयोगादिनाऽऽत्मनः कुरुतोऽनिशम्॥ ४४ कर्तासीत्यात्माहं कुरुतेऽवशः। अध्यासात्तावदेव स्वाज्जनमनाशादिसम्भवः॥ 45

> courting their enmity? She whom you have abducted unknowingly—Sita—is the Mother of the universe. (41-43). O King! This body of yours constituted of five elements and derived from the twenty-four categories endures only for a short time. Constituted of flesh, bones, excreta and other such stuff, it is foul-smelling. It is the abode of the 'I-sense' and is by nature insentient. Your real nature is different from that of this body. Then why do you show attachment for the body for the sake of which you have done heinous sins like killing holy men? This body of yours, which you think is the enjoyer of so many things, is bound to perish. (44-46). It is merit and demerit, the causes of enjoyment and suffering, that beget a body for the Jiva. It is by association with the body that the Atman is constantly subjected to happiness and misery. So long as subjected to identification with the body, the Atman thinks 'I am the body', 'I am the actor', 'I do this and that', so long the Atman finds himself

आत्मातिनर्मलः शुद्धो विज्ञानात्माचलोऽव्ययः॥ महामते । देहादावभिमानं त्यज तसान्वं शद्धभावेन ज्ञात्वात्मानं सदा सर ॥ 47 बन्धं प्रतिपद्य विम्रह्मति । स्वाज्ञानवश्रतो िनरयेष्वपि भोगः स्थाच्छवशूकरतनावपि ॥ सर्वत्र पुत्रदारगृहादिषु । तत्रापि भारते वर्षे कर्मभूमौ सुदर्लभम् ॥ देहं लब्ध्वा विवेकाढ्यं द्विजत्वं च विशेषतः। को विद्वानात्मसात्कृत्वा देहं भोगानुगो भवेत । अतस्त्वं ब्राह्मणो भृत्वा पौलस्त्यतनयश्च सन् ॥ 50 इतः परं वा त्यक्त्वा त्वं सर्वसङ्गं समाश्रय ॥ 51 अज्ञानीव सदा भोगाननुधावसि किं मुघा। सर्वदा । सीतां समर्प्य रामाय तत्पादानुचरो भव ॥ परात्मानं भक्तिभावेन रामसेव 52 सर्वपापेभ्यो विष्णुलोकं प्रयाखिस । विम्रक्तः पुनरावृत्तिवर्जितः। अङ्गीकरुष्व मद्वाक्यं हितमेव वदामि ते ॥ चेदुगमिष्यसेऽघोऽघः 53 सत्सङ्गति कुरु भजस्व हरि शरण्यं श्रीराघवं मरकतोपलकान्तिकान्तम । सुग्रीवलक्ष्मणविभीषणसेविताङ्घिम् ॥ सीतासमेतमनिशं धतचापवाणं 54 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे चतर्थः सर्गः ॥ ४ ॥

subject to birth and death. So, O highsouled one, abandon identification with the body. The Atman in itself is without any stain and is pure, unmoving, indestructible and of the nature of Pure Consciousness. 47. Not knowing one's real nature, one feels bound and deluded. Therefore, knowing yourself to be the pure Atman, be constantly established in that thought. 48. Be nonattached towards all worldly objects like children, wife and home. Enjoyments of such objects can be had even in the hell-like bodies of dogs and pigs. (49-53). After obtaining a human body with discriminative powers, especially that of a twice-born one, and after being born in the region of Bharata, the land of spirituality-which wise man would feel satisfied to be entrenched in body-consciousness and enjoyments derived from it? Therefore, you being born as a twice-born — as a grandson of the sage

Pulastya-why are you ever in pursuit of enjoyments like bodily the deluded ignorant? At least hereafter abandon all attachments and adore Rama, Supreme Being, with pure devotion. Surrendering Sita to Rama and seeking shelter at his feet, you will be free from all the sins and will attain to the realm of Vishnu. If you do not do this, you will degenerate into lower and lower embodiments and be caught in the cycle of repeated births and deaths, and will be devoid of any scope for regeneration. Accept my advice. I am offering it in your best interest. 54. Seek association with holy men, and take shelter in Sri Rama who is the refuge of all beings, who destroys the sins of all, who is luminous like the gem Marakata, who is accompanied by Sita, who is equipped with bow and arrow, and who is served by Sugreeva, Lakshmana and Vibheeshana."

# पंचमः सर्गः

#### श्रीमहादेव उवाच

श्रुत्वा र शुक्कमुखोद्गीतं वाक्यमज्ञाननाशनम् । रावणः क्रोधताम्राक्षो दहन्निव तमब्रवीत ॥ गुरुवद्भाषसे कथम् । शासिताहं त्रिजगतां त्वं मां शिक्षन्न लज्जसे ॥ 2 अनुजीव्य सदर्बद्धे इदानीमेव हन्मि त्वां किन्तु पूर्वकृतं तव। सारामि तेन रक्षामि त्वां यद्यपि वधोचितम् ॥ 3 इतो गच्छ विमृद त्वमेवं श्रोतुं न मे क्षमम्। महाप्रसाद इत्युक्त्वा वेपमानो गृहं ययौ ॥ शुकोऽपि ब्राह्मणः पूर्वं ब्रह्मिष्ठो ब्रह्मवित्तमः। वानप्रस्थविधानेन वने तिष्ठन् स्वकर्मकृत् ॥ सुरद्विषाम् । चकार यज्ञविततिमविच्छिन्नां महामतिः ॥ देवानामभिवद्वचर्थ विनाशाय राक्षसानां विरोधोऽभूच्छुको देवहितोद्यतः। वज्रदंष्ट्र इति ख्यातस्तत्रैको राक्षसो महान्।। 7 । कदाचिदागतोऽगस्त्यस्तस्याश्रमपदं मुनेः ॥ अन्तरं प्रेप्सुरातिष्ठच्छ कापकरणोद्यतः तेन सम्पूजितोऽगस्त्यो भोजनार्थं निमन्त्रितः । गते स्नातुं ग्रुगौ कुम्मसम्भवे प्राप्य चान्तरम् ॥ १ अगस्त्यरूपधृक् सोऽपि राक्षसः शुकमत्रवीत् । यदि दाखसि मे त्रक्षन् भोजनं देहि सामिषम् ॥ 10 बहुकालं न भुक्तं मे मांसं छागाङ्गसम्भवम् । तथेति कारयामास मांसभोज्यं सविस्तरम् ॥

## Chapter 5

### THE FIRST ASSAULT BY MONKEY FORCES

### Antecedents of Suka (1-24)

1. Hearing these noble words of Suka capable of destroying ignorance, Ravana, highly incensed and with eyes red because of that, looked at Suka as if he were going to burn him up and said: 2. "You fellow of a servant! You evil-minded fool! How dare you talk to me as if you were my teacher! I am the ruler of all the three worlds, and who are you, a mere servant, to advise me? Are you not ashamed of yourself? 3. I should have killed you here and now. But remembering your past services, 1 forbear from doing so. 4. Q fool! Begone from here! I cannot bear this kind of speech." Considering this order a great blessing, Suka with his body trembling went back to his home to lead a retired life.

5. Suka in his previous life was a pious Brahmana, a knower of Brahman. As a Vanaprastha (hermit), he was staying in the forest performing his religious duties. 6. For the advancement of the Devas and the destruction of their enemies, the Asuras, Suka was continuously performing many sacrifices. (7-8). Knowing that Suka was in favour of the Devas, the Rakshasas contracted enmity towards him. Among them a famous Rakshasa named Vajradamshtra was waiting for an opportunity to harm Suka. At that time, the sage Agastya happened to go to the hermitage of Suka. (9-11). After duly honouring and worshipping him, Suka invited him for his

नरमांसं ददौ तस्मै सुपक्वं बहुविस्तरम्। दन्त्वैवान्तर्दधे रक्षस्ततो दृष्ट्वा चुकोप सः॥ अमेध्यं मातुषं मांसमगस्त्यः शुकमन्नवीत्। अभक्ष्यं मातुषं मांसं दत्तवानसि दुर्मते॥ तवापकारिणा सर्वं राक्षसेन कृतं त्विदम्। अविचार्येव मे दत्तः शापस्ते मुनिसत्तम ॥ वचोऽमोघमेवमेव तिष्ठ तावद्यदा रामो दशाननवधाय हि। आगमिष्यति लङ्कायाः समीपं वानरैः सह ॥ 20

mid-day meal. Agastya thereupon went to take his bath as a preliminary to taking food. The Rakshasa Vajradamshtra found that this was the opportune moment for him to achieve his purpose. Assuming the form of Agastya, he appeared before Suka as if he were Agastya come back to communicate something. In the disguise of Agastya, he said to Suka, "O holy one, if you think of feeding me, you must also provide some meat. It is now long since I have eaten mutton." Suka agreed to this and made elaborate arrangements for a feast, with mutton included in the menu. (12-16). When the real sage Agastya returned and sat for his meal, the Rakshasa, assuming the form of Suka's handsome wife, appeared on the spot after having rendered the real wife of Suka unconscious by his magical power. He came with plenty of human flesh, dressed and cooked as many dishes, and after serving it to the sage Agastya, disappeared from the place immediately. Agastya was now provoked to great anger to see the prohibited human flesh served to him and he said to Suka, "O evil one! You have

उपविष्टे ग्रुनौ भोक्तुं राक्षसोऽतीव सुन्दरम् । शुक्रमार्यावपुर्घृत्वा तां चान्तर्मोहयन् खलः ॥12 मह्यं त्वं राक्षसो भूत्वा तिष्ठ त्वं मानुषाशनः । इति शप्तः शुको भीत्या प्राहागस्त्यं सुने त्वया 15 इदानीं भाषितं मेऽद्य मांसं देहीति विस्तरम् । तथैव दत्तं भो देव किं मे शापं प्रदास्यसि ॥ 16 श्रृत्वा शुकस्य वचनं सुहूर्तं ध्यानमास्थितः। ज्ञात्वा रक्षःकृतं सर्वं ततः त्राह् शुकं सुधीः ॥ 17 18 भविष्यति । राश्वसं वपुरास्थाय रावणस्य सहायकृत् ॥ 19

> served me with human flesh which should not be eaten. So I curse you to become a Rakshasa yourself, subsisting on human flesh." Cursed in this way, Suka said to Agastya in great fear, "O sage! It was only just now that you asked me to prepare an eleborate meal with meat. I have done accordingly. Then why is it that you have cursed me?" 17. Hearing Suka's words, Agastya reflected for a moment and came to understand the mischief done by the Rakshasa. He thereupon calmed down and said to Suka: 18. "O Sage! All this is the mischief done by a Rakshasa inimical to you. Without any knowledge of it, I have pronounced this curse. (19-22). Still my words cannot go in vain. You will be turned into a Rakshasa. In the body of a Rakshasa, you stay for sometime as a servant of Ravana. When along with the army of monkeys Rama comes to Lanka for the destruction of Ravana, then, being sent as a spy by Ravana, you will have occasion to see Rama. You will then be freed from the effect of the curse. after imparting the knowledge of spiritual

प्रेषितो रावणेन त्वं चारो भूत्वा रघूत्तमम् । दृष्ट्वा शापद्विनिर्मुक्तो बोधयित्वा च रावणम् ॥21 तत्त्वज्ञानं ततो मुक्तः

इत्युक्तोऽगस्त्यग्रुनिना

वभूव राक्षसः सद्यो रावणं प्राप्य संस्थितः। इदानीं चाररूपेण दृष्टवा रामं सहानुजम् ॥ 23 रावणं तत्त्वविज्ञानं ततः समागमद् वृद्धो माल्यवान् राक्षसो महान् । बुद्धिमान्नीतिनिपुणो राज्ञो मातुः प्रियः पिता ॥25 प्राह तं राक्षसं वीरं प्रशान्तेनान्तरात्मना । शृण् राजन्वचो मेऽद्य श्रुत्वा कुरु यथेप्सितम् ॥26 घोराणि नाशहेत्नि तानि मे बदतः शृण। खरस्तनितनिर्घोषा मेघा अतिभयङ्कराः॥ शोणितेनाभिवर्षन्ति कालिका पाण्ड्रेर्दन्तैः प्रहसत्यप्रतः स्थिता। खरा गोषु प्रजायन्ते मुक्का नकुलैः सह ॥ माजरिण तु युध्यन्ति पत्रगा गरुडेन तु।

Truth to Ravana, you will get liberation and attain to the Supreme Status." (23-24). When Agastya had finished speaking, Suka was immediately transformed into a Rakshasa and he went to take service under Ravana. Now as a spy, he happened to see Rama in the company of Lakshmana, and afterwards imparted the knowledge of the Truth to Ravana. Immediately after that, he regained his place as a Brahmana living in the community of Vanaprasthas.

# Malyavan's Sermon (25-40).

(25-26). Now came Malyavan, the maternal grandfather of Ravana, advanced in years and versed in law. He came with a peaceful mind to give a piece of advice to the heroic Ravana. Malyavan said to Ravana, "O King! Listen to my words and then do as you please. (27-29). Ever since

परं पदमवाप्स्यसि ॥

शको ब्राह्मणसत्तमः ।

नोघियत्वा पुनर्द्रतम्। पूर्ववद् ब्राह्मणो भूत्वा स्थितो वैखानसैः सह ॥ 24 यदा प्रविष्टा नगरीं जानकी रामवल्लभा। तदादि पुर्या दृश्यन्ते निमित्तानि दृशानन ॥ 27 लङ्कामुष्णेन सर्वदाँ । रूदिन्त देवलिङ्गानि स्विद्यन्ति प्रचलन्तिच ॥ 29 करालो निकटो ग्रुण्डः पुरुषः कृष्णपिङ्गलः ॥ 31 कालो गृहाणि सर्वेषां काले काले त्ववेक्षते । एतान्यन्यानि दृश्यन्ते निमित्तान्युद्भवन्ति च 32 अतः कुलस्य रक्षार्थं शान्ति कुरु दशानन । सीतां सत्कृत्य सधनां रामायाशु प्रयच्छ भी: 33

> Sita, the wife of Rama, was brought to this city, there have begun to appear, O Ravana. various frightening omens indicating our imminent destruction. What these are, I shall tell you. With startling thunderclaps, terrifying masses of clouds are seen around Lanka, showering rains of hot blood everywhere. The images in temples moan, perspire. and tremble. (30-33). Kali, standing before us, is screaming with laughter, revealing her white teeth. Cows are giving birth to donkeys. Mangoose and rats, joining together as friends, are attacking cats, and snakes are putting up a fight against eagles. The terrific figure of Kala, the destroyer. clean-shaven, fat in body and jet black in colour, is appearing in the the morning and the evening in the homes of Rakshasas. These and several other omens are seen everywhere. Therefore, O Ravana, perform

तरन्ति भक्तिपृतान्तास्ततो रामो न मासुषः। भजस्व भक्तिभावेन रामं सर्वहृदालयम्।। यद्यपि त्वं दुराचारो भक्त्या पूतो भविष्यसि । मद्राक्यं कुरु राजेन्द्र कुलकौशलहेतवे ॥ तत्त माल्यवतो वाक्यं हितग्रुक्तं दशाननः। न मर्षयति दुष्टात्मा कालस वशमागतः॥ राममेकं ग्रानवं गमेण मत्कर्णपदवीं प्रासादाग्रे समासीनः पश्यन् वानरसैनिकान् । युद्धायायोजयत्सर्वराक्षसान्सम्रुपस्थितान् ॥ धनुरादाय किरीटिनं समासीनं मन्त्रिभिः परिवेष्टितम् । शशङ्कार्धनिभेनैव बाणेनैकेन राघवः ॥ ं श्वेतच्छत्रसहस्राणि

the rites of propitiation for saving your tribe from destruction. The way to do this is to restore Sita quickly to Rama along presents. (34-36). Know rich with that Rama is Narayana. Therefore abandon your enmity towards him and surrender yourself at His feet, which are like a boat, by entrusting themselves to which the knowing ones, with minds purified by devotion, cross this ocean of Samsara. Rama is not a mere man. He resides in the hearts of all beings. Adore Him with devotion. Even though you are given to evil ways, you will be purified by devotion. O great King! Listen to my words for the good of our tribe."

37. Ravana, who was already under the influence of destructive Time, could not brook these words of advice of Malyavan given in his best interest. 38. He therefore burst out, "Rama-a mere man steeped sorrow, a dependant of monkeys, exiled from his kingdom by his father, and

रामं नारायणं विद्धि विद्वेषं त्यज राघवे। तत्पादपोतमाश्रित्य ज्ञानिनो भवसागरम्।। 34 35 36 37 शाखामृगाश्रयम् । समर्थं मन्यसे केन हीनं पित्रा ग्रुनिप्रियम् ॥ भाषसे त्वमनर्गलम् । गच्छ वृद्धोऽसि बन्धुस्त्वं सोढं सर्वे त्वयोदितम् ॥ दहत्येतद्वचत्तव । इत्युक्तवा सर्वसचिवैः सहितः प्रस्थितस्तदा ॥ 40 41 लक्ष्मणेन समाहतम् । दृष्ट्वा रावणमासीनं कोपेन 'कलुषीकृतः ॥ 42 43 किरीटदशकं तथा। चिच्छेह निमिषार्धेन तदद्भुतमिवाभवत्॥ 44-

> the friend of ascetics! Who will consider such a person as competent to do anything? 39. You must have come to me prompted by Rama to speak so eloquently on his behalf. Get away from my presence. You are aged, and also a relative of mine. So I forgive you for what you have spoken. 40. I cannot stand such words anymore." With these words, Ravana departed from there with all his ministers.

## The two forces join battle (41-64)

41. Now sitting on the top of his palace, Ravana had a view of the monkey army surrounding his city, and he gave orders to all his Rakshasa forces to be in readiness for battle. (42-44).Meantime, Rama, seeing Ravana from a distance thus seated comfortably amidst his ministers, took his bow from the hands of Lakshmana, and with eyes red with anger, shot at Ravana a semicircular arrow which in an instant cut-off the numerous white umbrellas held over

लिजतो रावणस्तूर्ण विवेश भवनं स्वकम् । आहूय राक्षसान् सर्वान्प्रहस्तप्रमुखान् खला ॥	45
वानरैः सह युद्धाय नोदयामास सत्वरः॥	46
ततो भेरीमृदङ्गाद्यैः पणवानकगोप्रुखैः।	
महिषोष्ट्रैः खरैः सिहैर्द्वीपिभिः कृतवाहनाः। खङ्गशूलघनुःपाशयष्टितोमरशक्तिभिः॥	47
लुधिताः सर्वती लङ्कां प्रतिद्वारग्रुपाययुः ॥	48
तत्पर्वमेव रामेण नोदिता वानरर्षभाः।	
उद्यम्य गिरिश्रृङ्गाणि शिखराणि महान्ति च । तरूंश्रीत्पाटच विविधान्युद्धाय हरिपूथपाः ॥	49
प्रेक्षमाणा रावणस्य तान्यनीकानि भागशः। राघवित्रयकामार्थं लङ्का मारुरुद्वस्तदा ॥	50
ते दुमैः पर्वताप्रैश्र मुष्टिभिश्च प्लवक्समाः। ततः सहस्रयूथाश्च कोटियूथाश्च यूथपाः॥	51
कोटीशतयुताश्रान्ये रुरुधुर्नगरं भृशम्। आप्लवन्तः प्लवन्तश्र गर्जन्तश्र प्लवक्नमाः ॥	
रामो जयत्यतिवलो लक्ष्मणय महावलः। राजा जयति सुग्रीवो राघवेणानुपालितः॥	53
इत्येवं घोषयन्तश्च समं युगुधिरेऽरिभिः॥	54
हनूमानक्रदश्चैव क्रमुदो नील एव च।	
नलप्रच शरभप्रचैव मैन्दो द्विविद एव च। जाम्बवान्दिधवक्त्रप्रच केशरी तार एव च॥	55
अन्ये च बलिनः सर्वे यूथपाश्च प्रुवन्नमाः।	
द्वाराण्युत्प्तुत्य लङ्कायाः सर्वतो रुरुघ्रुर्भृ शम् । तदा वृक्षैर्महाकायाः पर्वताग्रेश्च वानराः॥	<b>5</b> 6

Ravana and the crowns on his ten heads. All were astonished to see this wonderful achievement. (45-46). Overcome by shame, that evil-minded Ravana immediately went inside his palace, and calling his ministers like Prahasta to his side, exhorted them to be ready to give battle to the monkey army immediately.

(47-48). To the accompaniment of various kinds of drums, bugles, and other instruments of martial music, and riding on various mounts like buffaloes, camels, mules, lions and tigers, and equipped with a variety of weapons like swords, lances, bows, darts, pestles, spiked bludgeons, and javelines, the Rakshasa armies took their position at all the portals leading to the city.

(49-50). At the order of Rama, the monkeys were already prepared for attack, having equipped themselves with huge boulders, rocky-peaks of mountains and whole trees. Marking the position of Ravana's forces in different places, they mounted an attack on Lanka to the great satisfaction of Rama. (51-54). Those monkey leaders, each with thousand to a crore of followers under them, attacked Lanka with trees and huge stones. Giving out shouts of victory in the names of Rama, Lakshmana and Sugreeva. and protected by Rama, they jumped up and down in various parts of the city and gave battle to the Rakshasas. (55-56). The powerful army leaders like Hanuman, Angada. Kumuda, Neela, Nala, Sarabha, Mainda,

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64

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निजञ्जस्तानि रक्षांसि नखेर्दन्तैश्च वेगिताः। राश्वसाश्च तदा भीमा द्वारेश्यः सर्वतो स्ना ॥ 57 निर्गत्य भिन्दिपालैश्च खड्गैः शूलैः परश्वधैः । निजध्तुर्वानरानीकं महाकाया महावलाः ॥ 58 राक्षसांश्च तथा जघ्तुर्वानरा जितकाशिनः। तदा बभूव समरो मांसशोणितकर्दमः॥ 59 रक्षसां वानराणां च सम्बभ्रवाद्भुतोपमः। 60 ते हयेप्रच गजेप्रचैव रथें: काश्वनसन्निभै:। रक्षोच्यात्रा युयुधिरे नादयन्तो दिशो दश। राक्षसाश्च कपीन्द्राश्च परस्परजयैषिणः॥ 61 जञ्जुर्वानरांश्चेव राक्षसाः । रामेण विष्णना दृष्टा हरयो दिविजांशजाः ॥ 62

राक्षसान्वानरा इव । सीताभिमर्शपापेन रावणेनाभिपालितान ॥ पीतामृता वभवर्षलिनो हृष्टास्तदा हतश्रीकान्हतवलान् राक्षसान् जघ्नुरोजसा । ब्रह्मद्त्तवरः श्रीमानन्तर्घानं गतोऽसरः॥ स्वसैन्यं निहतं दृष्ट्वा मेघनादोऽय दुष्टधीः। सर्वास्त्रकुशक्तो व्योग्नि ब्रह्मास्त्रेण समन्ततः। नानाविधानि शस्त्राणि वानरानीकमर्दयन् ॥ ६६ ववर्ष तददुभुतिमवाभवत् । रामोऽपि मानयन्त्राह्ममस्त्रमस्त्रविदां वरः ॥ शरजालानि

Dvivida, Jambavan, Dadhivaktra, Kesari, Tara etc., leapt over the gate towers of Lanka and obstructed the exit passages with trees and rocks. (57-58). The monkeys with very speedy movements killed with their nails and teeth many Rakshasas of huge size. Roused to great anger the Rakshasas came out of the portals of the fortress and killed many monkeys also with catapults, and hatchets. (59-60). swords, spears, The monkeys killed many victorious Rakshasas and the battlefield was made miry with the blood and flesh of the forces destroyed, thus presenting a sight of aweinspiring bloodshed. (61-64). Reverberating the quarters with their battle cries, the Rakshasas fought, mounted on horses, elephants and chariots of golden hue. Fighting with an eye on victory, the Raksha-

sas and the monkeys clashed with great

violence, causing mutual destruction. But blessed by the glance of Rama, the monkeys

who were the off-spring of Devas, fought with great enthusiasm and joy like those who had drunk nectar. But the Rakshasas had their prowess and good fortune eclipsed by the fact of their being under the protection of Ravana accursed by the monstrous sin of having touched the holy body of Sita. They therefore suffered terrible destruction, a fourth of their forces being annihilated.

चतुर्थाशावशेषेण निहतं राक्षसं बलम् ॥

#### Meghanada's devastating attack (65-70)

(65-67). Seeing the Rakshasa army being thus destroyed, the evil-minded Asura named Meghanada its protection. came for He was once blessed with boons by Brahma and was a master in the use of all missiles. He was also noted for the various victories he had won. Now remaining unseen in the sky, he attacked the monkey forces with Brahma missile and various other kinds of weapons. Everyone was astonished at

क्षणं तृष्णीम्रवासाय ददर्श पतितं वलम् । वानराणां रघुश्रेष्ठश्चुकोपानलसिमः ॥ चापमानय सौमित्रे ब्रह्मास्त्रेणासुरं क्षणात् । भसीकरोमि मे पश्य बलमहा रघूत्तम ॥ मेघनादोऽपि तच्छु त्वा रामवाक्यमतन्द्रितः । तुर्णे जगाम नगरं मायया मायिकोऽप्तरः ॥ पतितं वानरानीकं दृष्ट्वा रामोऽतिदुःखितः । उवाच मारुतिं शीघ्रं गत्वा श्लीरमहोद्धिम् ॥ 71 दोणशिरिनीम वानरीघान्महासत्त्वान्कीर्तिस्ते सुस्थिरा भवेत्। आज्ञाप्रमाणमित्युक्त्वा जगामानिलनन्दनः॥ 73 गिरिं पूर्ववदुर्भेखं ये न गच्छन्ति युद्धाय भीरतः प्राणविष्त्ववात् । वच्छ त्वा भयसन्त्रस्ता निर्जम्मू रणकोविदाः। अतिकायः प्रहस्तश्च महानादमहोदरौ ॥ देवशत्र निक्रमध देवान्तकनरान्तकी

this feat of his. (68-69). Rama, who was a master of archery, for a time remained silent and passive in order to show respect to the Brahma missile. Then seeing the troops of the monkey army falling down, he flew into a fiery rage and said to Lakshmana, "O Lakshmana! Bring my bow. I shall reduce this Asura to ashes with Brahma missile. You witness my prowess." 70. But overhearing Rama's words, Meghanada, who was an adept in magic, took care to go back invisible to the city immediately.

#### Hanuman revives the monkeys (71-74)

(71-73). Rama was very much afflicted to see a very large number of monkey troops fallen down by Meghanada's attack. So he said to Hanuman, "Go quickly to the Milk Ocean where there is a mountain called Drona, on which many medicinal herbs grow. Go and bring it quickly in order to rejuvenate these monkeys. This

दिन्यीपधिसम्बद्धाः। तमानय द्रतं गत्वा सञ्जीवय महामते॥ 72 सर्वान्वानरान्वानरर्वभः। जीवयित्वा पुनस्तत्र स्थापयित्वा ययौ द्रुतम्॥ 74 नादं वानराणां वलौघतः । श्रत्वा विसायमापको रावणो वाक्यमत्रवीत् ॥ 75 राघवो मे महान् शत्रः प्राप्तो देवविनिर्मितः। हन्तुं तं समरे शीवं गच्छन्तु मम यूथपाः ॥ 76 मन्त्रिणो बान्धवाः शूरा ये च मत्त्रियकाव्धिषाः । सर्वे गच्छन्तु युद्धाय त्वरितं मम शासनात् ॥ 77 तान्हनिष्याम्यदं सर्वान्मच्छासनपराङ्मुखान् । 78 अपरे बलिनः सर्वे ययुर्यद्वाय वानरैः ॥ 80

> will bring you eternal fame ." accepted the order implicity and went away immediately on mission 74. The that mountain was brought and all the monkeys were revived with its help. Hanuman took back the mountain to replace it and came back quickly.

# The Rout of the Rakshasas (75-86)

75. Now terrific sounds again arose from the ranks of the monkeys as before to the great astonishment of Ravana, Wondering at it, Ravana said: (76-78). "Rama, my great enemy deputed by the Devas, is standing there knocking at our gates. In order to kill him in battle soon, let all my army commanders, ministers, relatives and other brave persons who want to serve my interests go forward for battle at my order. Whoever out of fear shall not thus go in violation of my order, will be executed. (79-80). Trem-

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एते चान्ये च बहवः शूराः शतसहस्रशः। प्रविश्य वानरं सैन्यं ममन्युर्बलदर्पिताः॥	81
भुशुण्डोभिन्दिपालेश्व नाणैः खड्गैः परश्वधैः। अन्यैश्व विविधैरस्त्रै निजध्तुर्हरियूथपान् ॥	82
ते पादपैः पर्वताष्रौर्नखदंष्ट्रैश्र मुस्टिभिः। प्राणैर्विमोचयामासुः पर्वराक्षसयूथपान् ॥	83
रामेण निहताः केचित्सुग्रीवेण तथापरे।	
हनूमता चान्नदेन लक्ष्मणेन महात्मना। यूथपैर्वानराणां ते निहताः सर्वराक्षसाः॥	84
रामतेजः समाविष्टय वानरा बलिनोऽभवन् । रामशक्तिविहीनानामेवं शक्तिः कुतो भवेत् ॥	85
सर्वेश्वरः सर्वमयो विधाता मायामनुष्यत्वविडम्बनेन।	
सदा चिदानन्दमयोऽपि रामो युद्धादिलीलां वितनोति मायाम् ॥	86
इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे	

युद्धकाण्डं पश्चमः सर्गः ॥ ५ ॥

bling with fear at this order of Ravana, all the highly skilled Rakshasa warriors like Atikaya, Prahasta, Mahanada, Mohodara Devasatru, Nikumbha, Devantaka, Narantaka etc., went out for battle with the monkeys. (81-82). These and other numerous courageous warriors who were proud of their strength attacked the vast monkey forces with various kinds of weapons like Bhusundi, Bhindipala, arrows, swords, battleaxes and a variety of missiles. 83. And the monkeys in their turn counter-attacked and killed the with Rakshasas trees, mountain-cliffs their teeth and claws. 84. and with Consequently that Rakshasa army was

largely destroyed, some by Rama and others by Sugreeva, Hanuman, Angada, the highsouled Lakshmana and various monkey leaders. 85. By the infusion of Rama's prowess, the strength of the monkeys was augmented. How can others not blessed in this way by Rama's power gain strength? 86. Rama is God of all and the creator who has become this All. He is ever established in His inherent Bliss-Consciousness. Still assuming the form of a man by His own Maya and consequently following human ways. he Himself in war and other activities as a sport.

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#### श्रीमहादेव उवाच

श्रुत्वा युद्धे बलं नष्टमतिकायमुखं महत्। रावणो दुःग्वसन्तप्तः क्रोधेन महताऽऽवृतः ॥	1
निद्यायेन्द्रजितं लङ्कारक्षणार्थं महाद्युतिः। स्वयं जगाम युद्धाय रामेण सह राक्षसः ॥	2
दिव्यं स्वन्दनमारुद्य सर्वेशस्त्रास्त्रसंयुतम्। राममेवाभिदुद्राव राक्षसेन्द्रो महाबलः॥	3
वानरान्बहुशो हत्वा बार्णराशीविषोपमैः। पातयामास सुग्रीवप्रमुखान्यूथनायकान्॥	4
गदापाणि महासन्तं तत्र दृष्ट्वा विभीषणम् । उत्ससर्ज महाशक्ति मयदत्तां विभीषणे ॥	5
तामापतन्तीमालोक्य विभीषणविद्यातिनीम् । दत्ताभयोऽयं रामेण वद्याहीं नायमासुरः ॥	6
इत्युक्त्वा लक्ष्मणो भोमं चापमादाय वीर्यवान् । विभीषणस्य पुरतः स्थितोऽक्रम्प इवाचलः ॥	7
सा शक्तिर्लक्ष्मणतनुं निवेशामोघशक्तितः। यावन्त्यः शक्तयो लोके मायायाः सम्भवन्ति हि	11
तासामाधारभूतस्य लक्ष्मणस्य महात्मनः। मायाशक्त्या भवेत्कि वा शेषांशस्य हरेस्तनोः ॥	

### Chapter 6

### RAVANA SEEKS KALANEMI'S HELP

# Ravana's attack and discomfiture (1-34)

(1-2). Ravana was overcome both by grief and anger to know of the destruction of that great army consisting of Atikaya and others. So stationing Indrajit for protection the of Lanka, Ravana himself sallied forth with a big army to give battle to Rama. 3. Seating himself in a chariot equipped with all kinds of missiles and weapons, the mighty Ravana went forth to challenge Rama himself directly. 4. While thus charging towards Rama, Ravana destroyed numerous monkeys with his arrows, sharp and penetrating like poison. Many a monkey leader including Sugreeva fell down on the battle field under this

attack. 5. When he saw there the powerful Vibheeshana equipped with a mace, Ravana threw at him a powerful weapon called Sakti (dart or javelin) given to him by Maya. (6-7). Noticing that the weapon was directed towards Vibheeshana for his destruction, mighty Lakshmana thought, "Rama has given shelter to this Asura. It is not befitting that he is killed." With this resolution, he took his mighty bow and stood in front of Vibheeshana like an immovable mountain for the latter's protection. (8-9) That weapon Sakti released by Ravana was irresistible and must necessarily strike its target. So it struck at Lakshmana, but what can the Sakti (Power) of a weapon do against him, Lakshmana, the incarnation

21

तथापि मानुषं भावमापनस्तदनुत्रतः । मूर्च्छतः पतितो भूमौ तमादातुं दशाननः ॥	10
हस्तैस्तोलियतुं शक्तो न बभृवातिविस्रितः। सर्वस्य जगतः सारं विराजं परमेश्वरम् ॥	11
कथं लोकाश्रयं विष्णुं तोलयेल्लघुराक्षसः॥	12
<b>ग्र</b> हीतुकामं सौमित्रिं रावणं वीक्ष्य मारुतिः।	
आजघानोरसि कुद्धो वज्रकल्पेन ग्रुष्टिना। तेन ग्रुष्टिप्रहारेण जानुभ्यामपतद्भुवि ॥	13
आस्यैश्च नेत्रश्रवणैरुद्धमन् रुधिरं बहु । विघूर्णमाननयनो रथोपस्थ उपाविशत् ॥	14
अथ लक्ष्मणमादाय हनूमान् रावणार्दितम् । आनयद्रामसामीप्यं बाहुभ्यां परिगृह्य तम् ।।	1 15
हन्मतः सुहृत्वेन भक्त्या च परमेश्वरः। लघुत्वमगमद्देवो गुरूणां गुरुरप्यजः॥	16
मा शक्तिरपि तं त्यक्त्वा ज्ञात्वा नारायणांशजम् । रावणस्य रथं प्रागद्रावणोऽपि शनैस्ततः ॥	11

राममेवाभिदुद्राव दृष्ट्वा रामोऽपि तं ऋधा बाणासनमधो रुषा । जग्राह संज्ञामवाप्य रथस्थं रावणं दृष्ट्वा अभिदुद्राव राघवः ॥ जगतां नाथो हन्मन्तं महाबलम् । 19

वज्रनिष्पेषनिष्ठ्रम् ज्याशब्दमकरोत्तीवं रामो गम्भीरया वाचा राक्षसेन्द्रमुवाच ह ॥ 20 राक्षसाधम तिष्ठाद्य क्व गमिष्यसि मे पुरः।

क्रत्वापराधमेवं मे सर्वत्र समदर्शिनः ॥

of Adisesha who is the support of all the Saktis (the powers) of Maya? (10-12).Still in compliance with his present human status, he fell unconscious on the ground. Ravana now approached the fallen Lakshmana and tried to lift him up with his hands, but to his great astonishment he could not do so. For how can this little fellow of a Rakshasa lift up him who was none but the All-formed Cosmic Being (the Virat Purusha) who supports the worlds-an aspect of Mahavishnu the Supreme Lord?

(13-14). On seeing Ravana attempting to lift up Lakshmana, Hanuman in great anger hit the former on his chest with his powerful Being thus hit, Ravana fell down on his knees with blood profusely flowing through his mouth, nose and ears. became dizzy and sat in his chariot. Next Hanuman lifted up the unconscious Lakshmana who had fallen down by the impact of Ravana's Sakti, and took him to the presence of Rama. 16. Though himself the supreme Master of all masters, Rama felt obliged and grateful to Hanuman on seeing his devotion and faithfulness. (17-19). That weapon Sakti, finding Lakshmana to be a part of Narayana Himself and impossible therefore to be killed, went back to Ravana's chariot. Ravana too was little by little restored to consciousness. Then. in hand, he rushed towards Rama. Moved by great anger at the sight of Ravana coming for attack seated in his chariot, Rama the Lord of the worlds, faced him, ascending on the shoulders of the powerful Hanuman.

20. Twanging his bow strings and producing terrific sounds like that of an explosive, Rama said to the Rakshasa king in a deep and grave voice: 21. "O despicable fellow of a Rakshasa! Remain before me for a while. Having done such a serious offence

येन बाणेन निहता राक्षसास्ते जनालये। तेनैव त्वां हनिष्यामि तिष्ठाद्य मम गोचरे।। 22 श्रीरामस्य वचः श्रुत्वा रावणो मारुतात्मजम् । वहन्तं राघवं सङ्घये शरैस्तीक्ष्णैरताडयत् ॥ 23 हतस्यापि शरैस्तीक्ष्णैर्वायुद्धनोः स्वतेजसा । व्यवर्धत पुनस्तेजो ननर्द च महाकपिः ॥ 24 ततो दृष्ट्वा हनूमन्तं सव्रणं रघुसत्तमः। क्रोधमाहारयामास कालरुद्र इवापरः॥ 25 सार्श्व रथं ध्वजं स्रतं शस्त्रीघं धनुरञ्जसा। छत्रं पताकां तरसा विच्छेद शितसायकैः॥ रावणं रघुसत्तमः । विच्याध वज्रकल्पेन पाकारिरिव पर्वतम् ॥ महाशरेणाश 27 च ग्रुमोह च। इस्तानिपतितश्चापस्तं समीक्ष्य रघूत्तमः ॥ रामबाणहतो वीरश्रचाल 28 अर्धचन्द्रेण चिच्छेद तिस्करीटं रिवप्रभम्। अनुजानामि गच्छ त्विमदानीं वाणपीडितः ॥ 29 प्रविष्य लङ्कामाष्ट्रवास्य प्रवः पष्ट्रयसि बलं मम ॥ 30 रामबाणेन संविद्धो हतदपींऽथ रावणः । महत्या लज्जया युक्तो लङ्कां प्राविशदातुरः ॥ 31 रामोऽपि लक्ष्मणं दृष्ट्वा मूर्चिछतं पतितं भुवि । मानुषत्वमुपाश्रित्य लीलयानुशुशोच ह ॥ ततः प्राह हनूमन्तं वत्स जीवय लक्ष्मणम्।

against one who looks upon all beings with an equal eye, how can you now escape? 22. That arrow by which your Rakshasa followers at Janasthana were destroyed, with that very arrow you are now going to be killed. Stand in my presence for a while."

23. On hearing these words of Rama, Ravana sent sharp arrows at Hanuman, on whom Rama was mounted. 24. Though thus struck with those sharp arrows, Hanuman's strength only increased on account of the infusion of Rama's prowess into him. So, that great monkey leader now gave out terrific lion-roars. 25. Now Rama seeing Hanuman thus wounded, assumed a mood of anger like Rudra, the destroyer Himself. 26. In an instant he destroyed with powerful arrows, Ravana's chariot with its horses, standard, the charioteer, umbrella and his assemblage of weapons. 27. Next

Rama, the noblest of Raghu's line, wounded Ravana with his arrows, sharp like the thunderbolt weapon even as Indra smashes mountains. (28-30). Wounded in this arrows, the powerful way by Rama's Rayana trembled and swooned and his bow fell down from his hand. When he saw Ravana in this plight, Rama cut off the crowns on his heads with his semicircular arrow and said to him, "As you are terribly distressed by the wounds caused by my arrows, I let you go now. Go to Lanka and take rest. Tomorrow you shall have more experience of my prowess." his body torn by Rama's 31. With arrows. Ravana felt humbled very much and he entered Lanka in great grief and shame.

32. Now Rama again looked at Lakshmana, who was still lying unconscious, and in keeping with his human appearance, he indulged in mourning.

। तथेति राघवेणोक्तो जगामाशु महाकपिः ॥ पूर्ववद्वानरानपि समानीय महीषधीः 33 हन्मान्वायुवेगेन श्वणात्तीर्त्वा महोद्धिम् ॥ 34 एतस्मिश्रन्तरे चारा रावणाय न्यवेदयन ।

त्रेषितो देव हनूमान् क्षीरसागरम्। गतो नेतुं लक्ष्मणस्य जीवनार्थं महौषधीः ॥ श्रत्वा तच्चाखचनं राजा चिन्तापरोऽभवत् । जगाम रात्रावेकाको कालनेमिगृहं क्षणात् ॥ 36 समालोक्य विसायान्वितः । गृहागतं रावणं

कालनेमिरुवाचेदं किं ते करोमि राजेन्द्र किमागमनकारणम्। कालनेमिग्रुवाचेदं रावणो दुःखपीडितः॥ कालवशतः जीवयितमानेतुमोषधीईनुमान् गतः मनिवेषेण मोहयस्व महाकिएम्। रावणस्य वचः श्रुत्वा कालनेभिरुत्राच तम्। रावणेश वचो मेऽद्य श्रृण् धारय तत्त्वतः ॥ प्रियं ते करवाण्येव न प्राणान् धारयाम्यहम् । मारीचख यथारण्ये पुराभून्यगुरूपिणः ॥ तथैव मे न सन्देहो भविष्यति दशानन।

(33-34). Then he said to Hanuman, "Dear one! As before, go and get those great herbal remedies once more in order to and the monkeys." revive Lakshmana Ordered in this way by Rama, Hanuman proceeded with the speed of wind, crossing the ocean.

### Kalanemi Episode (35-46)

35. Meanwhile, Ravana's spies went and reported to him, "O Lord! For the revival of Lakshmana, Hanuman has been sent by Rama to get herbal remedies from the shores of the milk ocean." 36. These words of the spy set Ravana thinking. At night, he went alone to the house of Kalanemi. 37. Kalanemi was taken aback with fear and wonder to see Ravana at his house. After receiving him with Arghya and Padya,

प्राञ्जलिर्भयविद्वलः । अर्घादिकं ततः कृत्वा रावणस्याप्रतः स्थितः ॥ 37 कष्टमेतदुपस्थितम् । मया शक्त्या हतो वीरो लक्ष्मणः पतितो भुवि ॥३९ । यथा तस्य भवेद्विघ्नं तथा क्रुरु महामते ॥ कालात्ययो यथा भूयात्तथा कुत्वैहि मन्दिरे ॥ 41 हताः पुत्रारच पौत्रारच बान्धवा राक्षसारच ते ॥

> he stood before Ravana in all humility. (38-40). Kalanemi said, "O Lord! What shall I do for you? What is it that has brought you to me?" Ravana, who was distressed with great sorrow, said as follows to Kalanemi: "Bad times have overtaken me too, and misfortunes are befalling me one after another. Now in order to revive the powerful Lakshmana who has been hit by my weapon Sakti, Hanuman has gone to fetch herbal remedies. You do what you can to obstruct him in his course.

> 41. "Adopting the form of an ascetic, you deceive that great monkey and delay him in his mission. Doing this much, you return home." 42. Hearing Ravana's words, Kalanemi said to him, "O my master Ravana! Hear my words and take them in their true spirit. (43-46). I shall certainly do what

घातियत्वासुरकुलं जीवितेनापि किं तव । राज्येन वा सीतया वा किं देहेन जडात्मना ॥45 स्नात्वा प्रातः शुभजले कृत्वा सन्ध्यादिकाः क्रियाः तत एकान्तमाश्रित्य सुखासनपरिग्रहः ॥ सर्वत: विसज्य प्रकृतेभिष्ममात्मा**नं** विचारय सर्गास्वतिविनाशानां जगद्वुक्षस्य कारणम् । लोहितश्वेतकुष्णादिप्रजाः सृजति सर्वदा ॥ कर्त् त्वमोक्तृत्वग्रुखान् शुद्धोऽप्यातमा यया युक्तः पश्यतीव सदा विहः। विस्मृत्य च स्वमात्मानं मायागुणविमोहितः॥ 54

is pleasing to you but know for certain that I shall not be able to return alive from this mission. What happened in the forest earlier to Mareecha who went in the guise of a deer, the same is going to happen to me also. O ten-headed one! After all your relatives are dead, after seeing the whole of the Rakshasa tribe destroyed, of what use is life for you, of what use is kingdom, of what use is even Sita? What will you achieve even with your body which will be as good as a corpse? Therefore give away Sita to Rama and the kingdom to Vibheeshana, and you, O powerful one, take to the life of an ascetic in the forest.

## Kalanemi's Sermon (47-63)

(47-51). "Taking your bath early in the morning in clean water, perform the rites like Sandhya and others, resort to solitude, and sitting in a convenient posture and abandoning all attachment to all persons and external objects, slowly but steadily withdraw your mind away from them towards

सीतां प्रयच्छ रामाय राज्यं देहि विभीषणे। वनं याहि महाबाही रम्यं मुनिगणाश्रयम्।। 46 सङ्गमितरान्विषयान्बहिः । बहिःप्रवृत्ताक्षगणं शनैः प्रत्यक् प्रवाहय ॥ 48 सदान्ध । चराचरं जगत्कृत्स्नं देहबुद्धीन्द्रियादिकम् ॥ 49 आब्रह्मस्वपर्यन्तं दृश्यते श्रृयते च यत्। सैषा प्रकृतिरित्युक्ता सैव मायेति कीर्तिता ॥ 50 कामकोधादिपुत्राद्यान्हिसातृष्णादिकन्यकाः । मोहयन्त्यनिशं देवमात्मानं स्वैर्गुणैर्विभुम् ॥ 52 स्वगुणानात्मनीश्वरे । आरोप्य स्ववशं कृत्वा तेन क्रीडित सर्वदा ॥ 53

> the inner Self, and think constantly of the Atman who is distinct from Prakriti (the objective universe). O great one! All this universe of moving and unmoving beings. objects like body, intellect and the senses. the whole universe from Brahma down to a blade of grass—in fact all that can be seen and heard—are manifestations of Prakriti, also known as Maya. It is the cause of this tree of the Universeof its creation, preservation and dissolution. Its three aspects of Sattva, Rajas and Tamas constantly generate beings akin to them. 52. Desire, anger and other passions are its sons, and cruelty, avarice and other tendencies, its daughters. It continuously deludes the Atman, who is luminous and all-pervading. 53. It continues to sport for ever by superimposing on the Atman, who is really the Lord, the experiences that are born of its own Gunas (constituents), namely, the sense of agency and enjoyership. 54. Though by nature ever pure, the Atman, by association with Prakriti, is deluded by

यदा सद्गुरुणा युक्तो बोध्यते बोधरुपिणा। निवृत्तदृष्टिरात्मानं पत्रयत्येव सदा स्फुटम् ॥ 55 जीवन्मुक्तः सदा देही मुच्यते प्राकृतैर्गुणैः। त्वमप्येवं सदात्मानं विचार्य नियतेन्द्रियः॥ प्रकृतेरन्यमात्मानं ज्ञात्वा मुक्तो भविष्यसि । ध्यातुं यद्यसमर्थोऽसि सगुणं देवमाश्रय ॥ **57** हृत्पश्चकर्णिके स्वर्णपीठे मणिगणान्विते । मृदश्लक्ष्णतरे तत्र जानक्या सह संस्थितम् ॥ 58 विद्युत्पुञ्जिनभाम्बरम् । किरीटहारकेयुरकौस्तुभादिभिरन्वितम् ॥ वीरासनं विशालाक्षं 59 तथैव वनमालया । लक्ष्मणेन धनुद्धन्द्वकरेण परिसेवितम् ॥ 60 एवं ध्यात्वा सदात्मानं रामं सर्वहृदि स्थितम् । भक्त्या परमया युक्तो ग्रुच्यते नात्र संशय: ॥ 61 श्रुण वै चरितं तस्य भक्तैर्नित्यमनन्यधीः। एवं चेत्कृतपूर्वाणि पापानि च महान्त्यपि । क्षणादेव विनश्यन्ति यथाग्नेस्तूलराशयः ॥ भजस्व रामं परिपूर्णमेकं विहाय वैरं निजभक्तियुक्तः। ह्दा सदा भावितभावरूपमनामरूपं पुरुषं पुराणम् ॥ 63 इति श्रोमदध्यात्मरामायणे उमामहेश्वरसंवादे

युद्धकाण्डे षष्ठः सर्गः ॥ ६ ॥

its Guna (constituents), and forgetting His own real nature, becomes outward-going. 55. Instructed by a teacher who has realised himself as Pure Consciousness and thereby knowing that the Atman is different from Prakriti, the Jiva turns his outlook from the external to the internal and realises his own ever pure spiritual nature. (56-57). Then the Jiva, who is really free even in the embodied state, recognises his freedom from the clutches of the Gunas. You. too, by controlling your senses and ever reflecting on the Atman as distinct from Prakriti, can become liberated. If you cannot reflect in this way, you practise devotion for the Supreme Being as endowed with attributes.

(58-61). "Meditate on the shining form of Rama, the resident of the hearts of all, as served by Lakshmana holding the couple of

bows. Meditate on Him as seated in the lotus of your heart in the heroic pose on a seat made of pure gold, studded with costly gems and covered with a soft-cushion. Meditate on Him seated beside Sita, as endowed with large eyes, as dressed with clothes shining like lightning, as adorned with a crown, necklaces, armlets, Kaustubha gem, anklets, wristlets and floral wreath. Meditating thus with supreme devotion, you can undoubtedly gain liberation. 62. Hear always accounts about Him in the company of other devotees with a concentrated mind. By doing so, all your sins, however heinous, will in no time get burnt like a heap of cotton by fire. 63. Abandoning enmity, cultivate devotion to Rama. He is that Pure Existence to be ever meditated upon with a concentrated mind, the one without a name and form, the unitary Eternal Being infilling everything."

# सप्तमः सर्गः श्रीमहादेव उवाच

्रावणोऽमृतसन्निमम् । जन्नाल क्रोधताम्राक्षः सर्पिरद्भिरिवाप्रिमत् ॥ निहन्मि त्वां दुरात्मानं मच्छासनपराङ्मुखम् । परैः किश्चिद्गृहीत्वा त्वं भाषसे रामकिंकरः ॥ 2 रावणं देव किं ऋधा। न रोचते मे वचनं यदि गत्वा करोमि तत्॥ इत्युक्त्वा प्रययौ शीघ्रं कालनेमिर्महासुरः। नोदितो रावणेनैव हन्मद्विध्नकारणात्।। हिमवत्पार्श्व तपोवनमकल्पयत् । तत्र शिष्यैः परिवृतो ग्रुनिवेषधरः खलः ॥ 5 गच्छतो मार्गमासाद्य वायुद्धनोर्महात्मनः । ततो गत्वा ददर्शाथ हनुमानाश्रमं शुभम् ॥ चिन्तयामास श्रीमान्यवननन्दनः । पुरा न दृष्टमेतन्मे ग्रुनिमण्डलग्रुत्तमम् ॥ मनसा 7 मार्गो विम्रं शितो वा मे भ्रमो वा चित्तसम्भवः । यद्वाविश्याश्रमपदं दृष्टवा मुनिमशेषतः ॥ पीत्वा जलं ततो यामि द्रोणाचलमनुत्तमम् । इत्युक्त्वा प्रविवेशाथ सर्वतो योजनायतम् ॥ आश्रमं कदलीशालखर्जूरपनशादिभिः । समानृतं पक्तफलैर्ने प्रशाखिश्र पादपैः ॥ 10

# Chapter 7

### HANUMAN IN QUEST OF THE DIVINE MEDICINAL HERB

# Kalanemi in the guise of an ascetic (1-33)

1. These nectarine words of Kalanemi went only to inflame the anger of Ravana and turn his eyes red as copper, just as boiling ghee emits fire when cool water is poured on it. 2. Ravana said, "I am going to kill you, evil minded fellow, who behaves contrary to my orders. Bribed by the enemy, you are speaking to me like a servant of Rama." 3. Kalanemi replied, "O Lord! What is the use of being angry with me! If my words are not to your liking, I shall go and do as commanded by you."

4. The great Asura Kalanemi, being thus directed by Ravana to cause obstruction to Hanuman, started quickly. (5-7). He went to the valley of the mount Himalayas.

Assuming the form of an ascetic, he created there a hermitage with his magical powers and sat within it surrounded by many disciples. Being situated on the way, the Ashrama with its inhabitants came to the notice of Hanuman, who thought for a while on seeing it and felt that he had not seen such an Ashrama when he came here earlier. (8-9). Hanuman thought within himself, "Have I lost my way? Or is what I see before me a mere delusion of my mind? Anyway I shall enter into the Ashrama, see all these ascetics, drink water, and then proceed to Mount Drona."

Reflecting in this way, he went into the Ashrama campus, which was about one Yojana in length (10-12). That Ashrama was full of varieties of fruit-bearing trees like

वैरभावविनिर्मक्तं शुद्धं इन्द्रयोगं समास्थाय रामदतोऽहं तच्छत्वा मारुतेर्वाक्यं तथेति दर्शितं शीघं बटुना सलिलाशयम्। प्रविश्य हन्मांस्रोयमपिबन्मीलितेक्षणः॥ ततत्रचागत्य मकरी महामाया महाकायम् । अग्रसत्तं महावेगान्मारुतिं घोररूपिणी ॥

निर्मललक्षणम् । तिसन्महाश्रमे रम्ये कालनेमिः स राक्षसः ॥ 11 चकार शिवपूजनम् । हनुमानभिवाद्याह गौरवेण महासुरम् ॥ हनमञ्जाम नामंतः । रामकार्येण महता श्रीरार्व्धि गन्तुमुद्यतः ॥ 13 तमा मां बाधते ब्रह्मन्तुद्कं क्रुत्र विद्यते । यथेच्छं पात्रमिच्छामि कथ्यतां मे ग्रनीश्वर ॥ 14 कालनेमिस्तमब्रवीत् । कमण्डलुगतं तोयं मम त्वं पातुमहिसि ॥ भुडक्ष्व चेमानि पक्वानि फलानि तदनन्तरम् । निवसस्य सुखेनात्र निद्रामेहि त्वरास्तु मा ॥ 16 भूतं भरुयं भविष्यं च जानामि तपसा स्वयम् । उत्थितो लक्ष्मणः सर्वे वानरा रामवीक्षिताः ॥ 17 तच्छ त्वा हतुमानाह कमण्डलुजलेन मे। न शाम्यत्यधिका तृष्णा ततो दर्शय मे जलम् ॥ तथेत्याज्ञापयामास वटुं मायाविकल्पितम्। वटो दर्शय विस्तीर्णं वायुद्धनोर्जेलाशयम् ॥ 19 निमील्य चाक्षिणी तोयं पीत्वागच्छ ममान्तिकप् । उपदेश्यामि ते मन्त्रं येन द्रश्यसि चौषधीः ॥ 20 21 22

plantain, Sal, plam and jack. Their branches were bending under the load of fruits. Even animals that the naturally antagonistic to one another, lived there in peace. Seated in the pure and enchanting surroundings of that illusory Ashrama, the great Rakshasa Kalanemi was performing the worship of Siva. Respectfully saluting that Asura in the form of an ascetic, Hanuman said: (13-14)."O holy one! I am the messenger on Rama. My name is Hanuman. For the achievement of an important purpose of Rama, I am going to the milk ocean. I am now extremely thirsty. Where can I get water to drink my fill? O holy one! Please direct me." (15-17). At these words of Hanuman, Kalanemi said, "Drink all the water in my water pot and eat all these ripe fruits you see here. After that you can stay here peacefully for a time and have a nap. You need not in anyway be in a hurry. By the power

of my psychic insight, I know all the past, present and future. I see that by Rama's look, Lakshmana and all the monkeys have revived." 18. Hanuman thereupon replied, "My intense thirst cannot be quenched by that much of water as is contained in a Kamandalu (water pot). Show me, therefore, a bigger reservoir of water, a river or a lake." 19. Agreeing to do so, Kalanemi called one of his magically created disciples and said to him, "Go and show an extensive water resevoir to Hanuman." 20. And turning to Hanuman he said, "With your eyes closed, drink as much water as you like and return. I shall impart to you a Mantra which will enable you to recognise the medicinal herb you want to get."

(21-22). Accordingly, Hanuman quickly went to the lake shown by the ascetic disciple and entering into it began to drink the water with closed eyes. Immediately, a fierce crocodile quickly came and grasped

ततो ददर्श हनुमान प्रसन्तीं मकरीं रुषा । दारयामास हस्ताभ्यां नदनं सा ममार ह ॥ 23 ततोऽन्तरिक्षे दह्ये दिन्यरूपधराष्ट्रना । धान्यमालीति विख्याता हन्मन्तमथात्रवीत् ॥24 शापाद्विम्रक्तासि कपीश्वर । शप्ताहं म्रनिना पूर्वमप्सरा कारणान्तरे ॥ त्वत्प्रसादादहं आश्रमे यस्त ते दृष्टः कालनेमिर्महासुरः । रावणप्रहितो मार्गे विघ्नं कर्त् तवानघ ॥ 26 म्रुनिविप्रविहिंसकः । जहि दुष्टं गच्छ शीघं द्रोणाचलमनुत्तमम् ॥ 27 नामौ मनिवेषधरो त्वत्स्पर्शाद्धतकल्मषा । इत्युक्त्वा सा ययौ स्वर्गं हन्मानप्यथाश्रमम् ॥ 28 गच्छाम्यहं ब्रह्मलोकं कालनेमिरभाषत । किं विलम्बेन महता तव वानरसत्तम ॥ आगतं तं मप्रात्नोक्य 29 गृहाण मत्तो मन्त्रांस्त्वं देहि मे गुरुदक्षिणाम् । इत्युक्तो हनुमान्युप्टि दृढं बद्धवाह राक्षसम् ॥ 30 गहाण दक्षिणामेतामित्यक्त्वा निजघान तम् ॥ 31 विस्रज्य म्रनिवेषं स कालनेमिर्महासुरः ।

नानामायाविधानतः । महामायिकद्तोऽसौ हन्मान्मायिनां रिपुः ॥ 32 वायुपत्रेण युधे जवान मुख्टिना शीर्षिं। भग्नमूर्घा ममार सः ॥ 33 ततः श्लीरनिधि गत्वा दृष्ट्वा द्रोणं महागिरिम्।

चौषधीस्तत्र गिरिग्रुत्पाटच सत्वरः। गृहीत्वा वायुवेगेन गत्वा रामस्य सनिधिम् ॥ 34

Hanuman in its poweful jaws. 23. Hanuman now caught hold of the jaws of the crocodile that was trying to devour him and split the creature into two. 24. Thereupon he saw in the sky the form of a heavenly woman known as Dhanyamali. 25. She said to Hanuman, "O great monkey! I am an Apsara woman who was formerly cursed by an ascetic for certain reasons. By your grace I have now been liberated from the effect of that curse. (26-28). The one you saw in the hermitage is not an ascetic but the great Asura Kalanemi who was despatched here by Ravana to cause obstruction to your passage. He has only put on the false garb of an ascetic. In truth he is a persecutor of ascetics. O noble one! Kill that evil fellow and hurry on to the Mount Drona. I have been purified of my sins by your touch. I am now going to the realm of Brahma, all my taints removed by your

touch." With these words, she departed to her heavenly abode. Hanuman now returned to the Ashrama.

(29-31). Seeing Hanuman returning, Kalanemi said, "O great monkey! Why delay any more? Receive from me the Mantra and give me the Dakshina (the holy offering given to a Guru)." Being thus accosted. Hanuman, displaying his clenched fist, said to him. "This is the Dakshina for you!" and gave him a punch. (32-33). Now Kalanemi gave up his disguise of an ascetic and fought with Hanuman adopting various magical stratagems. But Hanuman, who was the messenger of the master magician Rama, killed that delusion-creating enemy by delivering a blow on his head with his fist. With his head thus split, the Rakshasa died.

#### Lakshmana's revival (34-35).

Hanuman now hurried to the milk ocean

मारुति प्राह बत्साद्य त्वत्प्रसादान्महाकपे। निरामयं प्रपत्रयामि लक्ष्मणं भातरं मम ॥ इत्युक्त्वा वानरैः सार्घं सुग्रीवेण समन्त्रितः। त्रिभोषणसतेनेव युद्धाय समवस्थितः॥ वाषाणै: रावणी विव्यथे अभिभृतोऽगमद्राजा मानुषेणैव मृत्युमाह

where he saw Mount Drona. He could not, however, find out the particular medicinal herb that he wanted. So lifting up the mountain itself, he went to the presence of Rama with the speed of wind and said to him, "O great one! Here I have brought the mountain Drona. You do with it what you like. There need not be any more delay." (36-37). The high-souled Rama, on hearing Hanuman's words, was very much pleased. He called Sushena and asked him to treat Lakshmana with the specific medicinal herb that was available on that, mountain. Thereupon Lakshmana came to consciousness like one awakened from sleep and said, (38-39): "O Ravana! Stop stop. Where are you going? I shall kill you even now." Seeing him speaking in this way, Rama smelt the crown of his head out of affection, and then looking at Hanuman, said: "O great monkey hero! O dear one! By your good offices my brother.

हनुमान् राममानीतोऽयं महागिरिः। यद्यक्तं कुरु देवेश त्रिलम्बो नात्र युज्यते ॥ 35 श्रुत्वा हन्मतो वाक्यं रामः सन्तुष्टमानसः। गृहीत्वा चौपधीः शोत्रं सुषेणेन महामतिः॥ 36 चिकित्सां कारयामास लक्ष्मणाय महात्मने । ततः सुप्तोत्थित इव बुद्ध्वा प्रोवाच लक्ष्मणाः ॥ 37 तिष्ठ तिष्ठ क्व गन्तासि हन्मीदानीं दशानन । इति ब्रवन्तमालोक्य मुध्न्यवन्नाय राघवः ॥ 38 39 40 पादपैश्चैव पर्वताग्रैश्र वानराः। युद्धायाभिम्रुखा भूत्वा ययुः सर्वे युयुत्सवः ॥ 41 रामवाणैर्विद्धो महासुरः। मातङ्ग इत्र सिंहेन गरुडेनेत्र पद्मगः॥ राघवेण महात्मना। सिंहासने समाविश्य राक्षसानिद्मत्रवीत्॥ पूर्वं पितामहः । मानुषो हि न मां हन्तुं शक्तों इसि भुवि कथन ॥ ४४ ततो नारायणः साक्षान्मानुषोऽभूष संशयः। रामो दाशरिथर्भूत्वा मां हन्तुं सम्रुपस्थितः॥ 45

> Lakshmana has been relieved of his ailment."

## Awakening of Kumbhakarna

(40-41). With these words Rama, along with monkeys and Sugreeva, following the advise of Vibheeshana, started for battle. All the war-like monkeys, equipped with stones, trees and tops of mountains, started for the battlefield. (42-43). The great Rakshasa Ravana, wounded by Rama's arrows like an elephant by a lion or a serpent by a Garuda, had been defeated and forced to withdraw to his palece. Sitting on his throne, he addressed the Rakshasas thus: (44-45). "In times of yore Brahma had said that my death will take place at the hands of a human being only, but there is no man living, powerful enough to kill me. Therefore Narayana himself must have undoubtedly come as a man in the shape of Rama, son of Dasaratha, in order to

यत्पूर्वं श्राप्तोऽहं राक्षसेश्वर । उत्पत्स्यते च मद्वंशे परमात्मा सनातनः ॥ ४६ तेन त्वं पुत्रपौत्रेश्व बान्धवेश्व समन्वितः। हनिष्यसे न सन्देह इत्युक्त्वा मां दिवं गतः॥ ४७ स एव रामः संजातो मदर्थे मां हनिष्यति ।

कुम्भकर्णस्तु मृढात्मा सदा निद्रावशं गतः। तं विवोध्य महासत्त्वमानयन्तु ममान्तिकम् ॥ ४८ इत्युक्तास्ते महाकायास्तूर्णं गत्वा तु यत्नतः। विबोध्य क्रम्भश्रवणं निन्यु रावणसिक्षिधम् ॥ ४९ राजानमासनोपरि संस्थितः। तमाह रावणो राजा भ्रातरं दीनया गिरा॥ कुम्भकर्ण निवोध त्वं महत्कष्टग्रुपस्थितम् । रामेण निहताः शूराः पुत्राः पौत्राश्च वान्धवाः ॥ 51 कि कर्तव्यमिदानीं मे मृत्युकाल उपस्थिते। एष दाशरथी रामः सुग्रीवसहितो बली॥ **52** समुद्रं सबलस्तीत्वी मूलं नः परिकृन्ति । ये राक्षसा मुख्यतमास्ते हता वानरैर्युधि ॥ वानराणां क्षयं युद्धे न पश्यामि कदाचन । नाशयस्व महाबाहो यदर्थं परिबोधितः ॥ 54 भ्रातुर्थे महासत्त्व कर्म सुदुष्करम्॥ कुरु 55 वचन परिदेवितम् । कुम्भकर्णो जहासोच्चैर्वचनं चेदमत्रवीत् ॥ 56

पुरा मन्त्रविचारे ते गदितं मनमया नृप । तदद्य त्वाम्रुपगतं फलं पापस्य कर्मणः ॥

kill me. (46-48). O Rakshasas! In times of old a Rajarshi of the solar dynasty named Anaranya, when killed by me, pronounced a curse on me, saying, 'The Supreme Being will one day incarnate in my line. You along with your sons and relatives will be destroyed by him. Have no doubt about this.' So saying, he left for heaven. Therefore that Supreme Being alone must have been born as Rama to kill me." The dullwitted Kumbhakarna is always asleep. Wake up that Leviathan and bring him to me."

49. Hearing these words of Ravana, those gigantic Rakshasas went immediately to awaken Kumbhakarna. With great effort they woke him up and brought him to the presence of Ravana. 50. He saluted the King and took his seat. King Ravana now addressed his brother in plaintive tone: (51-55). "O Kumbhakarna! Hear what I

have got to say. I am in a very difficult situation. My heroic sons and grandsons have all been destroyed by Rama, and the time of my death also seems to be near at hand. What shall I do now? Rama, the powerful son of Dasaratha, in combination with Sugreeva has crossed the ocean with an army, and is about to cause the total destruction of our tribe. All the leading Rakshasas have already been killed in battle by the monkeys. But on the other hand I do not find the monkeys on their side: being destroyed in any way. It is for you to effect their destruction. I awakened you for this purpose. Accomplish this difficult task for the sake of your brother."

### Kumbhakarna's Sermon (56-70)

56. On hearing these words of the King

महाविष्ण: भजस्वाद्य भक्तिजीनत्री ज्ञानस्य सबहवा अवतारा:

of the Rakshasas, Kumbhakarna laughed loudly and said: 57. "O King, at the time of our deliberations I told you that the effects of your evil deeds were soon going to befall you. Now those sins of yours are coming to fruition. 58. l told you even before that Rama is Supreme Narayana, and Sita, his Yogamaya. But you did not heed my words. 59. Once when I was sitting at night on a mountain top on an expansive slab of stone, I saw the sage Narada who is usually seen by the Devas only. (60-61). I asked him, 'O worshipful one! Where are you coming from?' Addressed by me in this way Narada replied, 'I am coming from the assembly of the Devas. I shall speak to you about certain matters that were discussed there. 62. The Devas who had been suffering oppression from the Rakshasas approached Mahavishnu with a mind concentrated on Him and full of devotion, and said to that Supreme Being: 'O Lord! Destroy this Ravana who is an oppresser of the three worlds and who

पूर्वमेव मया प्रोक्तो रामो नारायणः परः। सीता च योगमायेति बोधितोऽपि न बुड्यसे ॥ 58 एकदाहं वने सानौ विशालायां स्थितो निश्चि। दृष्टो मया म्रुनिः साक्षासारदो दिष्यदर्शनः ॥ 59 तमत्रवं महाभाग कुतो गन्तासि मे वद । इत्युक्तो नारदः प्राह देवानां मन्त्रणे स्थितः ॥ 60 तत्रोत्पन्नमुदन्तं ते वश्यामि शृण तत्त्वतः। युवाभ्यां पीडिता देवाः सर्वे विष्णुमुपागताः ॥ ६१ ऊचस्ते देवदेवेशं स्तुत्वा भक्त्या समाहिताः। जहि रावणमक्षोभ्यं देव त्रैलोक्यकण्टकम् ॥ 62 मानुषेण मृतिस्तस्य कल्पिता ब्रह्मणा पुरा। अतस्त्वं मानुषो भूत्वा जहि रावणकण्टकम् ॥ 63 सत्यसङ्कल्प ईश्वरः । जातो रघुकुले देवो राम इत्यभिविश्व तः ॥ स हिनष्यति वः सर्वानित्युक्त्वा प्रययौ म्रुनिः। अता जानीहि रामं त्वं परं ब्रह्म सनातनम् ॥ 65 मायामानुषविग्रहम् । भजतो भक्तिभावेन प्रसीदति रघूत्तमः ॥ 66 भक्तिमीक्षप्रदायिनी । भिक्तिहीनेन यत्कित्रित्कृतं सर्वमसत्समम् ॥ 67 विष्णोर्लीलानुकारिणः । तेषां सहस्रसदशो रामो ज्ञानमयः शिवः ॥ 68

> cannot be overcome by any other being. Brahma had long ago given him 63. the boon that his death can occur only at the hands of a human being. Therefore deign to be incarnated as a man and destroy the monster Ravana.' 64. Mahavishnu accepted their prayer. That Supreme Being, whose will ever becomes true, is now born in the line of Raghu under the famous name of Rama. 65. He will wipe you all out completely." 'Saying so, the sage departed. So please understand that Rama is the eternal Para-Brahman. 66. Therefore abandon your enmity to him and resign to him who has assumed the form of a man by his Maya. Rama, the leader of the Raghus, is always gracious to those who are devoted to him. 67. Devotion generates knowledge. Devotion bestows Moksha. Whatever is done by one without devotion is as good as nonexistent. 68. The sportive incarnations of Mahavishnu are many. Among them that as Rama, who is the pure embodiment of

रामं भजन्ति निपुणा मनसा वचसानिशम् । अनायासेन संसारं तीर्त्वा यान्ति हरेः पदम् ॥ 69
ये राममेव सततं भुवि शुद्धसत्त्वा ध्यायन्ति तस्य चरितानि पठन्ति सन्तः ।

स्वतास्त एव भवभोगमहाहिपाशेः सीतापतेः पदमनन्तसुखं प्रयान्ति ॥ 70

इति श्रीमदध्यात्मर(मायणे उमामहेश्वरसंवादे

यद्धकाण्डे सप्तमः सर्गः ॥ ७ ॥

knowledge and purity, is equal to thousand such incarnations. 69. Intelligent people worship Rama always, and without difficulty they attain the Status of Hari. 70. Whoever with purity of mind meditates on

Rama and studies accounts of his doings, becomes liberated from the coils of the terrible python of Samsara and attains to the extremely blissful Status of Vishnu."

# अष्टमः सर्गः

### श्रीमहादेव उवाच

कुम्भकर्णवचः श्रुत्वा भ्रुकुटीविकटाननः। दशग्रीवो जगादेदमासनादुत्पतिभव॥ त्वमानीतो न मे ज्ञानवोधनाय सुबुद्धिमान्।

मया कृतं समीकृत्य युध्यस्व यदि रोचते। नोचेद्गुन्छ सुषुप्त्यर्थं निद्रा त्वां नाधतेऽधुना ॥ 2 रावणस्य वचः श्रुत्वा कुम्भकर्णो महाबलः। रुष्टोऽयमिति विज्ञाय तुर्णं युद्धाय निर्ययौ ॥ 3 स लक्ष्वयित्वा प्राकारं महापर्वतसिष्ठभः। निर्ययौ नगरात्तुर्णं भीषयन्हरिर्तेनिकान् ॥ 4 स ननाद महानादं ससुद्रमिमनादयन्। वानरान्कालयामास बाहुभ्यां भक्षयन् रुषा ॥ 5

## Chapter 8

## DESTRUCTION OF KUMBHAKARNA

# Kumbhakarna's Meeting with Vibheeshana (1-16).

1. Hearing these words of Kumbhakarna, Ravana with his eyesbrows arched in anger, sprang up from his seat as it were and said:

2. "You are indeed a wise man! I did not call you here to advise me on spiritual matters. If it is acceptable to you, look upon my actions as yours, and go for

battle. If not, you can relapse into your sleep. Probably sleep has already overtaken you." 3. Inferring from Ravana's words that he was in a wrathful mood, the powerful Kumbhakarna started quickly for battle. 4. Mountain-like in size, he passed the ramparts and emerged out of the city, causing terror among the monkeys.

5. He raised terrific war cries louder than

क्रम्भकर्णं तदा दृष्टवा सपक्षमिव पर्वतम् । दुद्र वर्वानराः सर्वे कालान्तकमिवाखिलाः ॥ भ्रमन्तं हरिवाहिन्यां ग्रुद्गरेण महाबलम् । कालयन्तं हरीन्वेगाद्गक्षयन्तं समन्ततः ॥ पाणिपादैरनेकद्या । कुम्भकण तदा दृष्ट्वा गदापाणिर्विभीषणः ॥ 8 म्रदुगरेण चर्णयन्तं ननाम चरणं तस्य भ्रातुर्ज्येष्ठस्य बुद्धिमान् । विभीषणोऽहं भ्रातुर्मे दयां कुरु महामते ॥ भ्रातर्बहुधा परिवोधितः। सीतां देहीति रामाय रामः साक्षाज्जनार्दनः॥ 10 मया न श्रणीति च मां हन्तुं खङ्गग्रुद्यम्य चोक्तवान् । धिक त्वां गच्छेति मां हत्वा पदा पापिभिरावृतः ॥ चतर्भिमेन्त्रिभिः सार्धं रामं शरणमागतः॥ तच्छ ्त्वा कुम्भकणींऽपि ज्ञात्वा भ्रातरमागतम्। समालिक्य च वत्स त्व जीव रामपदाश्रयात् । कुलसंरक्षणार्थाय राक्षसानां हिताय च ॥ महाभागवतोऽसि त्वं पुरा मे नारदाच्छ्रुतम् । गच्छ तात ममेदानीं दृश्यते न च किञ्चन ॥ 14 मदीयो वा परो वापि मदमत्तविलोचनः। इत्युक्तोऽश्रु मुखो भ्रातुश्चरणाविभवन्य सः॥ 15 रामपार्श्वग्रपागत्य चिन्तापर उपस्थितः॥ क्रम्भकर्णोऽपि हस्ताभ्यां पदाभ्यां पेषयन्हरीन् । चचार नानरीं सेनां कालयन् गन्धहस्तिवत् ॥ 17

the waves of the ocean, and gathering the monkeys in his hand, began to eat them up.

6. Seeing this Yama-like Kumbhakarna equal to a mountain with wings, all the monkeys began to run away in fright. (7-9). Kumbhakarna moved amidst the monkey forces destroying them on all sides partly by his Mudgara, partly by eating them up, and partly by crushing them by his hands and feet.

The wise Vibheeshana who had a mace in his hand now saw his elder brother in the battlefield. Approaching him he prostrated at his feet and said, "O High souled one! I am Vibheeshana, your brother. Have mercy on me. (10-12). O brother! I rendered advice to Ravana respectfully in many ways. I advised him to restore Sita to Rama who is Mahavishnu Himself. But he refused to take my advice. Lifting his

sword, he ordered me to go out. Surrounded by a band of evil-minded courtiers, he kicked me out of his presence. I came away with four ministers and took shelter under Rama." (13-16). Hearing these words of Vibheeshana, Kumbhakarna embraced his brother and said, "O my dear boy! Seeking shelter under Rama, you will be the saviour and protector of the tribe of Rakshasas. I have heard from Narada that you are a great devotee of the Lord. Dear one! You now go away from my presence. Under the influence of liquor my eyes now make no difference between friend and foe." Hearing these words of Kumbhakarna, Vibheeshana prostrated at the feet of his brother and went to the presence of Rama in a very pensive mood.

17. Kumbhakarna now continued to move about like an elephant in rut amidst the

# दृष्ट्वा तं राषवः ऋद्भो वायन्यं शस्त्रमादरात्।

चिक्षेप कुम्भकर्णाय तेन चिच्छेद रक्षसः।	समुद्गरं दक्षहस्तं तेन घोरं ननाद सः ॥	18
स इस्तः पतितो भूमावनेकानर्दयन्कपीन् ।	पर्यन्तमाश्रिताः सर्वे वानरा भयवेपिताः ॥	19
रामराक्षसयोर्युद्धं पत्रयन्तः पर्यवस्थिताः ।		20
समरे राघवं हन्तुं दुद्राव तमथोऽच्छिनत्।	शालेन सहितं वामहस्तमेन्द्रेण राघवः ॥	21
छिन्नबाहुमथायान्तं नर्दन्तं वीक्ष्य राघवः।	द्वावर्धचन्द्रौ निशितावादायास्य पदद्वयम् ॥	22
चिच्छेद पतितौ पादौ लङ्काद्वारि महास्वनौ।	निकृत्तपाणिपादोऽपि कुम्भकर्णोऽतिभीषणः ॥	23
बडवामुखबद्दक्त्रं व्यादाय रघनन्दनम् ।	अभिदुद्राव निनदन्राहुश्चन्द्रमसं यथा ॥	24
अपूरयन्छिताग्रे रच सायकैस्तद्रघत्तमः ।	शरपूरितवक्त्रोऽमौ चक्रोशातिभयद्भरः ॥	25
अथ सूर्यप्रतीकाशमैन्द्रं शर्मनुत्तमम्।	वजाशनिसमं रामश्चिक्षेपासुरमृत्यवे ॥ 💎 🤉	26
स तत्पवतसङ्काशं स्फुरत्कुण्डलदंष्ट्कम् ।	चकर्त रक्षोऽधिपतेः शिरो वत्रमिवाशनिः ॥ 2	27
विच्छरः पवित लङ्काद्वारि कायो महोदधौ ।	शिरोऽस्य रोधयददारं कायो नकाद्यचर्णयन ॥ व	28
ततो देवाः सऋषयो गन्धर्वाः पन्नगाः खगाः।	सिद्धा यक्षा गुह्यकाथ अप्सरोभिश्च राघनम् ॥ 2	9

monkey army destroying them with his hands and feet. 18. Angry at the sight of this, Rama directed the missile of the windgod against Kumbhakarna and cut off his right hand that held the mace. At this Kumbhakarna raised a terrific yell. (19-21). That severed arm of his crashed to the ground causing injury to many monkeys. The frightened monkeys withdrew to some distance from the battle-field and watched the battle between Rama and Kumbhakarna. Though his right arm was severed, Kumbhakarna now came forward to attack Rama with a palmyra tree held in his left hand. But Rama cut off that hand also with Indra-missile. (22-24). With both his hands cut off, Kumbhakarna continued to rush at Rama howling. Rama thereupon severed both his legs with two semi-circularheaded arrows, which threw those .limbs upto the gates of Lanka with a big bang.

Though bereft of hands and feet, the terrible Kumbhakarna with his mouth wide open like the concavity of a submarine fire. rushed howling towards Rama to swallow him as Rahu does towards the moon. 25. Rama thereupon filled his wide open mouth with sharp and powerful arrows, at which the Rakshasa raised terrific howls. 26. Then with the idea of killing the Rakshasa, Rama released at him a powerful arrow imparted to him by Indra which shone like the sun and was sharp like the thunderbolt weapon. 27. Just as Indra's thunderbolt severed the head of Vritra. Rama's arrow cut off the Rakshasa prince's head which was massive like a mountain and glitterd because of his ear-pendents and fangs. 28. Hit by that' missile, Kumbhakarna's head fell at the gate of Lanka obstructing its passage, while his body fell in the mighty ocean crushing many aquatic creatures. 29. Thereupon Rishis

# क्रसमासारैर्वपन्तश्चाभिनन्दिताः ॥ आजगाम तदा रामं द्रष्टं देवध्रनीश्वरः ॥

30

नारदो गगनात्तुर्णे स्वभासा भासयन्दिशः। राममिन्दोवरश्यामग्रुदाराष्ट्रं धनुर्धरम् ॥ 31 ईषत्ताम्रविशालाक्षमैन्द्रास्त्राश्चितबाहुकम् । द्यार्द्रदृष्ट्या पश्यन्तं नानराञ्छरपीडितान् ॥ 32 दृष्टवा गदुगदया वाचा भक्त्या स्तोतं प्रचक्रमे ॥ 33

नारव उवाच

देवदेव जगकाथ परमात्मन विश्रद्धज्ञानरूपोऽपि त्वं उन्मीलयन् सुजस्येतन्नेत्रे राम जगत्त्रयम् । उपसंहियते सर्वे त्वया चक्ष्मित्रीलनात् ॥ यसिन्सर्वमिदं भाति

सनातन । नारायणाखिलाधार विश्वसाक्षिनमोऽस्तते ॥ 34 लोकानतिवश्चयन् । मायया मनुजाकारः सुखदुःखादिमानिव ॥ त्वं मायया गृह्यमानः सर्वेषां दृदि संस्थितः। स्वयंज्योतिः स्वभावस्त्वं व्यक्त एवामलात्मनाम्।। यतश्चैतच्चराचरम् । यसाम किश्चिल्लोकेऽस्मित्तस्मै ते ब्रह्मणे न्मः 38

प्रकृतिं पुरुषं कालं व्यक्ताव्यक्तस्वरूपिणम्।

यं जानन्ति मुनिश्रेष्ठास्तस्मै रामाय ते नमः॥

39

Devas, Gandharvas, Pannagas, Pakshis. Siddhas, Yakshas, Guhyakas and Apsaras showered a rain of flowers in their joy and sang Rama's praise.

## Narada's Hymn (30-52)

(30-33). To see Rama whose body was beautiful and blue-complexioned, who held a bow in his hand, whose broad eyes had turned a little crimson, whose arms were resplendent with the arrow of Indra held in it, who was casting merciful glances at the suffering from the wounds monkeys caused by arrows,—to see Rama such description, the great sage Narada came down from the sky, illumining all the quarters by his radiance, and began to sing a hymn of praise with great devotion in a choked voice.

34. Narada said, "Salutation to Thee, O Lord of Lords! O Master of the worlds! O Supreme Spirit! O Eternal Being! O Lord Narayana! O Support of all! O Witness of the universe! 35. Though Thou art of the nature of Pure Consciousness. out of Thy Maya Thou hast assumed a human form and deludest the world by behaving like one subject to happiness and sorrow. 36. Though residing in the hearts of all and partaking of the nature of selfresplendent Self-consciousness, Thou coverest Thyself with Thy Maya. Only men of pure minds are able to recognise Thee through that veil of Maya. 37. O Rama! With the opening of Thy eyelids, Thou createst this universe and with their closing Thou withdrawest it into Thyself. 38. He in whom all this universe is seen, He out of whom all that is moving and unmoving originated, He outside of whom nothing else exists-to Thee Brahman, my salutations! 39. He whom the sages know as the one that has taken the forms of Prakriti, Purusha, Time, the manifested state and the

भ्रान्तिज्ञानात्तथा राम त्त्रिय सर्वं प्रकल्प्यते । मनसोऽविषयो देव रूषं ते निर्मुणं परम् ॥ कथं दृश्यं भवेद्वेव दृश्याभावे भजेत्कथम् । अतस्तवावतारेषु रूपाणि निषुगा भुवि ॥ भजन्ति भीषयन्ति सदा चेतो मार्जारा मुषकं यथा। त्वन्नाम सारतां नित्यं त्वद्रूपनिप मानसे ॥ त्वत्पूजानिरतानां ते अतस्ते सगुणं रूपं ध्यात्वाहं सर्वदा हृदि । मुक्तश्रगामि लाकेषु पूज्योऽहं सर्वदेवतैः ॥ राम त्वया महत्कार्यं कृतं देवहितेच्छया। कुम्भकर्णवधेनाद्य भूभारोऽयं गतः प्रभा ॥ इतिष्यति

unmanifested condition-to Thee Rama, my salutations! 40. The Veda which has described Thee as changeless, as unconnected with Maya, as Pure Consciousness-that very Veda describes Thee also as having the whole universe for Thy body, 41. This view of the Vedic teaching appears contradictory to some, but the truth about this contradiction will not be clear even to wise men without Thy grace. 42. In this play of Thine with Thy Maya, there is really not the slightest contradiction. It is like mirage in which sun's light appears as water in our visual illusion (wherein light and illusory water opexist). 43. O Rama! It is due to illusory perception that all this universe is attributed to Thee. When the mind is properly instructed, one is able to understand Thy real nature that transcends the Gunas. (44-47). How can limited beings understand Thy formless aspect—the aspect without any

**ज्ञानरूपं अतिर्जगौ। त्वां** सर्वजगदाकारमृतिं चाप्याह सा श्रृतिः ॥ ४० विरोधो दृश्यते देव वैदिको वेदवादिनाम्। निश्चयं नाधिगच्छिन्त त्वत्त्रसादं विना बुधाः ४। मायया क्रीडतो देव न विरोधो मनागि । रिष्टमजालं रवेर्यद्वदृदृष्टयते जलवद् भ्रमात् ॥ ४२ 43 4.1 बुद्धिसम्पन्नास्तरन्त्येव भवार्णवम् । कामकाधादयस्तत्र वहवः परिपन्थिनः ॥ 45 46 कथामृतपरात्मनाम् । त्वद्भक्तसङ्गिनां राम संसारो गोष्पदायते ॥ 47 48 सौमित्रिरिन्द्रजेनारमाहवे । हनिष्यसेऽथ राम त्वं परश्वा दशकन्धरम् ॥ 49 पश्यामि सर्वं देवेश सिद्धः सह नभोगतः। अनुगृह्णोष्य मां देव गमिष्यामि सुरालयम् ॥ 51 इत्युक्त्वा राममामन्त्र्य नारदो भगवानृषिः। ययो देवैः पूज्यमानो त्रह्मलोकमकल्मपम् ॥ 52

> attributes and transcending the Gunas? How is worship and devotion possible without an object to be loved and worshipped? Therefore, in this world the really intelligent people adore Thee through Thy incarnations and cross this ocean of Samsara. Various inimical forces like desire, anger etc., oppose and terrify those who address themselves to this task, as cats do with mice. But Thy form shines in the minds of those who ever think of Thee. This ocean of Samsara is indeed like a puddle made by a calf's hoofmark to those who are devoted to Thy worship, who ever imbibe the nectar of the accounts of Thy glories, and who associate themselves with Thy devotees. 48. Therefore I always meditate in my heart about your form with attributes and wander over all the worlds freely:adored by all the gods. (49-52). For the benefit of the Devas, Thou didst achieve many great things. By the destruc

इन्द्रजित्प्राह शोकार्तं त्यज शोकं महामते। मिय जीवित राजेन्द्र मेघनादे महाबले ॥ दुःखस्यावसरः रक्तमाल्याम्बरथरो रक्तगन्धानुलेपनः । निकुम्भिलास्थले मौनी हवनायोपचक्रमे ॥ विभीषणोऽथ तच्छ त्वा मेघनादस्य चेष्टितम् । प्राह रामाय सकलं होमारम्भं दुरात्मनः ॥ समाप्यते चेद्धोमोऽयं मेघनादस्य दुर्मतेः। तदाजेयो भवेद्राम मेघनादः सुरासुरैः ॥

tion of Kumbhakarna, much of the burden of the world has been removed. Tomorrow. Lakshmana the son of Sumitra is going to destroy Indrajit in battle, and the day after Thou art Thyself going to kill the ten-headed Ravana. I shall be watching all these from the sky along with the Siddhas. Be gracious now to bless me and permit me to go to the abode of the celestials." Having thus hymned and taken leave of Rama, and having received the adoration of the celestials, the holy sage Narada departed to the sinless abode of Brahma.

#### Indrajit's resolve (53-59)

(53-56). Hearing of the destruction of his powerful brother Kumbhakarna at the hands of Rama of matchless prowess, Ravana was stricken with deep sorrow and fell on the floor in a swoon. Recovering consciousness, he sat up and began to bemoan the loss

भ्रातरं निहतं श्रुत्वा कुम्भकर्णं महाबलम् । रावणः शोकसन्तप्तो रामेणाक्लिष्टकर्मणा ॥ 53 मुर्चिछतः पतितो भूमानुत्थाय निललाप ह । पितृव्यं निहतं श्रुत्वा पितरं चातिविह्वलम् ।।। 54 देवान्तक महामते। व्येतु ते दुःखमखिलं स्वस्थो भव महीपते ॥ 56 सर्वं समीकरिष्यामि हनिष्यामि च वै रिपून्। गत्वा निक्कम्भिलां सद्यस्तर्पयत्वा हुताशनम् ॥57 लब्ध्वा रथादिकं तसादजेयोऽहं भवाम्यरेः। इत्युक्त्वा त्वरितं गत्वा निर्दिष्टं हवनश्यलम् ॥५८ 60 61 अतः शोघं लक्ष्मणेन घातयिष्यामि रावणिम्। आज्ञापय मया सार्धं लक्ष्मणं बलिनां वरम् । हनिष्यति न संदेहो मेघनादं तवानुजः ॥ 62

> of his brother. Now Indrajit, hearing of his uncle's death and witnessing his father's sorrow, came forward and said to the afflicted Ravana, "O great one! Abandon your grief. Where is the cause of grief so long as I, Meghanada, am alive? There is absolutely no reason for you to be downcast. Abandoning all your grief, be at peace. (57-59). I shall set everything right. I shall destroy all your enemies. I have no doubt about it. I shall immediately go to the Nikumbhila (the place for the fire-sacrifices for black magic), propitiate the fire-deity, and obtain the chariot and equipments necessary to become invincible by the enemy." Saying so, he went to the Nikumbhila, put on robes and garlands of red colour, applied red sandal paste to his body, and observing silence, began the fire sacrifice.

Vibheeshana's advice (60-68) (60-62). Coming to know about this

#### धीरासचन्द्र उदाच

आग्नेयेन महास्त्रेण मर्वराक्षसघातिना ॥ अहसेवागमिष्यामि हन्तमिन्द जितं रिप्रम् । 63 प्राह नासावन्यैनिहन्यते । यस्त द्वादश वर्षाणि निद्राहारविवर्जितः ॥ विभीषणोऽपि तं 64 तेनेव मृत्युनिर्दिष्टो दरात्मनः । लक्ष्मणस्त अयोध्याया निर्गम्यायात्वया सह ॥६५ **प्रह्मणास्य** सेवार्थं तव राजेन्द्र झातं सर्वमिदं मया ॥ निदाहारादीक जानाति त्वरया मया। हनिष्यति न सन्देहः श्रेषः साक्षाद्धराधरः ॥ तदालापय देवेश लक्षापां 67 त्वमेव साम्राज्जगतामधोशो नारायणो लक्ष्मण एव शेषः। युवां धराभारनिवारणार्थं जाती जगसाटकसत्रधारी ॥ 68 इति श्रीमदृष्ट्यात्मरामायणे उमामद्रेश्वरसंवादे

यद्वकाण्डे अष्टमः सर्गः ॥ = ॥

enterprise of Meghanada, Vibheeshana informed Rama of it and said. "If the evil-minded Meghanada is allowed to complete the sacrifice, he will become invincible by Devas and Asuras. There fore, I would like to have him killed immediately by Lakshmana. So deign to send mighty Lakshmana with me on this mission. Your brother will surely be able to destroy Meghanada." 63. Thereupon Rama said, "I shall myself go to destroy the whole tribe of Rakshasas with the missile of Agni," (64-68). To this Vibheeshana replied, "The death of this evilminded Asura can be effected only by one who has been without food or sleep for

twelve years. None else can kill him. This is a boon given to him by Brahma. Now Lakshmana ever since he left Ayodhya with you, from that day onwards has never cared to eat or sleep on account of his engrossment in your service. I have come to know all about this. Therefore, great Lord, please ask Lakshmana to come with me quickly. He is is none but that Adisesha who bears the weight of the world. He is sure to kill Indrajit. Thou art the supreme Narayana, the master of the whole universe and Lakshmana is Adisesha. You two, who are the directors of the play of this universe, are now born on this earth in order to free it of its burdens."

## नवमः सर्गः

### श्रीमहादेव उचाव

विभीषणवचः श्रुत्वा रामो वाक्यमथात्रवीत् । जानामि तस्य राष्ट्रस्य मायां कृत्स्नां विभीषण ॥ । म हि त्रह्मास्त्रविच्छूरा मायावी च महाबलः । जानामि रुक्ष्मणस्मापि स्वरूपं मम सेवनम् ॥ 2 जात्वेवासमहं तूष्णां भविष्यत्कार्यगौरवात् । इत्युक्त्वा लक्ष्मणं प्राह रामो ज्ञानवतां वरः ॥ 3 गच्छ लक्ष्मण संन्येन महता जिह रावणिम् । हन्पत्प्रमुखंः सर्वेर्यथपः सह रुक्ष्मण ॥ 4 जाम्बवानृक्षराजोऽयं सह संन्येन सवृतः । ब्रिभीषणश्च सचिवंः सह त्वामिभयास्थिति ॥ 5 अभिज्ञस्तस्य देशस्य जानाति विवराणि मः । रामस्य वचनं श्रुत्वा रुष्ट्रस्य सिभीषणः ॥ 6 जन्नाह कार्मुकं श्रेष्टमन्यद्भीमपराक्रमः । रामस्य वचनं श्रुत्वा रुष्ट्ः सौमित्रिग्वर्वात ॥ ७ अद्य मत्कार्मुकान्युक्ताः शरा निर्भिद्य गवणिम् । गमिष्यन्ति हि पातालं स्नातुं भोगवतीजले ॥ 8 एवमुक्त्वा स नौमित्रिः परिक्रम्य प्रणम्य तम् । इन्द्रजिन्धनाकाङ्क्षी ययौ त्वरितविक्रमः ॥ 9 वानरेवहुसाहस्रं र्हनृयान्पृष्ठतोऽन्वगात् । विभीषणश्च सिहतो मन्त्रिभिस्त्वरितं ययौ ॥ 10

## Chapter '9

#### FALL OF INDRAJIT

### Interception of the Homa (1-24)

(1-3). Hearing these words of Vibheeshana, Rama said as follows: "O Vibheeshana! I know everything about that terrible Asura—that he is a master of all magic, that he is very brave, that he knows the use of the Brahma missile, and that he is an adept in magical warfare. I know also about the vow observed by Lakshmana during my service. I kept silent over his abandonment of food etc., only with the fore-knowledge of the great things he would have to accomplish." He then called Lakshmana and said, (4-7). "O Lakshmana! Go for battle accompanied by the great army and its leaders like Hanuman, and destroy

Indrajit, the son of Ravana. Also Jambavan with his army and Vibheeshana with his ministers will accompany you. The wise Vibheeshana is well-acquainted with those places where the battle is to take place." At these words of Rama, Lakshmana, the mighty, selected a new bow, and getting ready to start with Vibheeshana, touched the feet of Rama and said: 8. "Now the arrows shot from my bow after piercing the son of Ravana, will go down to the Patala to take a dip in the river Bhogavati."

9. Having said so and having circumambulated Rama, Lakshmana started for the destruction of Indrajit, impatient to demonstrate his provess. 10. Accomp-

जाम्बवत्त्रप्रुखा ऋधाः सौमित्रिं त्वरयान्वयुः । गत्वा निकुम्भिलादेशं लक्ष्मणो वानरैः सह ॥ 11 अपश्यद्धलसङ्घातं द्राद्राश्वससङ्कृ लम् । घनुरायम्य सौमित्रिर्यत्तोऽभूद् भूरिविक्रमः ॥ 12 अन्नदेन च वीरेण जाम्बनाम् राक्षसाधिपः। तदा विभीषणः ब्राह सौमित्रिं पश्य राक्षसान् ॥13 यदेतद्राक्षसानीकं विलोक्यते । अखानीकस्य महतो भेदने यत्नवान् भव ॥ मेषश्यामं राक्षसेन्द्रसुतोऽप्यस्मिन् भिन्ने दृश्यो भविष्यति । अभिद्रवाशु यावद्वे नैतत्कर्म समाप्यते ॥ 15 जहि वीर दुरात्मानं हिंसापरमधार्मिकम्।। 16 विभीषणवचः अत्वा ृत्वक्ष्मणः शुभलक्षणः।

ववर्ष निर्जघ्तुः सर्वतो दैत्यांस्तेऽपि बानरपृतपान् । परमधैः शितैर्वाणैरसिभिर्याष्टितोमरैः ॥ निर्जघ्तुवानरानीकं तदा शब्दो महानभूत्। स सम्प्रहारस्तुग्रुलः संजझे हरिरश्चसाम् ॥ रथमारुध

anied by a big army of monkeys, Hanuman followed him. So did Vibheeshana hurry with his ministers. (11-12). Jambavan and his force of bears hurried behind Lakshmana. Reaching the premises of the sacrificial hall, Lakshmana saw there a huge army of Rakshasas. The highly skilled archer that he was, he strung his bow and got ready for battle. (13-14). Now Jambavan along with Angada, as also Vibheeshana the Rakshasa leader, said to Lakshmana, "See that huge army of Rakshasas spread like a mass of blue clouds. We have now to take steps to pierce the ranks of that Rakshasa army arrayed for battle. (15-16). When the army of Rakshasas is pierced, Indrajit the son of Ravana, will be visible. Before he completes his fire sacrifice, you have to face him in battle.

राक्षसेन्द्रसुतं प्रति । पाषाणैः पर्वताप्रैश्च वृक्षैश्च हरिपूथपाः ॥ 17 18 इन्द्रजित्स्वबलं सर्वमद्येमानं विलोक्य सः। निकुम्भिलां च होमं च त्यक्त्वा शीघ्रं विनिर्गतः20 क्रोधेन महतागमत्। समाह्वयन् स सौमित्रि युद्धाय रणमूर्धनि ॥ सौमित्रे मेघनादोऽहं मया जीवस मोध्यसे। तत्र दृष्ट्वा पितृव्यं स त्राह निष्ठुरभाषणम्॥ 22

Annihilate that evil-minded fellow, who is a destructive genius and a violator of Dharma.

(17-19). Hearing these words of Vibheeshana, Lakshmana of auspicious form, released a volley of arrows against the army of Indrajit, and the monkey leaders attacked them with boulders, hillocks and trees. The Rakshasas too fought back with battleaxes, sharp arrows, swords, pestles and Tomoras. Great was the tumult when the two armies thus clashed in fierce battle. 20' On seeing his army thus attacked, Indrajit stopped the sacrifice and left the sacrificial hall and came out immediately.(21-22). Taking a bow, he ascended his chariot and in great anger addressed Lakshmana, "Know that I am Meghanada. You shall not go away alive from my presence." With this

इहैव जातः संवृद्धः साक्षाद् भ्राता पितुमेम । यस्त्वं स्वजनम्रत्सुज्य परभृत्यत्वमागतः ॥	23
कथं द्रुद्यसि पुत्राय पापीयानसि दुर्मतिः॥	24
इत्युक्तवा लक्ष्मणं दृष्ट्वा हनूमतपृष्ठतः स्थितम् । उद्यदायुधनिस्त्रिशे रथे महति संस्थितः ॥	25
महाप्रमाणमुद्यम्य घोरं विस्फारयन्धतुः । अद्य वो मामका बाणाः प्राणान्पाखन्ति बानराः	26
ततः शरं दाशरिथः सन्धायामित्रकर्षणः।	
ससर्ज राश्वसेन्द्राय ऋद्भः सर्प इव श्वसन् । इन्द्रजिद्रक्तनयनो लक्ष्मणं समुदेक्षत ॥	27
शकाशनिसमस्पर्शेर्लक्ष्मणेनाहतः शरैः । मुहूर्तमभवन्मृदः पुनः प्रत्याहतेन्द्रियः ॥	28
ददर्शावस्थितं वीरं वीरो दशरथात्मजम्। सोऽभिचक्राम सौमित्रिं कोधसंरक्तलोचनः॥	1 29
शरान्धनुषि सन्धाय लक्ष्मणं चेदमत्रतीत्। यदि ते प्रथमे युद्धे न दृष्टो मे पराक्रमः॥	30
अद्य त्वां दर्शियष्यामि तिष्ठेदानीं व्यवस्थितः । इत्युक्त्वा सप्तिभिर्वाणैरिभिविव्याध लक्ष्मणम्	1131
दशभिश्र हनूमन्तं तीक्ष्णधारैः शरोत्तमैः। ततः शरशतेनैव सम्प्रयुक्तेन वीर्यवान्॥	- 32
क्रोधद्विगुणसंरब्धो निर्विभेद विभीषणम् । लक्ष्मणोऽपि तथा शत्रुं शरवर्षेरवाकिरत् ॥	33

challenge, he came to the midst of battle. (23-24). He saw before him his uncle Vibheeshana and addressed these harsh words to him, "You were born and brought up among us. You are a direct brother of my father. Still abandoning your own people, you have become a servant of our enemy. You are demonstrating your treachery against me, who am like a son to you. You are the most sinful among the sinners."

# Fight with Indrajit and his death (25-68)

(25-26). Having said so, he looked at Lakshmana sitting on the shoulders of Hanuman. Seated in his magnificent chariot, which was equipped with all kinds of missiles and other weapons, he lifted his great bow and twanging it, declared, "O monkey!

My arrows are now going to consume your Prana." 27. Thereupon Lakshmana, the destroyer of all foes, began to shower arrows, hissing like an angry serpent. Now Indrajit, roused to great anger, looked at Lakshmana with his reddened eyes. (28-31). Struck by Lakshmana's arrows sharp as the thunderbolt weapon of Indra, Indrajit lost his consciousness for a moment. Recovering from it presently he said to Lakshmana in great anger, with arrows attached to his bow: "In my first battle with you, you do not seem to have had sufficient experience of my prowess. I shall now demonstrate it to you. Stand here for a while." With these words, he struck Lakshmana with seven arrows. (32-33). With ten sharp and powerful arrows, he wounded Hanuman. Then highly excited with anger, he sent a hundred arrows at Vibheeshana. In return,

35

तस्य बाणैः सुसंविद्धं कवचं काश्चनप्रभम् । व्यशीर्यंत रथोपस्ये तिलशः पतितं भुवि ॥ ततः शरसहस्रोण सङ्कद्भो रावणात्यजः। विभेद समरे वीरं लक्ष्मणं भीमविक्रमम्॥ व्यशीर्यतापतिहव्यं कवचं लक्ष्मणस्य च । कृतप्रतिकृतान्योन्यं वभूवतुरिभद्रतौ ॥ अभीक्ष्णं निःश्वसन्तौ तौ युध्येनां तुमुलं पुनः । शरसंत्रनसर्वाङ्गो सर्वता रुधिरोशितौ ॥ सुर्शर्घकालं तौ वीरावन्योन्यं निशितैः शरेः। अयुध्येतां महासत्त्वी जयाजयविवर्जितौ ॥ एतस्मित्रन्तरे वीरो लक्ष्मणः पञ्चभिः शरीः। सत्रणेः सार्धिं माष्ट्रं रथं च मतचूर्णयत्॥ चिच्छेद कार्मुकं तस्य दर्शयन्हस्तज्ञाधवम् । सोऽन्यत्तु कार्मुकं भद्रं सक्यं चक्रोत्यान्वितः॥४० तच्चापमपि चिच्छेर लक्ष्मणस्त्रिभगशुगः। तमेर छिन्नज्ञन्त्रानं विज्यावानेकत्रायकः॥ पुनग्नयत्समाद्य विभेद वानरान्यवीन्वार्णराषुरयन्दिशः । तन ऐन्द्रं समादाय लक्ष्तणा रावणि प्रति ॥ धर्मात्मा सत्यसन्धश्च रामो दाशरिययेदि । त्रिजाक्यामप्रतिद्वनद्वस्त हेनं जहि रावणिम् ॥ इत्युक्त्वा वाणमाकर्णाद्विकृष्य तमिजञ्जाम् । लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ॥

Lakshmana also covered him with arrows. 34. Struck by Lakshmana's arrows, the shining armour of Indrajit was shattered into bits and fell into the back of the chariot and on the ground. (35-37). Ravana's son, now full of wrath, sent numerous arrows at Lakshmana and shattered his armour also. Thus returning blow for blow, they traversed the battlefield up and down, locked in fierce combat. 38. With their limbs covered with arrows and bleeding wounds, those two heroes fought for long a drawn battle. (39-41). In the meantime, heroic Lakshmana destroyed with five arrows the chariot of Indrajit along with its horses and charioteer. He showed his expertise by cutting off the enemy's bow also. In great haste, Indrajit took up another bow and strung

36 37 38 39 कार्मुकं भीमविकामः। इन्द्रजिल्छङ्त्रणं वाणेः शितरादित्यसिकामेः॥ ४२ मन्धायाकृष्य कर्णान्तं कार्मुकं इढनिष्ठुरम्। उत्राच लक्ष्मणो बीगः साग्न् रामपदाम्बुजम् ॥ ४४ स शरः सिशरस्त्राणं श्रीमज्ज्विलतकुण्डलम् । प्रमय्थेन्द्रजितः कायात्पातयामास भूतले ॥ 46 47 it, but Lakshmana cut off that also

with three arrows and wounded him with many shafts. (42-44). Heroic Indrajit now took up a third bow and with arrows shining like the sun's beams wounded Lakshmana and filled all the quarters with volleys of arrows. Lakshmana next took up the Indra missile. Drawing the string of his strong bow upto the ear and attaching to it that missile and aiming it at Indrajit as the target, he said with remembrance of Rama's feet in his mind: (45-46). "If Rama, the unrivalled hero is devoted to Dharma and truth, may this arrow destroy the son of Ravana." these words, he drew the bow-string to his ear and let the unswerving missile Indrajit. speed towards 47. That

ततः	प्रमुदिता	देवाः	कीर्तयन्तो	रघूत्तमम् ।	ववषुः पुष्	विषाणि स्तुव	न्तश्र मुहुर्मुहुः	i II	48
जहर्ष	शको	भगवान	सह दे	वंमहर्षिभिः।	आकाशेऽि	पंच देवानां	शुश्रुवे दुन्दु	भेस्वनः ॥	49
विमलं	गगनं	चासी	त्स्थराभूद्वि	श्वद्यारिणी ।	निहतं राव	ाणि दृष्ट्वा उ	तयजल्पसमा <b>न</b>	वतः ॥	50
गतश्रम	ाः <b>स</b>	सौभित्रि	: য়াঙ্গু	मापूरयद्रणे ।	सिंहनादं त	तः कृत्वा ज्	य <mark>ं।शब्दम</mark> करोर्	द्वेभुः ॥	5i
तेन व	नादेन स	हिष्टा	वानराश्च	गतश्रमाः।	वानरेन्द्रंश्र	सहितः स्तुः	बद्धिह <sup>्</sup> ष्टमानसे	: 11	52
लक्ष्मण	ाः परितुष्	रात्मा द	(दर्शाभ्येत्य	। राघवम्।	हन्यद्राक्षस	॥भ्यां च स	हितो विनयानि	वतः ॥	53
ववन्दे	भ्रातरं	रामं ज्ये	ष्ठं नाराय	णं विभुम् ।	त्वत्प्रसादा	द्रघुश्रेष्ठ हते	। रावणिराहवे		54
						_	स्तेहिमद्मत्रर्त		55
• • •							तं सर्वमरिन्दा	`	56
_							। नियासित		
				न्मया योद्धं					57
		}		्तं श्रुत्वा					
,	6.5			<b>—</b>		•			58
गवण	: पतितो	भूमो :	<b>मृ</b> ।च्छतः	पुनरुत्थितः ।	ात्रललाप	गतदीनात्मा	प्रत्रशाकेन रा	विणः ॥	20

arrow cut off the head of Indrajit, shining with ear-pendents and crowned by a diadem, and threw it on the ground.

(48-51). Delighted at the destruction of Indrajit, the Devas sang the praise of Rama again and again, and addressed hymns to him. They showered a rain of flowers. Indra. the celestials and the Maharshis joyouslv gathered in the sky. The kettle drums of the Devas sounded on high. The sky became clear and the earth became firm. Now with everyone there raising cries of hail who him, Lakshmana had got to sounded his over his exhaustion. conch. and with a lion-roar twanged his bow-string again and again. (52-54). That sound of victory refreshed and gladdened the monkeys, and they became free from exhaustion. Lakshmana, with all the joyous monkey leaders glorifying his deeds, now went along with Hanuman and Vibheeshana to Rama in great humility. He saluted his brother who was none but Narayana and said, "O noblest of Raghu's line! By your blessing Indrajit has been killed." 55. Hearing these devoted words of Lakshmana, Rama embraced him and with great affection, smelt the crown of his head and said: 56. "O Lakshmana! You have done well. I am much pleased with you. You have accomplished a very difficult task. With the death of Indrajit, victory over the Rakshasas is an accomplished task. (57-58). In three days, you have managed to destroy him. Now, really speaking, I am without an antagonist. Spurred by his sorrow at the death of his son, Ravana is sure to come for a fight with me. I shall then kill him."

संसारनपर्यदेवयन् । अद्य देवगणाः सर्वे लोकपाला महर्षयः ॥ गुणकर्माणि पुत्रस हतमिन्द्रजितं ज्ञात्वा सुखं स्वप्यन्ति निर्भयाः । इत्यादि बहुशः प्रव्रलालसो विललाप हि ॥ परमसंक्रद्धो रावणो राक्षसाधियः। उवाच राक्षसान्सर्वान्निनाशियपुराहवे॥ ततः स पुत्रवधसन्तप्तः शूरः क्रोधवशं गतः। संवीक्ष्य रावणो बुद्ध्या हन्तुं सीतां प्रदुद्भवे ॥ 63 खङ्गपाणिमथायान्तं कुद्धं दृष्ट्वा दृशाननम्। राक्षसीमध्यगा सीता भयशोकाकुलाभवत्॥ 64 एतसिनन्तरे तस्य सचिवो बुद्धिमान् शुचिः। सुपार्श्वो नाम मेधावी रावणं वाक्यमत्रवीत्॥ 65 दशाग्रीव साक्षाद्धेश्रवणानुजः । वेदविद्यात्रतस्नातः स्वकर्मपरिनिष्ठितः ॥ नन नाम 96 स्त्रीवधमिच्छसि । अनेक्गुणसम्पन्नः कशं असाभिः सहितो युद्धे हत्वा रामं च लक्ष्मणम् । प्राप्साते जानकीं शोधिमत्युक्तः सन्यवर्तत ॥ 67 ततो दुरात्मा सुदृदा निवेदितं वचः सुधम्यं प्रतिगृह्य रावणः। गृहं जगामाशु शुचा विमूढधीः पुनः सभां च प्रययौ सुहृद्वृतः॥ 68 इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे यद्धकाण्डे नवमः सर्गः॥ ९॥

(59-61). Hearing about the death of the mighty Meghanada, Ravana swooned and fell on the floor. He bemoaned the loss of his son very bitterly. Afflicted by sorrow, he recalled the actions and qualities of his dead son and said, "Henceforward, with the death of Indrajit, the Devas, the Maharshis and the protectors of the quarters will sleep in peace." Ravana bemoaned his son's death in many ways like this. (62-63). Then seized by great wrath, he ordered all the Asuras to go for battle, even knowing that total destruction was before them. That heroic Ravana, stricken by the sorrow of his son's death, now gave himself up to thoughtless anger and resolved to kill Sita. 64. Seeing Ravana approaching her in a wrathful mood, sword in hand, Sita, who was surrounded by Rakshasis, was

stricken with great fear and sorrow. 65. Fortunately, Suparsva, an intelligent and pure-minded minister of Ravana, intervened and said to him: (66-67). "You are the brother of Vaisravana and an adept in the rituals and practices of the Veda. You are noted for your devotion to duty and for your many virtues. How then can you even think of killing a woman? All of us together shall go to war and kill Rama and Lakshmana. After that you can make Sita your own." With such advice he turned back Ravana from his resolve to kill Sita. 68. Now the evil-minded Ravana. accepting the righteous words of his adviser, came back to his palace with his mind stupefied by sorrow. Then he entered the assembly along with all his friends and advisers.

## दशमः सर्गः

#### थीमहारेख उदाव

स विचार्य सभामध्ये राक्षसैः सह मन्त्रिभिः। निर्ययौ येऽत्रशिष्टास्त्रै राक्षसैः सह राषवस् ॥ 1 शलभर्युक्तः प्रज्वलन्तमिवानलम् । ततो रामेण निहता सर्वे ते राक्षसा युधि ॥ निहतस्तीक्ष्णवाणेन वश्वसि । व्यथितस्त्वरितं लहां प्रविवेश दशाननः ॥ स्वयं रामेण हष्टवा रामख बहुशः पौरुषं चाप्यमानुषम् । रावणो मारुतेश्चैव शोघं शुक्रान्तिकं ययौ ॥ नमस्कृत्य दशग्रीवः शुक्रं प्राञ्जलिरत्रवीत् । भगवन् राघवेणैवं लङ्का राक्षसयुवपैः ॥ विनाशिता महादैत्या निहताः पुत्रवान्धवाः । कथं मे दुःखसन्दोहस्त्विय तिष्ठति सदुगुरी ॥ इति विज्ञापितो दैत्यगुरुः प्राह दशाननम् । होमं कुरु प्रयत्नेन रहिस त्वं दशानन ॥ यदि विघ्नो न चेद्वोमे तर्हि होमानलोत्थितः। महान् रथश्र वाहाश्र चापत्णीरसायकाः॥ सम्भविष्यन्ति वैर्युक्तस्त्वमजेयो भविष्यसि ॥ गृहाण मन्त्रान्महत्तान् गच्छ होमं कुरु दुतम् । इत्युक्तस्त्वरितं गत्वा रावणी राक्षसाधियः। गुद्दां पातालसदृशीं मन्दिरे स्वे पकार ह ॥ 10

## Chapter 10 OBSTRUCTING RAVANA'S 'HOMA

#### Ravana's Fire-Sacrifice (1-10)

(1-3). Taking counsel in that assembly of Rakshasas and ministers, Ravana, with whatever forces were left, now resolved to go to attack Rama, just like a moth in the company of many other moths rushing All those Rakshasas were towards fire. killed in battle by Rama. The ten-headed Ravana was also wounded in his chest by Rama's arrows. He therefore turned back and entered Lanka quickly.

4. Having experienced the prowess of Rama and Hanuman several times, Ravana now went to his teacher Sukra immediately. (5-6). The ten-headed Ravana, after prostrating before Sukra said, "O holy one! Rama has destroyed Lanka along with the Rakshasa overlords and all our sons and relatives. All the powerful Asuras are already dead. How is it that such a vast calamity has befallen me when you my teacher are there?" (7-9). Hearing this representation of Ravana, Sukra, the teacher of Asuras, said to him, "Even exerting yourself to the utmost, do in secrecy a fire-sacrifice. If you are able to do it without obstruction, you will get out of that sacrificial fire a mighty chariot along with horses, bow and quiver. Equipped with all these, you will be invincible. 10. Learn the necessary Mantras from me and go home and do the fire-sacrifice quickly." Following this instruction, Rayana returned

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<b>लङ्काद्वारकपाटा</b> दि	बद्ध्या सर्वः	त्र यत्नतः।	होमद्रव्याणि	सम्पाद्य यान्य	रुक्तान्याभिचारिके॥ 11
	गुहां प्रवि	प्रय चैकान्ते	मौनी होमं	प्रचक्रमे ॥	12
	उत्थितं	धूममालोक्य	महान्तं राव	णानुजः ।	

दर्शयामास होमध्मं भयाकुलः। पश्य राम दशाग्रीवो होमं कर्तृ समारभत्।। 13 यदि होमः समाप्तः स्थात्तदाजेयो भविष्यति । अतो विष्टनाय होमस्य प्रेषयाशु हरीश्वरान् ॥ 14 सुर्प्रावसम्मतेनाङ्गदं किपम् । हनूमत्प्रमुखान्वीरानादिदेश महावलान् ॥ 15 प्राकारं लङ्घियत्वा ते गत्वा रावणमन्दिरम् । दशकोटचः प्लवङ्गानां गत्वा मन्दिरस्थकान् ॥ 16 चूर्णयामासुरश्वांश्व गजाश्व न्यहनन् क्षणात् । ततश्च सरमा नाम प्रभाते हस्तसंज्ञया ॥ 17

विभीषणस्य भार्या सा होमस्यानमस्चयत् ॥ गुहापिधानपाषाणमञ्जदः पादघडनैः ।

चर्णियत्वा महासत्त्वः ततोऽङ्गदाञ्चया सम्भारांत्रिचक्षिपुस्तस होमकुण्डे तेनैव सञ्जवानाशु

to his palace and made there a cave as deep as Patala.

## Monkeys Obstructing the Fire-Sacrifice (11-34)

(11-12). Bolting all the gates of Lanka and collecting with great effort all the requisites for black magic, Ravana entered into the cave observing silence, and began the fire-sacrifice. (13-14). When the columns of smoke issuing from the sacrificial fire became visible, Vibheeshana, the brother of Ravana, was stricken with fear. Showing these columns of smoke to Rama, he said, "The ten-headed Ravana has started a fire-sacrifice. If he is able to complete it, he will become invincible. Therefore it is necessary to direct the monkey forces to obstruct the Homa." 15. Rama agreed to do so and with the concurrence of Sugreeva,

प्रविवेशः महागुहाम् । दृष्टवा दशाननं तत्र मीलिताक्षं दृढासनम् ॥ 19 संवं वानरा विविशुर्द्वतम्। तत्र कोलाहलं चक्र साडयन्तश्च सेवकान्।। समन्ततः। स्त्रुवमाच्छिद्य हस्ताच्च रावणस्य बलाद्रुषा ॥ 21 हन्मान् प्लवगाप्रणीः। व्नन्ति दन्तिश्च काष्ठेश्च वानरास्तिमतस्ततः ॥22

> directed the great monkeys like Angada, Hanuman and other powerful heroes to accomplish this task. (16-18). They crossed the walls and entered the residence of Ravana. About ten crores of monkey forces went and plastered the Asura guard of the palace and all the horses and the elephants they found there. In the morning, Vibheeshana's wife. Sarama, showed by signs where the underground sacrificial chamber was located. (19-20). Angada the powerful, by a kick of his foot, broke open the stone door of the cave and entered into it. He saw there the ten-headed Ravana sitting in a steady posture with his eyes closed. Angada ordered all the monkeys to enter into the cave. They created an uproar, beating all the attendants there. (21-22.) All the materials for the Homa were scattered by them pell-mell. Hanuman forcibly

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# न जहाँ रावणो ध्यानं हतोऽपि विजिगीषया ॥ प्रविश्यान्तःपुरे ंवेश्मन्यङ्गदो वेगवत्तरः ।

समानयत्केशबन्धे धृत्वा मन्दोदरीं शुभाम् । रावणस्यव पुरतो विलपनतीमनाथवत् ॥ 24 कञ्चुकं रत्नभूषितम् । मुक्ता विम्रुक्ताः पतिताः समन्ताद्रत्नसञ्जयैः॥ 25 विददाराष्ट्रदस्तस्याः श्रोणिस्त्रं निपतितं त्रुटितं रत्नचित्रितम्। कटिप्रदेशाद्विस्नंस्ता नीवी तस्यैत पश्यतः॥ 26 भूषणानि च सर्वाणि पतितानि समन्ततः । देवगण्धर्वकन्याश्च नीता दृष्टेः प्लवक्समैः ॥ 27 मन्दोदरी हरोदाय रावणस्याप्रतो भृशम् । क्रोशन्ती करुणं दीना जगाद दशकन्धरम् ॥ 28 निर्लंज्जोऽसि परैरेवं केशपाशे विकृष्यते ॥ 29 भार्या तवैवं पुरतः किं जुहोषि न लज्जसे। इन्यते पश्यते यस्य भार्या पापैश्च शत्र भिः॥ 30 मेर्तव्यं तेन तत्रीव जीवितान्मरणं वरम्। हा मेवनाद ते माता क्लिश्यते बत वानरैः॥ 31 त्विय जीवित में दुःखमीदृशं च कथं भवेत्। भार्या लज्जा च सन्त्यक्ता भर्जा मे जीविताशया॥ श्रत्वा तद्देवितं राजा मन्दोदर्या दशाननः। उत्तस्यौ खङ्गमादाय त्यज देवीमिति ब्रुवन् ॥ 33 कटिदेशे जधानाञ्चदमञ्जय: दशाननः । तदोत्सुज्य ययुः सर्वे विष्ठवंस्य हवनं महत् ॥ 34

took away from Rayana's hand the sacrificial ladle and delivered blows on him with it. The monkeys bit him with their teeth and thrashed him with sticks. 23. But in spite of all this, Ravana did not give up his meditation because of his desire for victory. 24. The fast-moving Angada now went into the inner apartment of Ravana's residence, and catching hold of Ravana's wife Mandodari by her locks, dragged her to the presence of Ravana, whereupon she began to weep like a masterless woman. Angada now tore away her gem-embedded overcoat. 25. Many a precious gem and necklace was scattered all round her person. 26. Her gembedecked waist-belt also fell down causing. her lower garment to drop. 27. All the ornaments she was wearing dropped down. The jubilant monkeys now brought in all the daughters of the Devas and the Gandharvas also from Ravana's inner apartments.

28. Mandodari, weeping bitterly before Ravana, began to say to him: 29. "In your very presence, your wife is being dragged by her locks by your enemies. You are a shameless man to tolerate it. (30-34). What is the good of your Homa? Have you no sense of shame? A man whose wife is molested by his enemies must court death then and there in an effort to save her. Death is better than life in such a situation. Alas! O Meghanada! Your mother is being molested by the monkeys. Alas! If you were alive, I would not have had to stand such sufferings. My husband has renounced both shame and wife in his anxiety to live". Ravana, on hearing these laments of Mandodari, got up from his seat, and taking hold of a sword, struck Angada on his waist, saying, "Hands off her." Thereupon the monkeys freed Mandodari and left the place, after having thus obstructed

रामपार्श्वमुपागम्य तस्युः सर्वे प्रहर्षिताः। रावणस्तु ततो भार्यामुवाच परिसान्त्वयन्॥ 35 दैवाधीनिमदं भद्रे जीवता किं न दृश्यते। त्यज शोकं विशालिक्षि ज्ञानमालम्ब्य निश्चितम्॥ अज्ञानप्रभवः शोकः शोको ज्ञानिवनाशकृत्। अज्ञानप्रभवहन्धोः शरीरादिष्वनात्मसु॥ 37 तन्मुलः पुत्रदारादि सम्बन्धः संस्तृतिस्ततः। हर्षशोकभयकोधलोभमोहस्पृहादयः। 38 अज्ञानप्रभवा हाते जन्ममृत्युजरादयः। आत्मा तु केवलं शुद्धो व्यतिरिक्तो हालेपकः॥ 39 आनन्दरूपो ज्ञानात्मा सर्वभावविवर्जितः। न संयोगो वियोगो वा विद्यते केनचित्सतः॥ 40 एवं ज्ञात्वा स्वमात्मानं त्यज शोकमिनिद्तते। इदानीमेव गच्छामि हत्वा रामं सलक्ष्मणम्॥ 41 आगिमिष्यामि नोचेन्मां दारियष्यति सायकैः। श्रीरामो वज्ञकल्पेश्र ततो गच्छामि तत्यदम् ॥ 42 तदा त्वपा मे कर्तव्या किया मच्छासनात्त्रिये। सीतां हत्वा मया सार्धं त्वं प्रवेक्ष्यिस पावकम् ॥ 43 एवं श्रुत्वा वचस्तस्य रावणस्यातिदुःखिता। उवाच नाथ मे वाक्यं शृणु सत्यं तथा कुरु॥ ॥ 44 शक्यो न राववो जेतुं त्वया चान्यैः कदाचन। रामो देववरः साक्षात्प्रधानपुरुषेश्वरः॥ 45

Ravana's great fire-sacrifice.

# Ravana's Advice to Mandodari (35-43).

35. All of them now went to Rama in great joy. Ravana, for consoling his wife, now began to say as follows: (36-43). "O glorious lady! This world is under the decree of Providence. A man born here has to undergo all kinds of experiences. O handsome lady! Resorting to knowledge, you abandon your sorrow. Sorrow is the result of ignorance. Sorrow destroys knowledge. We associate 'I-sense' with the non-spirit i.e. the body, out of ignorance Attachment to sons, wives etc., only. arises from the above misunderstanding, out of which comes this cycle of births and deaths. Joy, sorrow, fear; anger, greed, delusion and desire, as also birth death, old age etc., are all born of ignorance. The real Self is alone, unaffected, pure, distinct from all objects and untainted. He is of

the nature of bliss and consciousness, and free from every kind of change. For that pure existence, there is no coming together with, or separation from, anything. Knowing this, be free from fear, O perfect one! I shall now go immediately and return after killing Rama and Lakshmana. If it happens otherwise, I shall be killed by Rama's arrows, powerful like the thunderbolt weapon. If that happens, I shall be attaining to His Status. In that case, O my dear wife, according to my instructions, you perform my funeral rites. Kill Sita and you immolate yourself in the flames in which my body is burnt.

# Conversation between Mandodari & Ravana (44-61)

44. On hearing these words of Ravana, the sorrow-stricken Mandodari said, "Hear my words which are nothing but the truth, and act accordingly. 45. Rama cannot be

मत्स्यो भूत्वा पुरा कल्पे मनुं वैवस्वतं प्रभुः । राक्ष सकलापद्भयो राघवो भक्तवत्सलः ॥ 46 क्में अभवत्पूर्वं लक्षयोजनविस्तृतः । समुद्रमथने पृष्ठे दधार कनकाचलम् ॥ 47 हिरण्याक्षोऽतिदुर्वृत्तो हतोऽनेन महात्मना। क्रोडरूपेण वपुषा श्लोणीग्रुद्धरता क्वचित्।। 48 त्रिलोककण्टकं दैत्यं हिरण्यकशिषुं पुरा। हतवाकारसिंहेन वपुषा रघुनन्दनः॥ 49 विक्रमैस्त्रिभरेवासौ वर्लि वद्ध्वा जगत्त्रयम् । आक्रम्यादात्सुरेन्द्राय भृत्याय रघुसत्तमः ॥ 50 राक्षसाः क्षत्रियाकारा जाता भूमेर्भरावहाः। तान्हत्वा बहुशो रामो भुवं जित्वा श्रदान्युनेः॥ 51 स एव साम्प्रतं जातो रघवंशे परात्परः। भवदर्थे रघुश्रेष्ठो माजुपत्वप्रुपागतः॥ **52** तस्य भार्या किमर्थं वा हता सीता वनाद्धलात् । मम पुत्रविनाशार्थं स्वस्थापि निघनाय च ॥ इतः परं वा वैदेहीं प्रेषयस रघूतमे । विभीतमाथ राज्यं तु दस्वा गच्छामहे वनस् ॥ 54 मन्दोदरीवचः श्रुत्वा रावणो वाक्यमत्रवीत्। क्यं भद्रे रणे पुत्रान् भातृन् राक्षसमण्डलम् । घातयित्वा राघवेण जीवामि दनगोचरः ॥

रामेण सह योत्सामि रामवाणैः सुशीमगैः । विदार्यमाणो यासामि तक्किणोः परमं पदम् ॥ 56 conquered by you or by anybody else. numerous Rakshasas born as Kshatriyas on He is none but the Supreme Lord of all earth and made a gift of the earth to the Nature and all living beings. 46. In an sage Kasyapa. 52. That same Supreme earlier Kalpa, the Supreme Lord Rama, Being, in order to effect your destruction, the lover of devotees, took the shape of a is now born as man in the line of the Raghus. Fish and saved Vaivasvata Manu from all 53. For the destruction of my children and dangers. 47. At the time of the churning for your own destruction, you have forcibly of the milk ocean, he assumed the form abducted his wife Sita from the forest. Why of a Tortoise, about a lakh of Yojanas in have you done this? 54. At least now, you dimension and held up the golden mountain send away Sita to Rama's presence and

destroyed

He

on His back. 48. Taking the form of a Boar, He lifted the earth from the ocean after destroying Hiranyaksha noted for his evil deeds. 49. Rama, assuming the form of a Man-lion, killed Hiranyakasipu, the son of Diti and the enemy of all the worlds. 50. As Vamana, Rama the lord of Raghus, measured the whole universe by three strides, bound up Bali and gave the three worlds to His devotee Indra. 51. Born as Rama

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55. On hearing these words of Mandodari, Ravana replied, "O good lady! After having caused the destruction of my sons, of my brother and of the community of the Rakshasas through Rama, how can I now even think of saving my life by departing to the forest? 56. I shall fight with Rama. Pierced by the speedy arrows of his, I

bestow the kingdom to Vibheeshana. Let us

to

the life of forest-

afterwards take

जानामि राषवं विष्णुं लक्ष्मीं जानामि जानकीष् । ज्ञात्वैव जानकी सीता मयानीता वनाद्धलात् ॥57 रामेण निघन प्राप्य यासामीति परं पदम् । विग्रुच्य त्वां तु संसाराद्गमिष्यामि सह प्रिये ॥ 58 परानन्दमयी शुद्धा सेष्यते या ग्रुग्रुश्चुिमः । तां गतिं तु गमिष्यामि हतो रामेण संयुगे ॥ 59 प्रश्चाल्य कल्मणाणीह ग्रुक्ति यासामि दुर्लभाष् ॥ 60 क्लेशादिपश्चकतरञ्जयुतं भ्रमादयं दारात्मजाप्तघनबन्ध्वझपामियुक्तम् । जौर्वानखामनिजरोषमनञ्जालं संसारसागरमतीत्य हरिं वजामि ॥ 61 इति भ्रोमद्घ्यात्मरामायणे उमामहेश्वरसंबादे

यदकाच्टे दशमः सर्जः ॥ १० ॥

shall attain to the Status of Vishnu. 57. I know that Rama is Vishnu and that Sita, the daughter of Janaka, is Lakshmi. It is with the full knowlege of this that I forcibly abducted Sita from the forest. 58. By courting death at the hands of Rama, I shall leave you in this world of Samsara and myself attain to the Supreme Status of Vishnu. O dear one! For this purpose, I brought Sita and now I am going to die with my relatives. 59. That State, pure and blissful, which liberation-seekers attain—that very goal, I shall gain by being killed by

Rama in battle. 60. All my sins done in this world shall be washed off by death at Rama's hand and I shall gain liberation. which is а rare attainment for a Jiva. 61. T shall cross ocean of Samsara having for its waves the five Klesas (ignorance, I-sense with regard to the body, attachment, anger and fear); and filled with aquatic creatures constituted of wife, children, friends, wealth, relatives and the like; terrific by the submarine fire of one's own anger; and dangerous with the net of sexuality."

## एकाद्याः सर्गः

#### श्रीमहादेव उदाच

इत्युक्त्वा वचनं प्रेम्णा राझीं मन्दोदरीं तदा। रावणः प्रययौ योध्दुं रामेण सह संयुगे।।	1
दृढं स्यन्दनमास्थाय वृतो घोरैर्निशाचरैः। चक्रैः वोडश्रिभर्युक्तं सवरूषं सकून्रम्।।	2
पिशाचबदनैर्घोरैः खरैर्युक्तं भयावहम् । सर्वास्त्रशस्त्रसहितं सर्वोपस्करसंयुतम् ॥	
निबकामाथ सहसा रावणो भीवणाकृतिः ॥	3
आयान्तं रावणं दृष्ट्वा भीवणं रणकर्कशम् । सन्त्रसाभृतदा सेना वानरी रामपालिता ॥	4
इन्मानय चोत्प्लुत्य रावणं योद्धुमाययौ । आगत्य र्तुमान् रक्षोनक्षसातुलविक्रमः ॥	5
म्रुप्टिनन्धं दृढं नव्ष्वा ताढयामास नेगतः। तेन मुस्टिप्रहारेण जानुभ्यामपतद्रथे।।	6
मूर्चिछतोऽय ग्रहतेन रावणः पुनरुत्थितः। उवाच च हनूमन्तं शूरोऽसि मम सम्मतः॥	7
हन्मानाइ तं घिछ्मां यस्त्वं जीवसि रावण । त्वं तावन्युष्टिना वश्चो मम ताडय रावण ॥	8
पश्चान्मया इतः प्राणान्मोक्ष्यसे नात्र संशयः॥	9
तथेति मुस्टिना वक्षो रावणेनापि ताडितः। नियूर्णमाननयनः किञ्चित्करमलमाययौ ॥	10

#### Chapter 11

#### DESTRUCTION OF RAVANA

### Ravana in the Battlefield (1-11)

1. After speaking lovingly as above to his queen Mandodari, Ravana hurried to join battle with Rama. (2-3). Surrounded by fierce Rakshasas, Ravana of terrific appearance quickly started, seated in his massive chariot. The chariot with sixteen wheels was drawn by donkeys with their faces resembling devils. It was heavily armourplated and had a strong central pole for yoking the horses. It was equipped with all kinds of weapons and missiles and every kind of equipment needed for battle. 4. Seeing the fierce and relentless warrior Ravana approaching, the monkey forces

under Rama were stricken with fear. (5-6). Hanuman of matchless prowess now sprang up to give battle to Ravana. He clenched his fist firmly and delivered a punch on Ravana's. chest. Stricken that way. Ravana fell down on his knees in a swoon. 7. Within a few minutes he recovered and said to Hanuman that he was a hero deserving recognition. (8-9). Hanuman replied, "O Ravana! It is a matter of shame for me that you are still alive after receiving my blow. Now you strike me and after that I shall give you a blow which will deprive you of your life." (10-11). Agreeing to this, Ravana struck Hanuman on his chest with his fist. Hanuman became dizzy, and

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हन्तुमुद्यतः । ततोऽन्यत्र गतो भीत्या रावणो राक्षसाधिपः ॥ 11 संज्ञामवाप्य कपिराड रावणं नीलस्तर्येवं च । चत्वारः समवेत्याप्रे दृष्ट्वा राश्वसपुक्तवान् ॥ 12 नलो **इनमानन्नद**श्चैव सर्परोमाणं खन्नरोमकप्। तथा वृश्चिकरोमाणं निर्जद्तुः क्रमशाऽसुरान् ॥ 13 चत्वारप्रचतुरो हत्वा राक्षसान् भीमविक्रमान्।

रामपार्श्वद्वपागताः । ततः ऋद्भो दश्रग्रीवः सन्दश्य दश्रनच्छदम् ॥14 सिंहनादं पृथक कुत्वा राममेवान्वधावत । दशमीवो स्थस्यस्तु राम वज्रोपमैः शरैः॥ महाघो रैर्घाराभिरिव तोयदः । रामख पुरतः सर्वान्वानरानि विवयथे ॥ ततः पात्रकसङ्काशः शरैः काश्वनभूषणैः। अभ्यवर्षद्रणे रामो दशग्रीनं समाहितः॥ रयस्यं रावणं दृष्ट्वा भूमिष्ठं रघुमन्दनम्। आहृय मातलि शक्रो वचनं चेदमत्रवीत् ॥ रथेन मम भूमिष्ठं शोघं याहि रवूत्तमम्। त्वरितं भूतलं गत्वा कुरु कार्यं ममानघ ॥ तं नत्वा मातितिदेवसारथिः। तता हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम् ॥ 20 एवमकोऽध स्वर्गाञ्जयार्थं रामस द्वापचकाम मातिलः। प्राञ्जितिर्देवराजेन प्रेषितोऽस्मि रघूत्तम ॥

was for a short while unconscious. After recovery, he was about to kill Ravana with his fist, but frightened by the prospect of Hanuman's blow, Ravana escaped to another part of the battlefield.

# Attack on Rama (12-25)

(12-16). In battle, Hanuman, Angada, Nala and Necla destroyed the Rakshasas named Agnivarna the fire-coloured one, Sarparoma the serpent-haired one, Khadgaroma the sword-haired one, and Vrischikaroma the scorpion haired one. The four on destroying these four Asuras in battle, individually raised lion-roars as a sign of victory and went to meet Rama. Terribly incensed by the death of his followers, the cruelhearted Ravana, biting his lips and rolling his eye balls, rushed at Rama himself to ioin battle with him. Seated in his chariot, the ten-headed Ravana showered very sharp arrows on Rama as a cloud showers rain. He wounded also all the monkeys standing in front of Rama. 17. Rama with his mind concentrated, now sent volleys of fiery and gold-embellished arrows at Ravana.

18. Seeing that Ravana was seated in his chariot and Rama standing on the ground, Indra the king of the Devas called his charioteer Matali and said: 19. "O virtuous one! Take my chariot to Rama, the chief of the Raghus, who is fighting, standing on the ground; go quickly to the earth and accomplish this task." 20. On being so instructed, Matali the charioteer of Indra, saluted him and harnessed the green-coloured horses to the chariot. 21. To bring about the victory of Rama, Matali arrived on the earth with incredible speed.

रथोऽयं	देवराजस	विजयाय	तव प्रभो।	प्रेषितश्च मह	हाराज <mark>धनुरैन्द्रं</mark> र	व भूषितम्।।	22
अभेद्यं	कवचं खड्ग	i दिव्यतू <b>ण</b>	ीयुगं तथा।	आरुद्य च र	वं राम रावणं जि	ह राक्षसम्॥	23
मया	सारथिना	देव वृत्रं	देवपतिर्यथा।	इत्युक्तस्तं प	रिकम्य नमस्कृत्य	रथोत्तमम् ॥	24
		आरुरोह	रथं रामो ल	ोकाँल्लक्ष्म्या	नियोजयन् ॥		25
		ततोऽभ	<b>न्यहायुद्ध</b> ं	मैरवं रोग	महर्षणम् ।		
महात्म	गे राघवस्य	रावणस्य	च घोमतः।	अग्नियेन च	आग्नेयं देवं दैवे	न राघवः ॥	26
अस्त्रं	राक्षसराजस्य	जघान	परमास्त्रवित् ।	ततस्तु ससृजे	वोगं राक्षसं चार	स्त्रमस्त्रवित् ॥	27
		क्रोधे	ान महताविष्टो	रामखोपरि रा	वणः ॥		28
रावण्स	। धनुर्मुक्ताः	सर्पा भूत	वा महाविषाः ।	शराः काञ्च	नपुङ्खामा राअवं ।	परिवोऽपतन् ॥	29
					दिशप्रचैव व्याप्त		
					तद् घोरं पुरः प्र		
रामेण	मुकास्ते ना	णा भृत्वा	गरुडरूपिणः।	चिच्छिदुः स	ार्पवाणांस्तान्समन	तात्सर्पशात्रवः ।	32
					ो रामं घोरामिः		
ततः	<b>पुनः शरानी</b>	कै राममि	लष्टकारिणम् ।	अर्दियत्वा तु	घोरेण मातलि	प्रत्यविध्यत	ll 34

With palms folded in salutation, he said to Rama, "O chief of the Raghus! I have been sent here by Indra the king of the gods. (22-25). The chariot belongs to Lord Indra, the king of the gods. It has been sent to help you to gain victory. It is equipped with the well-decorated bow of Indra, unbreakable armours, swords and a pair of celestial quivers. O Rama! Ascend this chariot. and accompanied by me, destroy Ravana as Indra did Vritra." On being so requested, Rama, after circumambulating that divine chariot, ascended it in order to bring about welfare and prosperity in the world.

Fight Between Rama & Ravana (26-50)

(26-28). Afterwards there took place a hair-raising and terrible battle between Rama and the powerful Ravana. The great archer

that he was. Rama neutralised the fire-missile of Ravana with fire-missile, and celestial missile with celestial missile. bly excited, Ravana now directed the fierce Rakshasa-missile against Rama. shining missiles released from Ravana's bow took the form of numerous poisonous serpents which surrounded Rama. 30. All the quarters were filled with arrows having the face of serpents and vomiting fire. Seeing serpents everywhere, Rama now released the terrible Sauparna missile. 32. The missiles released by Rama took the shape of Garuda and destroyed the serpents on all sides. 33. When Rama thus counteracted his missiles. the ten-headed Ravana once more began to shower arrows on Rama. (34-35). Wounding Rama with numerous arrows, Ravana now wounded

पातियत्वा रथोपस्थे रथकेतुं च काश्चनम् । ऐन्द्रानश्वानभ्यहनद्रावणः क्रोधमूर्चिछतः ॥	35
विषेदुर्देवगन्धर्वाश्चारणाः पितरस्तथा । आर्त्ताकारं हरिं इष्ट्वा व्यथिताश्च महर्षयः ।	
व्यथिता वानरेन्द्राष्ट्च बभूवुः सविभीषणाः ॥	36
दशास्रो विंशतिभुजः प्रगृहीतशरासनः। ददृशे रावणस्तत्र मैनाक इव पर्वतः॥	37
रामस्तु भ्रुकुटिं वव्छवा क्रोधसंरक्तलोचनः। कोपं चकार सदृशं निदहिनव राक्षसम्।।	38
धनुरादाय देवेन्द्रधनुराकारमद्भुतम् । गृहीत्वा पाणिना वाणं कालानलसमप्रभम्॥	39
निर्दहिषाव चक्षुभर्यो दष्टशे रिपुमन्तिके।	40
पराक्रमं दर्शियतुं तेजसा प्रज्वलिय। प्रचक्रमे कालरूपी सर्वलोकस्य पश्यतः॥	41
विकुष्य चापं रामस्तु रावणं प्रतिविध्य च । हर्षयन्वानरानीकं कालान्तक इवावभौ ॥	42
क्रूद्धं रामस्य वदनं दृष्ट्वा शत्रं प्रधावतः। तत्रसुः सर्वभूतानि चचाल च वसुन्धरा॥	43
रामं दृष्ट्वा महारौद्रमुत्पातांश्च सुद्रारुणान् । त्रस्तानि सर्वभूतानि रावणं चाविशक्कयम् ॥	44
विमानस्याः ' सुरगणाः सिद्धगन्धर्विकसराः । ददृशुः सुमहायुद्धं लोकसंवर्तकोषम्य ॥	45
छेन्द्रमस्त्रं समादाय रावणस्य शिरोऽन्छिनत्। मूर्धानो रावणस्याथ बहवो रुधिरोक्षिताः।	
गगनात्त्रपतन्ति स्र तालादिव फलानि हि ॥	46

Matali the charioteer, cut down the golden standard, and inflicted wounds on the horses drawing the chariot of Indra. 36. Seeing Rama in a difficult situation, the Devas, Gandharvas, Charanas, manes and Maharshis grew anxious. So also did Vibheeshana and the monkey leaders.

37. The ten-headed Ravana holding bows and arrows in his twenty arms appeared like the mount Mainaka. 38. Highly incensed Rama's eyes now became red and his eyebrows got knitted. He now looked at Ravana as if he were going to burn him up in a mood of anger that was appropriate for the occasion. (39-40). Holding the wonderful bow resembling the bow of Indra himself, he released fiery arrows at the enemy from close quarters and looked at him as if he were going to burn him by his looks.

41. Rama, now realising that the time for the destruction of Ravana was approaching. revealed his prowess to all through his shining brilliance. 42. Drawing his bow and aiming at Ravana, Rama appeared like death at the time of the world's dissolution a sight which gave great joy to the monkey army. 43. Seeing the angry face of Rama as he approached the enemy, all beings trembled in fear, and there were tremors on the earth. 44. Rama's terrific form and the evil-foreboding omens filled all beings with fear. Even Ravana got frightened. 45. In order to see the battle that resembled in its ferocity the world's dissolution, all the Devas, Siddhas and Gandharvas assembled in the sky in their aerial vehicles.

46. Now Rama took up the Indra-missile and cut off Ravana's heads one by one.

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# न दिनं न च वै रात्रिर्न सन्ध्या न दिशोऽपि वा।

प्रकाशन्ते न तद्र्षं दृश्यते तत्र सङ्गरे। ततो रामो बभूवाथ विस्थाविष्टमानसः॥ शिरसां चैकवर्चसाम् । न चैव रावणः शान्तो दृश्यते जीवितक्षयात् ॥ 48 छिन्नं शतमेकोत्तरं कौशल्यानन्दवर्धनः । अस्त्रैश्च बहुभिर्युक्तश्चिन्तयामास राघवः ॥ ४९ सर्वास्त्रविद्धीरः ततः ये येंबिणिहता देत्या । त एते निष्फलं याता रावणस्य निपातने ॥ महासच्वपराऋमाः इति चिन्ताकुले रामे समीपस्थो विभीषणः। उवाच राधवं वाक्यं वद्यदस्तवरो हासौ । 51 विच्छिना बाहबोऽप्यस्य विच्छिनानि शिरांसि च। उत्पत्स्यन्ति पुनः शीघ्रमित्याह भगवानजः॥ 52 तच्छोषयानलास्त्रेण तस्य मृत्युस्ततो भवेत् ॥ 53 नाभिदेशेऽमृतं तस्य क्रण्डलाकारसंस्थितम्। श्रत्वा रामः शीघपराक्रमः। पानकास्त्रेण संयोज्य नाभि विच्याध रक्षसः ॥५४ अनन्तरं च चिच्छेद शिरांसि च महाबलः । बाहुनिष च संरब्धो रावणस्य रघुत्तमः ॥ महाशक्तिमादाय दशकन्धरः। विभीषणवधार्थाय चिक्षेप क्रोधविहलः ॥ चिच्छेद राघवो बाणैस्तां दशाप्रीवशिरश्छेदात्तदा तेजो विनिर्गतम् ॥ शितैहें मभषितै:। म्लानरूपो बभवाथ छिन्नैः शी वैभियक्करैः।

Bleeding profusely, these heads fell down on the ground like palmyra fruits from the tree. 47. In the chaos created by battle, neither day time nor night, neither their junction time nor the quarters could be perceived distinctly. Even the persons of Rama and Ravana engaged in battle could not be recognised. Now Rama began to think in wonder. 48. "I have cut down hundred and one heads of Ravana; still I do not find Ravana dying." 49. Then Rama, who was master of all missiles, began to think within himself in spite of the fact that he had all these missiles under his control. 50. "Those missiles with which Rakshasas of great prowess have been killed in large numbers are now found ineffective in respect of Ravana."

#### Death of Ravana (51-76)

(51-52). When Rama was thus thinking

एकेन मुख्यशिरसा बाहुभ्यां रावणो बभौ ॥ 58 anxiously, Vibheeshana who was standing near by said, "It is well-known that he has been granted boons by Brahma. His heads and hands if severed would come up again immediately. Such was the boon given to him by Brahma. (53-54). In his umbilicus, there is a certain mass of Amrita deposited. Burn it up with Agni missile. After that it will be possible to kill him." Hearing these words of Vibheeshana, Rama of great prowess attached the fire-missile to his bow and wounded Ravana in his umbilicus, 55. After that, mighty Rama full of wrath began to cut-off Ravana's heads and arms. 56. Now Ravana with a view to kill Vibheeshana, threw his mighty weapon called Shakti at him. (57-58). With his shining arrows, Rama cut that Shakti to pieces. As several of his heads had been cut, Ravana's prowess was in abeyance. and seeing his fallen heads, he became very रावणस्तु पुनः ऋद्भो नानाशस्त्रास्त्रवृष्टिभिः। ववर्ष रामं तं रामस्तथा बाणैर्ववर्ष च ॥ 59 युद्धमभूद्घोरं तुमुलं लोमहर्षणम्। अथ संस्मारयामास मातली राघवं तदा ॥ ततो 60 विसुज्यास्त्रं वधायास्य ब्राह्मं शीघं रघूत्तम । विनाशकालः प्रथितो यः सुरैः सोऽद्य वर्तते ॥ 61 उत्तमाङ्गं न चैतस्य छेत्तव्यं राघव त्वया। नैव शोर्ष्णि प्रभो वध्यो बध्य एव हि मर्मणि ॥६२ ततः संसारितो रामस्तेन वाक्येन मातलेः। जग्नाह सशरं दीप्तं निःश्वसन्तमिवोरगम्॥ यस पार्चे तु पवनः फले भास्करपावकौ । शरीरमाकाशमयं गौरवे मेरुमन्दरौ ॥ 64 पर्वस्विप च विन्यस्ता लोकपाला महौजसः। जाज्वल्यमानं वपुषां भातं भास्करवर्चसा ॥ 65 लोकानां भयनाशनमंद्भुतम् । अभिमन्त्र्य ततो रामस्तं महेषुं महाभुजः ॥ 66 वेदप्रोक्तेन विधिना सन्दधे कार्मुके बली।। 67 तसिन्सन्धीयमाने तु राघवेण शरोत्तमे। सर्वभूतानि त्रित्रेसुश्चचाल च वसुन्धरा॥ 68 स रावणाय संक्रुद्धो भृशमानम्य कार्मुकम् । चिक्षेप परमायत्तस्त्रमस्त्रं मर्मघातिनम् ॥ 69 दुर्घर्षो वज्रपाणिविसर्जितः । कृतान्त इव घोरास्यो न्यपतद्रावणोरसि ॥ 70 स निमग्नो महाघोरः शरीरान्तकरः परः। विभेद हृदयं तूर्णं रावणस्य महात्मनः॥ 71

much dejected. He was left with only one head and two arms. 59. Next, incensed very much, Ravana sent showers of arrows and other weapons at Rama and Rama did the same in respect of him. (60-61). The fierce battle causing horripilations in onlookers continued for long. Then Matali the charioteer reminded Rama saying, "O Rama! Scion of the Raghu's line! Release Brahma missile for his death without delay. The pre-determined time for his death has now arrived.62. O Rama! Do not cut-off his head. He cannot be killed by severing his head. He has to be struck at vulnerable points in his body." 63. Reminded thus by the words of Matali, Rama took an arrow that hissed like a serpent in its course. (64-67). That Brahma-missile had Vayu at its rear, Surya

and Pavaka in its front, Akasa in its middle and Lokapalas on its sides. It was as weighty as the mountainsMeru and Mandara. Resplendent in itself, it shone like a sun now. Now Rama of very great prowess repeated the Mantras connected with this wonderful missile and attached it to his bow according to the directions given in the science of archery. 68. When Rama attachmissile to his bow, all beings ed that trembled and there was tremor on the earth. 69. In a very wrathful mood, Rama pulled his bow to its maximum with all his power and sent that arrow at the vital part of Ravana. 70. Like thunderbolt weapon released by Indra, that irresistible missile with a terrific end struck Ravana in his chest like the god of death himself. 71. That missile

। स शरो रावणं इत्वा रामतूणीरमाविशत् ॥ रावणस्याहरत्प्राणान्विवेश धरणीतले 72 तस्य इस्तात्पपाताशु सशरं कार्मुकं महत्। गतासुर्भ्रमिवेगेन राक्षसेन्द्रोऽपतव्सुवि॥ 73 - तं दृष्ट्वा पतितं भूमौ इतशेषाश्च राक्षसाः। इतनाथा भयत्रस्ता दुद्रुवुः सर्वतोदिशम्।। 74 दशग्रीवस्य निधनं विजयं राघवस्य च। ततो विनेदुः संहृष्टा वानरा जितकाशिनः॥ 75 वदन्तो रामविजयं रावणस्य च 76 व्यनदत्सौम्यस्त्रिदशदुन्दुभिः। पपात पुष्पवृध्दिश्च समन्ताद्राघवोपरि॥ अथान्तरिक्षे 77 दिवौकसः। अथान्तरिक्षे ननृतुः सर्वतोऽप्सरसो ग्रुदा ॥ तुष्टवर्मनयः सिद्धाश्वारणाश्र 78 हावणस्य ,च देहोत्थं ज्योतिरादित्यवत्स्फुरत् । प्रविवेश रघुश्रेष्ठं देवानां पश्यतां सताम् ॥ देवा ऊचुरहो भाग्यं रावणस्य महात्मनः। वयं तु सान्विका देवा विष्णोः कारुण्यभाजनाः॥ ८० भयदुःखादिभिव्याप्ताः संसारे परिवर्तिनः। अयं तु राक्षसः करो ब्रह्महातीव तामसः॥ 81 विष्णुद्धेषी तापसहिंसकः । पश्यत्स सर्वभूतेषु राममेव प्रविष्टवान् ॥ परदारस्तो 82

capable of piercing any target went deep into the chest of Ravana and pierced his heart. 72. After destroying the life-energies of Ravana, it spent its force only on piercing the earth. After that it came back to the quiver of Rama.

73. From the hands of Ravana his mighty bow along with its arrow fell down. Lifeless, he fell to the ground like an object caught in a whirlwind. 74. On seeing him dead, all the surviving Rakshasas felt masterless, became panicky with fear and fled in all directions. (75-76). Now that the enemy had been conquered, the monkeys were filled with joy and began to talk loudly among themselves about Ravana's death and Rama's victory.

# Ravana's salvation through confrontation (77-89)

(77-78). The sky was now filled with the

delightful sound of the kettle-drums of the Devas from all sides; showers of flowers fell on Rama. The Munis, the Siddhas, the Charanas and the other inhabitants of the heavenly regions sang hymns of praise, and everywhere in the sky the Apsara damsels began to dance. 79. All the Devas witnessed how from the body of Ravana, a brilliance equal to that of the sun emerged and entered into Rama. (80-82). The Devas said, "Look at the good fortune of the high-souled Ravana. Even we, virtuous persons like Devas, who are special objects of Mahavishnu's mercy, are immersed in Samsara characterised by fear and sorrow. But see how this Rakshasa who is noted for his cruelty, who abducts other people's women, who kills ascetics, who is antagonistic to Vishnu, who is characterised by intense Tamas-how even he has entered into Rama in the sight of all."

पातियत्वा रथोपस्ये रथकेतुं च काञ्चनम् । ऐन्द्रानश्वानभ्यहनद्रावणः क्रोधमूर्विछतः ।	35
विषेदुर्देवगन्धर्वाश्चारणाः पितरस्तथा । आर्त्ताकारं हरिं इष्ट्वा व्यथिताश्च महर्षयः ।	
व्यथिता वानरेन्द्राष्ट्रच बभूवः सविभीषणाः ॥	36
दशास्रो विंशतिभुजः प्रगृहीतशरासनः। ददृशे रावणस्तत्र मैनाक इव पर्वतः॥	37
रामस्तु भ्रुङ्काटं वद्ध्वा क्रोधसंरक्तलोचनः। कोपं चकार सदृशं निदृहिश्वव राक्षसम्।।	38
घनुरादाय देवेन्द्रघनुराकारमद्भुतम् । गृहीत्वा पाणिना बाणं कालानलसमप्रभम्॥	39
निदेहिषाव चक्षभर्यो दुष्ट्रेण रिवयन्तिके ।	40
र्भायतु तेजसा प्रज्वलिखा प्रचक्रमे कालक्रपी मर्वलोकम् एउग्रतः ॥	41
ं कर्म पाप श्रमस्तु रावणं प्रतिविध्य च । दर्घयन्वानग्रानीकं कालान्तक रवावधी ॥	42
ुव रागल पद्म हस्या शत्रं प्रशास्त्रः । तस्यः प्रतेषतानि जनान व व्याप्तः ।	43
उर्ग नेश्राद्रश्रुत्पाताञ्च सदारुगान । त्रद्रतानि मर्नभवानि स्वामः अस्ति ।	44
्राह्मा । पद्भाव विकास । हत्या सामान केले हैं के स्व	45
भारतायाय रावणस्य शिरांऽिछनत्। मुर्धानो रावणस्याय बहुवो रुधिगेक्षिताः।	
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Matali the charioteer, cut down the golden standard, and inflicted wounds on the horses drawing the chariot of Indra. 36. Seeing Rama in a difficult situation, the Devas, Gandharvas, Charanas, manes and Maharshis grew anxious. So also did Vibheeshana and the monkey leaders.

37. The ten-headed Ravana holding bows and arrows in his twenty arms appeared like the mount Mainaka. 38. Highly incensed Rama's eyes now became red and his eyebrows got knitted. He now looked at Ravana as if he were going to burn him up in a mood of anger that was appropriate for the occasion. (39-40). Holding the wonderful bow resembling the bow of Indra himself, he released fiery arrows at the enemy from close quarters and looked at him as if he were going to burn him by his looks.

41. Rama, now realising that the time for the destruction of Ravana was approaching revealed his prowess to all through his shining brilliance. 42. Drawing his bow and aiming at Ravana, Rama appeared like death at the time of the world's dissolutiona sight which gave great joy to the monkey army. 43. Seeing the angry face of Rama as he approached the enemy, all beings trembled in fear, and there were tremors on the earth. 44. Rama's terrific form and the evil-foreboding omens filled all beings with fear. Even Ravana got frightened. 45. In order to see the battle that resembled in its ferocity the world's dissolution, all the Devas, Siddhas and Gandharvas assembled in the sky in their aerial vehicles.

46. Now Rama took up the Indra-missile and cut off Ravana's heads one by one.

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Bleeding profusely, these heads fell down on the ground like palmyra fruits from the tree. 47. In the chaos created by battle, neither day time nor night, neither their junction time nor the quarters could be perceived distinctly. Even the persons of Rama and Ravana engaged in battle could not be recognised. Now Rama began to think in wonder. 48. "I have cut down hundred and one heads of Ravana; still I do not find Ravana dying." 49. Then Rama, who was master of all missiles, began to think within himself in spite of the fact that he had all these missiles under his control. 50. "Those missiles with which Rakshasas of great prowess have been killed in large numbers are now found ineffective in respect of Ravana."

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शतमेकोत्तरं छिन्नं शिरसां चैकवर्चसाम् । न चैव रावणः शान्तो दृश्यते जीवितक्षयात् ॥ 48 सर्वोस्त्रविद्धोरः कौशल्यानन्दवर्धनः। अस्त्रेश्च बहुमिर्युक्तश्चिन्तयामास राघवः॥ 49 महासत्त्वपराऋमाः । त एते निष्फलं याता रावणस्य निपातने ॥ इति चिन्ताकुले रामे समीपस्थो विभीषणः। उवाच राघवं बाक्यं ब्रह्मदत्तवरो इसौ । 51 विच्छिना बाहवोऽप्यस विच्छिनानि शिरांसि च। उत्पत्सन्ति पुनः शीन्रमित्याह भगवानजः॥ 52 तस कुण्डलाकारसंस्थितम् । तच्छोषयानलास्रेण तस मृत्युस्ततो भवेत् ॥ 53 श्रत्वा रामः शीघ्रपराक्रमः। पानकास्त्रेण संयोज्य नाभि विच्याध्व रश्चसः ॥६४ 55 महाशक्तिमादाय दशकन्धरः । विभीषणवधार्थाय विक्षेप क्रीधविद्यलः ॥ 56 57 म्लानरूपो बभूवाथ छिन्नैः शी वैभयङ्करैः। एकेन मुख्यशिरसा बाहुभ्यां रावणो बभौ ॥ 58

> anxiously, Vibheeshana who was standing near by said, "It is well-known that he has been granted boons by Brahma. His heads and hands if severed would come up again immediately. Such was the boon given to him by Brahma. (53-54). In his umbilicus, there is a certain mass of Amrita deposited. Burn it up with Agni missile. After that it will be possible to kill him." Hearing these words of Vibheeshana, Rama of great prowess attached the fire-missile to his bow and wounded Ravana in his umbilicus, 55. After that, mighty Rama full of wrath began to cut-off Ravana's heads and arms. 56. Now Ravana with a view to kill Vibheeshana, threw his mighty weapon called Shakti at him. (57-58). With his shining arrows, Rama cut that Shakti to pieces. As several of his heads had been cut, Ravana's prowess was in abeyance. and seeing his fallen heads, he became very

रावणस्तु पुनः ऋद्भो नानाशस्त्रास्त्रवृष्टिभिः। ववर्ष रामं तं रामस्तथा बाणैर्ववर्ष च ॥ **59** युद्धमभृद्घोरं तुमुलं लोमहर्षणम् । अथ संसारयामास मातली राघवं तदा ॥ ततो 60 विसुज्यास्त्रं वधायास्य ब्राह्मं शीघं रघूत्तम । विनाशकालः प्रथितो यः सुरैः सोऽद्य वर्तते ॥ 61 उत्तमाङ्गं न चैतस्य छेत्तव्यं राघव त्वया। नैव शोर्षण प्रभो वध्यो बध्य एव हि मर्मणि ॥६२ ततः संसारितो रामस्तेन वाक्येन मातलेः। जग्राह सशरं दीप्तं निःश्वसन्तमिवोरगम्॥ 63 यस पार्चे त पवनः फले भास्करपावकौ । शरीरमाकाशमयं गौरवे मेरुमन्द्रौ ॥ 64 पर्वस्विष च विन्यस्ता लोकपाला महौजसः। जाज्वलयमानं वपुषां भातं भास्करवर्चसा ॥ भयनाशनमंद्भुतम् । अभिमन्त्र्य ततो रामस्तं महेषुं महाभुजः ॥ लोकानां तम्रुप्रमस्त्रं 66 वेदप्रोक्तेन विधिना सन्दधे कार्मुके बली।। 67 राघवेण शरोत्तमे । सर्वभूतानि वित्रे सुश्चचाल च वसुन्धरा ॥ त 68 संक दो भृशमानम्य कार्मुकम् । चिक्षेप परमायत्तस्त्रमस्त्रं मर्मघातिनम् ॥ 69 दुर्धर्षो वज्रपाणिविसर्जितः। कृतान्त इव घोराखो न्यपतद्रावणोरिस ॥ 70 स निमग्नो महाघोरः शरीरान्तकरः परः। विभेद हृदयं तूर्णं रावणस्य महात्मनः॥ 71

much dejected. He was left with only one head and two arms. 59. Next, incensed very much, Ravana sent showers of arrows and other weapons at Rama and Rama did the same in respect of him. (60-61). The fierce battle causing horripilations in onlookers continued for long. Then Matali the charioteer reminded Rama saying, "O Rama! Scion of the Raghu's line! Release Brahma missile for his death without delay. The pre-determined time for his death has now arrived.62. O Rama! Do not cut-off his head. He cannot be killed by severing his head. He has to be struck at vulnerable points in his body." 63. Reminded thus by the words of Matali, Rama took an arrow that hissed like a serpent in its course. (64-67). That Brahma-missile had Vayu at its rear, Surya

and Pavaka in its front. Akasa in its middle and Lokapalas on its sides. It was as weighty as the mountainsMeru and Mandara. Resplendent in itself, it shone like a sun now. Now Rama of very great prowess repeated the Mantras connected with this wonderful missile and attached it to his bow according to the directions given in the science of archery. 68. When Rama attachmissile to his bow, all beings trembled and there was tremor on the earth. 69. In a very wrathful mood, Rama pulled his bow to its maximum with all his power and sent that arrow at the vital part of Ravana. 70. Like thunderbolt weapon released by Indra, that irresistible missile with a terrific end struck Ravana in his chest like the god of death himself. 71. That missile

। स शरो रावणं हत्वा रामतूणीरमाविशत् ॥ रावणस्याहरत्र्प्राणान्विवेश धरणीतले 72 तस्य इस्तात्पपाताशु सशरं कार्मुकं महत्। गतासुर्भ्रमिवेगेन राक्षसेन्द्रोऽपतद्भुवि॥ 73 · तं रृष्ट्वा पतितं भूमौ हतशेषाश्च राक्षसाः। हतनाथा भयत्रस्ता दुद्रुवुः सर्वतोदिशम्।। 74 दशग्रीवस्य निधनं विजयं राघवस्य च । ततो विनेदुः संहृष्टा वानरा जितकाशिनः ॥ 75 वदन्तो रामविजयं रावणस्य च 76 व्यनदत्सौम्यस्त्रिदशादुन्दुभिः। पपात पुष्पवृष्टिश्च समन्ताद्राघवोपरि॥ अधान्तरिक्षे 77 दिवौकसः। अथान्तरिक्षे ननृतुः सर्वतोऽप्सरसो मुदा ॥ तुष्टवर्मनयः सिद्धाश्वारणाश्र 78 द्रावणस्य ,च देहोत्थं ज्योतिरादित्यवत्स्फुरत् । प्रविवेश रघुश्रेष्ठं देवानां पश्यतां सताम् ॥ देवा ऊचुरहो भाग्यं रावणस्य महात्मनः । वयं तु सान्विका देवा विष्णोः कारुण्यभाजनाः ॥ ८० भयदुःखादिभिन्याप्ताः संसारे परिवर्तिनः। अयं तु राक्षसः ऋरो ब्रह्महातीव तामसः॥ 81 विष्णद्वेषी तापसहिंसकः । पश्यत्सु सर्वभूतेषु राममेव प्रविष्टवान् ॥ वरदारस्तो 82

capable of piercing any target went deep into the chest of Ravana and pierced his heart. 72. After destroying the life-energies of Ravana, it spent its force only on piercing the earth. After that it came back to the quiver of Rama.

73. From the hands of Ravana his mighty bow along with its arrow fell down. Lifeless, he fell to the ground like an object caught in a whirlwind. 74. On seeing him dead, all the surviving Rakshasas felt masterless, became panicky with fear and all directions. fled in (75-76). Now that the enemy had been conquered, the monkeys were filled with joy and began to themselves about talk loudly among Ravana's death and Rama's victory.

# Ravana's salvation through confrontation (77-89)

(77-78). The sky was now filled with the

delightful sound of the kettle-drums of the Devas from all sides; showers of flowers fell on Rama. The Munis, the Siddhas, the Charanas and the other inhabitants of the heavenly regions sang hymns of praise, and everywhere in the sky the Apsara damsels began to dance. 79. All the Devas witnessed how from the body of Ravana, a brilliance equal to that of the sun emerged and entered into Rama. (80-82). The Devas said, "Look at the good fortune of the high-souled Ravana. Even we, virtuous persons like Devas, who are special objects of Mahavishnu's mercy, are immersed in Samsara characterised by fear and sorrow. But see how this Rakshasa who is noted for his cruelty, who abducts other people's women, who kills ascetics, who is antagonistic to Vishnu, who is characterised by intense Tamas-how even he has entered into Rama in the sight of all."

एवं ब्रुवत्सु देवेषु नारदः प्राह सुस्सितः। शृणुतात्र सुरा पूर्वं धर्मतस्विविश्वणाः॥	83
रावणो राघवद्वेषादनिशं हृदि भावयन् । भृत्यैः सह सदा रामचरितं द्वेषसंयुतः ॥	84
श्रुत्वा रामात्स्वनिधनं भयात्सर्वत्र राघत्रम् । पश्यश्वनुदिनं स्वप्ने राममेवानुपश्यति ।	l <b>l 8</b> 5
कोघोऽपि रावणसाशु गुरुवोधाधिकोऽभवत् । रामेण निहत्रश्चान्ते निर्धूताशेषकलमपः ॥	86
रामसायुज्यमेवाप रावणो ग्रुक्तवन्धनः॥	87
पांपिष्ठो वा दुरात्मा परधनपरदारेषु सक्तो यदि स्था-	
षित्यं स्नेहाक्रयाद्वा रघुकुल तिलकं भावयन्सम्परेतः।	
भूत्वा शुद्धान्तरङ्गो भवशतजनितानेकदोपैर्वियुक्तः	
सद्यो रामस्य विष्णोः सुरवरविनुतं याति वैकुण्ठमाद्यम् ॥	88
हत्वा युद्धे दशास्यं त्रिभुवनिषमं वामहस्तेन चापं	•
भूमौ विष्टभ्य तिष्ठिभितरकरधृतं भ्रामयन्त्राणमेकम् ।	
आरक्तोपान्तनेत्रः शरदिलतवषुः सूर्यकोटिप्रकाशो	
वोरश्रीवन्धुराङ्गस्त्रदशापतिज्ञतः पातु मां वीररामः ॥	90
इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे	89
युद्धकाण्डे एकादशः सर्गः ॥ ११ ॥	

(83-87). To the Devas who were speaking in this way, Narada said with a smile, "O Devas who know the secret of Dharma! Listen. Ravana, on account of his antagonism to Rama, has always been talking about him with his servants, besides ever anxiously thinking about him. Fearing that he would meet with death at Rama's hand, he was in the habit of seeing the spectre of Rama everywhere. Every night, in his dreams, he was seeing Rama. This anger of Ravana towards Rama has served him in a better way than teachers and relatives. In the end, being killed by Rama, he has been rid of all his sins. Released from all bondage thereby, he has become one with Rama. 88. Even if a person is sinful, evil-minded, addicted to other people's

wealth and women, if he, be it out of love. or fear, thinks of Rama, he becomes purified in mind and freed from the sins of numerous births. He thereby attains directly the eternal Vaikuntha, the highly coveted Status of Vishnu who has incarnated Himself as Rama. 89. May heroic Rama protect me--Rama who killed in battle Ravana incapable of being conquered by anyone in the three worlds, who with his left hand holds his bow resting firmly on the ground, who is whirling an arrow with his other hand, the ends of whose eyes are red-tinged, whose body is covered with caused by arrows, who has the brilliance of numerous suns, whose beautified by the glory of victory, and who is the object of praise of all divinities."

# द्वादशः सर्गः

### भीमहादेव उवाच

रामो विभीषणं इष्ट्वा इन्मन्तं तथा प्रदम् । लक्ष्मणं कपिराजं च जाम्बवन्तं तथा परान् ॥ 1 परितुष्टेन मनसा सर्वानेवालवीद्वचः । भवतां बाहुवीर्येण निहतो रावणो मया ॥ 2 कीर्तिः स्थास्यति वः पुण्या यावच्चन्द्रदिवाकरौ । कीर्तियच्यन्ति भवतां कथां त्रैलोक्यपावनीम् ॥ 3 मयोपेतां कलिहरां यास्यन्ति परमां गतिम् ॥ 4

एतसिषान्तरे इष्ट्वा रावणं पतितं भुवि।

मन्दोदरीमुखाः सर्वाः स्त्रियो रावणपालिताः। पतिता रावणस्याम्र शोचन्त्यः पर्यदेवयन्॥ 5 विभीषणः शुप्रोचार्तः शोकेन महतावृतः। पतितो रावणस्याम्र बहुधा पर्यदेवयत्॥ 6 रामस्तु लक्ष्मणं प्राह वोधयस्व विभीषणम्। करोतु भ्रातृसंस्कारं किं विलम्बेन मानदं॥ 7 स्त्रियो मन्दोदरीमुख्याः पतिता विलपन्ति च। निवारयतु ताः सर्वा राक्षसी रावणप्रियाः॥ 8 एवमुक्तोऽथ गमेण लक्ष्मणोऽगाद्विभीषणम्। उवाच मृतकोपान्ते पतितं मृतकोपमम्॥ 9 शोकेन महताविष्टं सौमित्रिरिदमन्नवीत्। यं शोचिस त्वं दुःखेन कोऽयं तव विभीषण॥ 10 त्वं वास्य कतमः सृष्टेः पुरेदानीमतः परम्। यहत्तोयोघपतिताः सिकता यान्ति तद्वशाः॥ 11

## Chapter 12

#### **EVENTS AFTER RAVANA'S DEATH**

#### Lakshmana's Sermon to Vibheeshana (1-28)

(1-2). Now Rama cast his joyous glance at Vibheeshana, Hanuman, Angada, Lakshmana, Sugreeva, Jambavan and others and said, "By the heroism you all have displayed, I have been able to kill Ravana. (3-4). Your holy fame will last so long as the sun and moon abide. By reciting these exploits of yours in relation to me, which can remove the sins of people and purify the world, men will attain the supreme goal."

5. In the meantime, seeing the fallen body of Ravana, Mandodari and other women who were under Ravana's protection, fell down before Ravana's body and began to bemoan his death. 6. Vibheeshana, too,

overcome with great sorrow, fell by Ravana's side and indulged in mourning in various ways. 7. Thereupon Rama said to Lakshmana, "You enlighten Vibheeshana about his duties. Let him do the cremation of his brother. Why should it be delayed?

8. Mandodari and other wives of Ravana are all mourning. Let Vibheeshana come forward and pacify them."

9. On being so instructed by Rama, Lakshmana went to the dead body of Ravana, by the side of which Vibheeshana was lying like another dead body. (10-12). Lakshmana said as follows to sorrowstricken Vibheeshana, "O Vibheeshana! What is he to you—he for whom you are mourning? What was he before his body

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संयुज्यन्ते वियुज्यन्ते	तथा कालेन देहिनः॥
यथा धानासु वै धाना भवन्ति न भवन्ति च।	एवं भूनेषु भूतानि प्रेरितानीशमायया ॥
त्वं चेमे वयमन्ये च	तुल्याः कालंबशोद्भवाः।
जन्ममृत्यू यदा यसात्तदा तसाद्भविष्यतः।	ईश्वरः सर्वभूतानि भूतैः सृजति हन्त्यजः ॥
आत्मसृष्टैरस्वतन्त्रैर्निरपेक्षोऽपि बालवत् ।	देहेन देहिनो जीवा देहाद्देहोऽभिजायते ॥
वीजादेव यथा बीजं देहान्य इव शाश्वतः।	देहिदेहिवभागोऽयमिववेकक्वतः पुरा ॥
नानात्वं जन्म नाशश्च क्षयो वृद्धिः क्रियाफज्ञम् ।	द्रब्दुरामान्त्यतद्वर्गा ययाग्ने शहािक्रियाः ॥
त इमे देइसंयोगादात्मना भान्त्यसद्ग्रहात्।	
प्रसुप्तस्यानहम्भावात्तदा भाति न संस्रुतिः।	जीवतोऽपि यथा तहहिष्णस्तरयातरङ्करके
was generated? What relation has he now after death and hereafter? Who after all are you to him? Just as in a flowing river, particles of sand and water come together for a time and are separated by the current, so are men joined and separated in this world by the flow of time. 13. Among seeds sown, some sprout and produce other seeds, while some perish without sprouting. Their relationship is casual and uncertain. Just so are all relationships brought about by the force of the Lord's Maya between beings born of other beings. (Or, just as in a quantity of grains, some, on being fried, mix with others and then disunite, in the same way do creatures unite and disunite, impelled by the Maya of the Lord). 14. You, he and all others are alike the creatures of Time. One's birth and death will occur as pre-determined in respect of time and place. 15. The Lord	who are not free but are under His con He makes them the cause of general and destruction among themselves. It body is always born of another be ensouled by a Jiva, just as a seed can cout of another similar seed. But the is eternal while the body is short-live. This relationship between the body and Jiva is not real but born of delusion ignorance. (17-18). The various differenting forms of birth, growth, death and enjament of fruits of Karma attributed to the Seer (Self), are like the attribution fire of the shape it assumes wholly due the fuel that it burns. In contact with fuel the fire takes various forms and sha according to the form and shape of the fire to the fire in itself has no such form It only burns and shines. So also none the attributes and experiences of the boreally belong to the Self who is only really belong to the Self who is only

of all, who is unborn and unmotivated,

engages Himself in creation like a child.

He plays with the help of these beings,

ऽसत्सदाग्रहात् ॥१८ ।नहङ्<u>क</u>्तेः der His control. se of generation emselves. 16. A another body a seed can come d. But the Jiva y is short-lived. he body and the of delusion and rious differentiadeath and enjoyittributed to the he attribution to s wholly due to contact with the orms and shapes hape of the fuel. no such forms So also none of ces of the body vho is only the They appear to be that of the Self because of the connection of the Seer with the body arising out of ignorance. (19-20). A caravansarai is really an empty

# तसान्मायामनोधर्मं जद्महम्ममताभ्रमम् ।

रामभद्रे भगवति मनो देशात्मनीश्वरे । सर्वभृतात्मिन परे मायामानुषरूपिण ॥ 20 बाह्योन्द्रयार्थसम्बन्धात्याजयित्वा मनः शनैः । तत्र दोषान्दर्शयित्वा रामानन्दे नियोजय ॥ 21 देहबुद्धया भवेद्भाता पिता माता सुहृत्त्रियः । विरुक्षणं यदा देहाज्जानात्यात्मानमात्मना ॥ 22 तदा कः कस्य वा बन्धुर्भाता माता पिता सुहृत् । मिथ्याज्ञानवशाज्जाता दारागारादयः सदा ॥ 23 शब्दादयश्च विषया विविधाश्चैव सम्पदः । बलं कोशो भृत्यवर्गो राज्यं भृपिः सुतादयः ॥ 24 अज्ञानजत्वात्सवें ते क्षणसङ्गमभङ्गुराः । अथोत्तिष्ठ हृदा रामं भावयन् भिनतभावितम् ॥ अनुवर्तस्व राज्यादि भुञ्जन्त्रारब्धमन्वहम् । भूतं भविष्यदभजन्वर्तमानमथाचरन् ॥ 26 विहरस्व यथान्यायं भवदोषैने लिप्यते । आज्ञापयित रामस्त्वां यद्भातः साम्परायिकम् ॥ तत्कुरुष्व यथाशास्त्रं रुदतीश्वापि योषितः । निवारय महाबुद्धे लङ्कां गच्छन्तु मा चिरम् ॥ 28

place, but it seems to be full when many people gather there temporarily. In the same way when unreal entities are firmly held as real, multiplicity seems to rule everywhere. Even when a man is alive, there is no experience of Samsara for him in deep sleep, as there is no sense of 'I' there. In the same way for the liberated one who is without the sense of 'I', the objects of worldly life do not shine. Therefore, know all this to be mental creation born of Maya and hence abandon the false sense of 'I and mine'. Fix your mind on Rama, who is none but the Lord who has taken a human form. He is the Supreme Being, the highest Self who, though transcendent, has assumed the form as the All. 21. Releasing the mind little by little from its entanglement with external objects by recognising that such contacts are harmful, connect it with the bliss that is Rama. (22-23). It is due to the sense of identification with the body that ideas of relationships like that of brother, father, mother, friend, dear one etc. arise. With the power of discrimination, when

one is able to differentiate the Self from the body, then who is one's relative, who is one's mother, father and friend? It is as a result of false knowledge that there are ideas like wife, home and other possessions. (24-28). Objects of sense life, various kinds of wealth, army, treasury, attendants, kingdom, landed property and sons and relatives are all born of ignorance. Therefore, they are all of momentary duration and are subject to destruction. Always contemplating in one's heart in a spirit of devotion and undergoing the predetermined enjoyments and sufferings born of one's own action (Prarabdha), perform your duties like govering the country. Now abandon mood of sorrow and get up. Without thinking of the past and the future, concern yourself with the present only, and behave as it is proper. Thereby, you will not be affected by the evils of Samsara. Rama is ordering you to perform the funeral obsequies of your brother. intelligent one! Perform all those rites according to scriptural dictates. Console

श्रुत्वा यथावद्वचनं लक्ष्मणस्य विभीषणः । त्यक्तवा शोकं च मोहं च रामपार्श्वसुपागमत् ॥ 29 विस्वर्य बुद्ध्या धर्मक्को धर्मार्थसिहितं वचः । रामस्येवानुवृत्त्यर्थसुत्तरं पर्यभाषत ॥ 30 वृशंसमनृतं क्रूरं त्यक्तधर्मव्रतं प्रभो । नाहींऽस्मि देव संस्कर्तुं परदाराभिमिशिनम् ॥ 31 श्रुत्वा तद्वचनं प्रीतो रामो वचनमव्रवीत् । मरणान्तानि वैराणि निवृत्तं नः प्रयोजनम् ॥ 32 कियतामस्य संस्कारो ममाप्येष यथा तव । रामाक्कां शिरसा धृत्वा शीव्रमेव विभीषणः ॥ 33 सान्त्ववाक्येमेहाबुद्धि राज्ञीं मन्दोदरीं तदा । सान्त्वयामास धर्मात्मा धर्मबुद्धिविभीषणः ॥ 34 त्वरयामास धर्मकः संस्कारार्थं स्ववानधवान् । चित्यां निवेश्य विधिवत्यित्मेधविधानतः ॥ 35 आहिताम्वेथया कार्ये रावणस्य विभीषणः । तथेव सर्वमकरोद्वनध्वभिः सह मन्त्रिभः ॥ 36 ददौ च पावकं तस्य विधियुक्तं विभीषणः । स्नात्वा चैवार्द्रवस्त्रेण तिलान्दर्भीभिमिश्रितान् ॥ उदकेन च सिम्मश्रान्प्रदाय विधियूर्वकम् । प्रदाय चोदकं तस्मै मूध्नी चैनं प्रणम्य च ॥ 38 ताः स्त्रियोऽजुनयामास सान्त्वसुक्त्वा पुनः पुनः । गम्यतामिति ताः सर्वा विविश्वर्नगरं तदा ॥ 39 वशे स्त्रयोऽजुनयामास सान्त्वसुक्त्वा पुनः पुनः । गम्यतामिति ताः सर्वा विविश्वर्नगरं तदा ॥ 39 वशे सम्याः

all the weeping womenfolk. Do not delay any further to go to Lanka."

# Cremation of Ravana (29-39)

29. Hearing this inspiring advice of Lakshmana, Vibheeshana abandoned sorrow and delusion and went to meet Rama. 30. The righteous Vibheeshana, having pondered over the words of Lakshmana on right conduct, decided to obey Rama's instructions and said in reply. 31. "O Lord! I am unfit to cremate one who was merciless, murderous. untruthful, unrighteous, immoral and lusting after others' wives." (32-34). Hearing his words, Rama was much pleased and said, "Enmity extends only up to death. We have accomplished our task (and we need not think further about the past). Perform his funeral rites. He is now as dear to me as he is to you."

Complying with Rama's order, Vibheeshana the righteous now consoled the wise queen Mandodari by kind words. (35-36). A firm adherent of Dharma, he now hurried all his relatives to attend to the rites of cremation. He now made a funeral pyre according to scriptural injunctions, and then performed all those obsequial rites for Ravana along with his ministers and relatives according to the procedures to be adopted for one eligible for performing Agnihotra. (37-39). Vibheeshana lit the funeral fire according to injunctions and consigned Ravana's body to it. He then took his bath, and dressed in wet cloth, offered the departed one sesame seeds with water. He offered him water also separately and bent down his head in prostration. He then consoled all those women again and again, and persuaded them to go back to the city.

प्रविष्टासु च सर्वासु राश्वसीषु विभीषणः। रामपार्श्वसुपागत्य तदातिष्ठह्निनीतवत्।। 40 रामोऽपि सह सैन्येन ससुप्रीनः सलक्ष्मणः। हर्षे लेभे रिपून्हत्वा यथा वृत्रं शतकतुः।। 41 मावलिश्व वदा रामं परिक्रम्याभिवन्य च । अनुज्ञातश्च रामेणं थयौ स्वर्ग विद्वायसा ॥ 42 रामो लक्ष्मणं चेदमजवीत्। विभीषणाय मे लङ्काराज्यं दस्तं पुरैव हि ॥ 43 इदानीमपि गत्वा त्वं लङ्कामध्ये विभीषणम् । अभिषेचय विश्रेश्व मन्त्रवद्विधिपूर्वकम् ॥ 44 इत्यक्तो लक्ष्मणस्तुर्णं जगाम सह वानरैः। लङ्का सुवर्णकलशेः समुद्रजलसंयुर्तेः॥ 45 अभिषेकं शुमं चक्रे राक्षसेन्द्रस्य धीमतः। ततः पौरजनैः सार्धं नानोपायनपाणिभिः॥ 46 विभीषणः ससौमित्रिरुपायनपुरस्कृतः । दण्डप्रणाममकरोद्वामखाक्लिप्टकर्मणः ॥ 47 रामो विभोषणं दृष्टवा प्राप्तराज्यं ग्रदान्वितः । कृतकृत्यमिवात्मानममन्यत सहानुजः ॥ 48 सुप्रीवं च समालिङम्य रामो वाक्यमथात्रवीत् । सहायेन त्वया वीर जितो मे रावणो महान् ॥४९ विभीषणोऽषि लङ्कायामभिषिक्तो मयानय।। 50 ततः प्राह इन्मन्तं पात्रर्वस्यं विनयान्वितम् । विभीषणस्यानुमतेर्गच्छ त्वं रावणालयम् ॥ 51 जानक्यै सर्वमाख्याहि रावणस्य वधादिकम्। जानक्याः प्रतिवाक्यं मे शीघ्रमेव निवेद्य ॥ 52

#### Vibheeshana's Installation (40-50)

40. After all the Rakshasa women had gone back to the city, Vibheeshana in all humility went and stood before Rama. 41. In the company of Lakshmana and Sugreeva and the army, Rama now rejoiced as Indra did after the destruction of Vritra. 42. Matali. the heavenly charioteer, now circumambulated Rama and with his permission went back to the heavenly regions. (43-44). Rama then said to Lakshmana in a very joyous mood. "I have awarded even earlier this kingdom of Lanka to Vibheeshana. You go even now to the central part of Lanka and along with the Brahmanas administer the installation bath to Vibheeshana to the accompaniment of all Mantras and ceremonial rites." (45-47). Being so commanded, Lakshmana asked the monkeys to bring water from the ocean in golden vessels and with that performed the Rakshasa leader's ceremonial bath of installation. Immediately after, Vibheeshana along with Lakshmana, came to Rama with objects of presentation, followed by the citizens of Lanka also carrying presents They all now made prostrations before Rama the mighty. 48. Seeing Vibheeshana installed king, Rama and Lakshmana were very much pleased and felt satisfied that they had done a duty that they owed to themselves. (49-50). Rama now embraced Sugreeva and said, "O heroic one! With your help, I have been able to be victorious over the mighty Ravana. I have also been able to install Vibheeshana in Lanka."

#### Sita's Ordeal By Fire (51-85)

(51-52). Then he addressed Hanuman, who was standing by his side in all humility,

एवमाज्ञापितो धोमान् रामेण पवनात्मजः । प्रविवेश पुरीं लक्कां पूज्यमानो निशाचरैः ॥ 53 प्रविश्य रावणगृहं शिंशपामूलमाश्रिताम् । ददर्श जानकीं तत्र कृशां दीनामनिन्दिताम् ॥ 54 राश्वसीभिः परिवृतां ध्यायन्तीं राममेव हि । विनयावनतो भूत्वा प्रणम्य पवनात्मजः ॥ 55 कृताञ्जलिपुटो भूत्वा प्रह्नो भक्त्याप्रतः स्थितः । तं दृष्ट्वा जानकी तूष्णीं स्थित्वा पूर्वस्मृतिं ययौ ॥ ज्ञात्वा तं रामद्तं सा हर्षात्सौम्यमुखी बभौ । स तां सौम्यमुखीं दृष्ट्वा तस्यै पवननन्दनः ॥ 57 रामस्य भाषितं सर्वमाख्यातुम्रुपचक्रमे ॥ 58 देवि रामः ससुप्रीवो विभीषणसहायवान् । कुशली वानराणां च सैन्यैश्च सहलक्ष्मणः ॥59 रावणं ससुतं हत्वा सबलं सह मन्त्रिभः । त्वामाह कुशलं रामो राज्ये कृत्वा विभीषणम् ॥60 श्रुत्वा भर्तुः प्रियं वाक्यं दृष्पगद्गदया गिरा ॥

कि ते प्रियं करोम्यद्य न पश्यामि जगत्त्रये। समं ते प्रियवाक्यस्य रत्नान्याभरणानि च ॥ 61 एवम्रुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः। रत्नीघाद्विविधाद्वापि देवराज्याद्विशिष्यते ॥ 62 हतशत्रुं विजयिनं रामं पश्यामि सुस्थिरम्॥ 63

with the words: "With Vibheeshana's permission, you go to Ravana's palace and inform Sita, the daughter of Janaka, of the destruction of Ravana, and bring to me her reply without delay." 53. At this command of Rama, the intelligent Hanuman, the son of the Wind-god, entered into Lanka, welcomed by all the Rakshasas. (54-56). Going to Ravana's palace, he saw underneath the Simsapa the sorrow-stricken Sita tree surrounded by Rakshasa women and always engaged in the contemplation of Rama. In all humility Hanuman made a prostration to Sita. Then with joined palms he stood humbly before her with deep devotion. Seeing him, Sita for a while remained silent. Then old memories came to her. (57-58). She recognised him as Rama's messenger and her face at once brightened up with joy. On seeing Sita calm and collected, Hanuman now began to communicate to her the message

he had brought from Rama. (59-60). He said, "O great lady! With the help of Sugreeva and the co-operation of Vibheeshana, Rama along with Lakshmana has crossed over to Lanka with an army of monkeys and destroyed Ravana along with his sons and all his forces. He has after that installed Vibheeshana as the king of Lanka. He has now sent me to you to convey this joyful news."

61. Hearing this gladdening news from her husband, Sita with her voice choked with the feeling of joy, replied, "What shall I give you now for bringing this joyous news? I think there is no jewel or ornament in the whole world that can be a fitting reward for your sweet words." (62-63). At these words of the daughter of Videha, the monkey leader said in reply, "That I am now able to see Rama victorious and established in power is a more precious reward for me than all collection of precious

तस्य तद्वचनं श्रुत्वा मैथिली प्राह मारुतिम् । सर्वे सौम्या गुणाः सौम्य त्वय्येव परिनिष्ठिताः ।। 64
रामं द्रक्ष्यामि शीघं मामाज्ञापयतु राषवः ॥ 65
तथेति तां नमस्कृत्य ययौ द्रष्टुं रघूत्तमम् । जानक्या भाषितं सर्वे रामस्याग्रे न्यवेदयत् ॥ 66
यत्रिमित्तोऽयमारम्भः कर्मणां च फलोदयः ।

तां देवीं शोकसन्तप्तां द्रष्टुमहिस मैथिलीम् । एवस्रको हत्तुमता रामो ज्ञानवतां वरः ॥ 67
मायासीतां परित्यक्तुं जानकीमनले स्थिताम् । आदातुं मनसा ध्यात्वा रामः प्राह विभीषणम् ॥ 68
गच्छ राजन् जनकजामानयाशु ममान्तिकम् । स्नातां विरजवस्त्राद्ध्यां सर्वाभरणभूषिताम् ॥ 69
विभीषणोऽपि तच्छुद्वा जगाम सहमारुतिः । राक्षप्तीभिः सुनृद्धाभिः स्नापयित्वा तु मैथिलोम् 70
सर्वाभरणसम्पन्नामारोप्य शिविकोत्तमे । याष्टीकैर्नहुभिर्गुप्तां कञ्चुकोष्णोषिभिः शुभाम् 71
तां द्रष्टुमागताः सर्वे वानरा जनकात्मजाम् । तान्वारयन्तो बहवः सर्वतो वेत्रपाणयः ॥ 72
कोलाहलं प्रकुर्वन्तो रामपार्श्वग्रपाययुः ॥ 73
दृष्ट्वा तां शिविकारुढां दूराद्य रघूत्तः । विभीषण किमर्थं ते वानरान्तारयन्ति हि ॥ 74
पत्रवन्तु वानराः सर्वे मैथिलीं मातरं यथा । पादचारेण सा यातु जानकी मम सन्निधिम् ॥ 75

gems or even the abode of the gods." (64-65). Hearing those words of Hanuman, Sita said to him, "O giver of joy! All virtues reside in you. Now I am anxious to see Rama. May Rama be pleased to give permission for that without delay." 66. He agreed to convey this message to Rama and departed making prostrations to her. Reaching Rama's presence, he narrated to him all that Sita wanted to convey through him. 67. He said to Rama, "She for whose sake all these activities were undertaken and this victory won—that sorrow-stricken lady wants to meet you. Be pleased to permit her to do so."

68. When Hanuman said so, Rama, the wisest of men, resolved in his mind to do away with the Maya Sita and bring out the real Sita who was hiding in fire. With this

in mind, he said to Vibheeshana: 69. "O king! You now please go and bring Sita. Let her take bath, put on clean clothes and be adorned with all the ornaments. Bring her to my presence quickly." (70-72). Hearing the words of Rama, Vibheeshana along with Hanuman went into the city of Lanka. They got old Rakshasa wòmen to bathe Sita and adorn her with all ornaments. Guarded by attendants wearing turbans and coats and with staffs in hand, handsome Sita was brought in a majestic palanquin. In their eagerness to have a look at her, the monkeys gathered all around. 73. With bodyguards driving away the monkeys on all sides, and amidst the tumult produced thereby, Sita was brought before Rama.

(74-75). Seeing from a distance Sita com-

शिक्काद्वरुव सा । पादचारेण शनकैरागता रामसिक्विम् । 76 रामोऽपि रुष्ट्वा तां मायासीतां कार्यार्थनिर्मिताम् । अवाच्यवादान्बहुशः प्राह तां रघुनन्दनः ॥ ७७ सीता वचनं राघवोदितम्। असुरुयसाधा सा लक्ष्मणं त्राह मे श्रीव्रं प्रज्वालय दुताशनम् । विश्वासार्थं हि रामस्य लोकानां प्रत्ययाय च॥ 78 राष्ट्रक्स मतं ज्ञात्वा लक्ष्मणोऽपि तदैव हि। महा काष्ठचयं कृत्वा ज्वालियत्वा हुताशनम्।।७९ रामपार्श्वम्रपागम्य तस्थी तुःशीमरिन्दमः। ततः सीता परिकास्य राधवं भक्तिसंयुता। प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली॥ 81 सर्वलोकानां देवराक्षसयोषिताम्। **ब्हाञ्जलिपुटा** चेदब्रुवाचान्निसमीपगा । यथा मे हृदयं नित्यं नापसर्पति राघवात् ॥ तथा लोकस साभी मां सर्वतः पातु पानकः ॥ 83 सीता परिक्रम्य दुताशनम्। विवेश ज्वलनं दीप्तं निर्मयेन हुदा सती॥ रुप्वा ततो भूतगणाः ससिद्धाः सीतां महाविद्वगतां भूशार्ताः । परस्परं प्राहुरहो स सीतां रामः श्रियं स्वां कथमत्यज्ञः ॥ 85 इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे यदकाण्डे द्वादशः सर्गः ॥ १२ ॥

ing in a palanquin, Rama, the leader of the Raghus, said to Vibheeshana, "Why are you driving away the monkeys? Let them all have a look at Sita just as they see their mothers. So let her come walking to my presence." 76. Hearing these words of Rama, Sita got down from the palanquin and slowly walked towards Rama. 77. Seeing that magical Sita who was created for a definite purpose, Rama addressed her in words that were improper for him to have used. 78. Being unable to bear. those words of Rama, Sita said to Laksh-"Please make a pyre of fire for me in order that I may infuse confidence in Rama and satisfy the public opinion." (79-80). Lakshmana knew this to be in agreement with Rama's ideas and immediately collected the necessary fuel and made a raging fire. He then stood silently by the

side of Rama.

(81-83). Then Sita, with a devoted heart, circumambulated Rama and in the presence of all including, Devas, Rakshasas and women, made salutations to the Devas and holy men, and approaching the fire, said as follows with palms held in salutation: "May the Fire-deity, who witness of everything in the world, protect me by showing in a way convincing to all that my heart has never wavered from its allegiance to Rama." 84. With these words, Sita, the embodiment of chastity, circumambulated the fire and fearlessly entered into its raging flames. 85. Seeing Sita enter into the raging fire, the Siddhas and other semidivine beings exclaimed, expressing their grief, "Alas! How has Rama, an enlightened one, chosen to abandon Sita who is none but his inseparable Consort Sri?"

## त्रयोदशः सर्गः

#### श्रीमहादेव उवाच 🐇

ततः शकः सहस्रक्षो यमश्र वरुणस्तथा। कुवेरश्च महातेजाः पिनाकी वृषवाहनः॥ १ व्रह्मा ब्रह्मविदां श्रेष्ठो म्रुनिभिः सिद्धचारणः। पितरो ऋषयः साध्या गन्धर्वाप्सरसोरगाः॥ १ एते चान्ये विमानाग्रचेराजग्मुर्यत्र राघवः। अब्रुवन्परमात्मानं रामं प्राञ्जलयश्च ते॥ ३ कर्ता त्वं सर्वलोकानां साक्षी विज्ञानविग्रहः। बस्रनामष्टमोऽसि त्वं रुद्राणां शङ्करो भवान्॥ ४ आदिकर्तासि लोकानां ब्रह्मा त्वं चतुराननः। अश्विनौ घाणभूतौ ते चक्षुषी चन्द्रभास्करौ ॥ ५ लोकानामादिरन्तोऽसि नित्य एकः सदोदितः। सदा शुद्धः सदा बुद्धः सदा म्रुक्तोऽगुणोऽद्वयः॥ त्वन्मायासंवृतानां त्वं भासि मानुष्विग्रहः। त्वन्नाम स्मरतां राम सदा भासि चिदात्मकः॥ ७ रावणेन हतं स्थानमस्माकं तेजसा सह। त्वयाद्य निहतो दुष्टः पुनः प्राप्तं पदं स्वकम्॥ १ एवं स्तुवत्सु देवेषु ब्रह्मा साक्षात्पितामहः। अब्रवीत्प्रणतो भूत्वा रामं सत्यपथे स्थितम्॥ 9

#### Chapter 13

#### DEPARTURE TO AYODHYA

The Hymn of Brahma (1-18)

(1-3). Then there gathered at the place where Rama was, Divinities like Indra, Yama, Varuna, resplendent Kubera, Siva riding on the bull, Brahma the best of enlightened beings, the Munis, Siddhas, Charanas, Pitris, Rishis, Sadhyas, Gandharvas, Apsaras and many others. Saluting Rama, the Supreme Being, they said to him: 4. "Thou art the creator of all the worlds. Thou, whose form is made of Pure Consciousness, art the witness of everything. Among the Vasus, Thou art the eighth, and among the Rudras, Thou art Sankara. (5-6). Thou art the real creator of the world. Brahma endowed with four faces, who is ordinarily called the creator, is only a manifestation of Thee and not different from Thee. The

Aswini Devas are Thy nostrils and the moon and the sun are Thy eyes. Thou art the origin, the middle and end of the worlds. Thou art the one eternal Being without a second. Thou art ever awake and ever pure. Thou art Pure Consciousness and the source of all that is good and great. 7. To those whose vision is hidden by Thy Maya, Thou appearest as a human being but to those who always remember Thy sacred name, Thou, O Rama, appearest as Pure Consciousness, ever shining. 8. Ravana had deprived us of our status and our prowess. Thou having killed him, we have been restored to our positions."

9. While the Devas were thus speaking, Brahma the father of the worlds, made prostrations to Rama, the embodiment of

#### ब्रह्मोवाच

वन्दे देवं विष्णुमशेषस्थितिहेतुं त्वामध्यात्मज्ञानिभिरन्तह् दि भाव्यम् ।	
हेयाहेयद्वन्द्वविहीनं परमेकं सत्तामात्रं सर्वहृदिस्थं दृशिरूपम् ॥	10
प्राणापानौ निश्चयबुद्ध्या हृदि रुद्ध्या छित्त्वा सर्वे संशंयबन्धं विषयोघान् ।	
पत्रयन्तीशं यं गतमोहा यतयस्तं वन्दे रामं रत्निकरीटं रविभासम्।।	11
मायातीतं माधवमाद्यं जगदादिं मानातीतं मोहविनाशं झुनिवन्द्यम्।	
योगिध्येयं योगविद्यानं परिपूर्णं वन्दे रामं रञ्जितलोकं रमणीयम् ॥	12
भावाभावप्रत्ययहीनं भवग्रुख्यैयीगासक्तैरिचितपादाम्बुजयुग्मम् ।	
नित्यं शुद्धं बुद्धमनन्तं प्रणवाख्यं वन्दे रामं वीरमशेषासुरदावम् ॥	13
त्वं मे नाथो नाथितकार्याखिलकारी मानातीती माध्यतस्याऽखिलधारी।	
भक्त्या गम्यो भावितह्यो भवहारी योगाभ्यासभावितवेतःसहवारो ॥	14
त्वामायन्तं लोकत्वीनां परमीशं लोकानां नो लौकिकमानैरिधगम्यम् ।	
भक्तिश्रद्धाभावसमेतैर्भजनीयं वन्दे रामं सुन्दरिवन्दोवरनोलम् ॥	15

Truth, and said: 10. "I salute Thee, O Lord, who art all-pervading and the sustaining force behind all, who art meditated upon in their hearts by spiritually awakened ones, who art above the pairs of opposites differentiated as acceptable and rejectable, who art pure Existence and the Dweller in the hearts of all, and who art of the nature of pure witness-consciousness. 11. I salute that Rama with gem-studded crown and with the radiance of the sun, whom undeluded ascetics perceive after having confined the Prana and Apana in their hearts and after cutting asunder with their firm determinative faculty (niscayabuddhi).

12. I salute Rama, who transcends the Maya, who is the consort of Lakshmi, who is the original source of the universe, who was before all other beings, who is immeasurable, who is the dispeller of delusions, who is fit

to be worshipped by Munis, who is the object of meditation for Yogis, who is the support for all Yogis, who is ever satisfied. who attracts all the worlds and who is the quintessence of all beauty. 13. I salute Rama, who is above the concepts of being and non-being, whose lotus-feet are worshipped by Bhava and other Yogis, who is devoid of worldly attachments, who is indestructible, stainless, sentient, infinite, denoted by the Pranava 'Om'and heroic, and who is a conflagration to destroy the forces of ignorance.14. Thou art the one who accomplishest all that I pray for, who transcendest all measurements, who art the consort of Lakshmi, who art the support of everything, who could be approached by Bhakti, who assumest any form in which Thou art conceived, who art the destroyer of Samsara and who abidest in the hearts that are purified by Yoga. 15. I salute Rama who

को वा ज्ञातुं त्वामितमानं गतमानं मायासको माधव शको स्नुनिमान्यम्।	
वृन्दारण्ये वन्दिततृन्दारकवृन्दं वन्दे रामं भनग्रखनन्दां सुखकन्दम्॥	16
नानाशास्त्रै वेदकदम्बैः प्रतिपाद्यं नित्यानन्दं निर्विषयज्ञानमनादिम् ।	
मत्सेत्रार्थं मानुषमावं प्रतिपन्नं वन्दे रामं मरकतत्रर्णं मथुरेशम् ॥	17
श्रद्धायुक्तो यः पठतीमं स्तत्रमाद्यं ब्राह्ममं ब्रह्मज्ञानविद्यानं सुवि मर्त्यः।	
रामं त्रयामं कामितकामंत्रदमीशं ध्यात्वा ध्याता पातकजालैविंगतः स्यात् ॥	18
श्रुत्त्रा स्तुर्ति लोकगुरोर्विभावसुः स्वाङ्के समादाय विदेहपुत्रिकाम् ।	
विभाजमानां विमलारुणद्युति रक्ताम्बरां दिव्यविभूषणान्विताम् ॥	19
प्रोवाच साक्षी जगतां रघूत्तमं प्रपन्नसर्वार्तिहरं हुतात्रानः।	
गृहाण देवीं रघुनाथ जानकीं पुरा त्वया मय्यवरोपितां वने ॥	20
विधाय मायाजनकात्मजां हरे दशाननप्राणिवनाशनाय च।	
हतो दशास्यः सह पुत्रवान्ववैनिराक्वतोऽनेन भरो भुवः प्रभो ।	

is beautiful like a blue lotus, who is the origin and the end of the whole universe. who is transcendent and beyond the grasp of the means of knowledge available in the world, who is the regulator of all, and who is the one object fit to be worshipped with faith and devotion. 16. I salute Rama, who transcends the bonds of all limits and all measurements, who is the object of worship by Munis, who will delight the Devas in Vrindavana in another incarnation, who is adored by Siva and other deities and who is the source of all joy. No man with attachment for the body can ever know Thee. 17. I salute Rama, who is the object of discourse for all the Vedas and various kinds of Sastras, who is ever blissful, who is objectless awareness, who is eternal, who has assumed a human body for my sake, who is the Lord of Mathura and whose complexion is like that of emerald."18.

Whoever recites with faith and devotion this unique and knowledge-generating hymn of Brahma addressed to Rama who is blue in complexion, who grants the prayers of all, and who is the Lord of all—that worshipper will be liberated from all sins.

#### Sita United with Rama (19-22)

(19-20). Pleased with the hymn of Brahma, Lord Agni, the deity of fire, now came out with Sita in his lap—Sita luminous like the light of the sun and dressed in a red cloth and adorned with divine ornaments. Then the Lord Agni, the witness of everything in the universe, said to Rama the redresser of the sorrows of all surrendered ones, as follows: "O Lord of the Raghus! The holy person of Sita whom you deposited in me in the forest, I am now restoring. Please accept her. 21. O Lord Hari! In order to destroy Ravana, Thou didst create a

तिरोहिता सा प्रतिबिम्बरूषिणी कृता यदर्थं कृतकृत्यतां गता।।	21
ततोऽतिहृष्टां परिगृह्य जानकीं रामः प्रहृष्टः प्रतिपूज्य पावकम् ।	
स्वाङ्के समावेश्य सदानपायिनीं श्रियं त्रिलोकीजननीं श्रियः पतिः ॥	22
दृष्ट्वाथ रामं जनकात्मजायुतं श्रिया स्फुरन्तं सुरनायको मुदा।	
मक्त्या गिरा गद्गदया समेत्य कृताञ्जलिः स्तोतुमथोपचक्रमे॥	23
इन्द्र उवाच	
भजेऽहं सदा राममिन्दीवराभं भवारण्यदावानलाभाभिधानम् ।	
भवानीहृदा भावितानन्दरूपं भवाभावहेतुं भवादिप्रपन्नम् ॥	24
सुरानीकदुःखौघनाशंकहेतुं नराकारदेहं निराकारमीडचम् ।	
परेशं परानन्दरूपं वरेण्यं हिरं राममीशं भजे भारनाशम्॥	25
प्रपन्नाखिलानन्ददोहं प्रपन्नं प्रपन्नार्तिनिःशेषनाशाभिधानम् ।	
तपोयोगयोगोशभावाभिभाव्यं कपीशादिमित्रं भजे राममित्रम् ॥	26
सदा भोगभाजां सुदूरे विभान्तं सदा योगभाजामदूरे विभानतम् ।	1-101
चिदानन्दकन्दं सदा राघवेशं विदेहात्मजानन्दरूपं प्रपद्ये॥	27

magical Sita. Now Ravana has been destroyed along with all his sons and relatives. The world's burden has thus been relieved. So the double of Sita created by Maya, having fulfilled her function, has disappeared into me." 22. Thereupon Rama, the Consort of Sri, accepted and seated Sita in his lap—Sita who was full of joy, who is inseparable from him, and who is Sri, the generator of all the three worlds.

#### Hymn of Indra (23-32)

23. Now Indra, the Lord of the Devas, seeing Rama resplendent with glory and united with Sita, came forward in great joy and saluting Rama with joined palms, began to recite a hymn in praise of him in a voice choked with feeling. 24. Indra said: "I always adore Rama, whose complexion is like a blue lotus, who is like a

fire to the forest of Samsara, whose blissful form is always adored by Parvati in her heart, who puts an end to the Jiva's involvement in Samsara, and in whom Siva and other deities take refuge. 25. I adore Rama who is the chief redresser of the sorrows of the Devas, who though human in appearance is beyond all forms, who is worthy of praise, who is the transcendent Lord, who is supreme Bliss, who is the worshipful master of all, and who removes the burdens of the world. 26. I adore Ramachandra, who generates joy in the minds of all surrendered ones, who has become propitious, whose name destroys the sorrows of all surrendered ones, who is fit to be contemplated upon by those endowed with austerity and concentration, and who is the friend and ally of the chief of monkeys. 27. I seek shelter in Rama

महायोगमायाविशेषानुयुक्तो विभासीश लीलानराकारवृत्तिः।	
त्वदानन्दलोलाकथापूर्णंकर्णाः सदानन्दरूपा भवन्तीह लोके ॥	28
अहं मानपानाभिमत्तप्रमत्तो न वेदाखिलेशाभिमानाभिमानः।	:
इदानीं भवत्पादपग्रप्रसादात् त्रिलोकाधिपत्याभिमानो विनष्टः ॥	29
स्फुरदत्नकेयुरहाराभिरामं वराभारभूतासुरानीकदावम् ।	
शरच्चन्द्रवक्त्रं लसत्पद्मनेत्रं दुरावारपारं भजे राधवेशम् ॥	30
सुराधीशनीलाभ्रनीलाङ्गकान्ति विराधादिरक्षोवधाल्लोकशान्तिम् ।	
किरोटादिशाभं पुरारातिलाभं भजे रामचन्द्रं रघुणामधीशम् ॥	31
लसच्चन्द्रकोटिप्रकाशादिपीठे समासीनमङ्के समाधाय सीताम्।	
स्फुरद्धे मनर्णां तिहत्युञ्जभासां भजे रामचन्द्रं निवृत्तार्वितन्द्रम् ॥	32
ततः प्रोवाच भगवान्मवान्या सहितो भवः। रामं कमलपत्राक्षं विमानस्यो नश्नःस्यते॥	33
आगमिष्याम्ययोध्यायां द्रष्टुं त्वां राज्यसत्कृतम् । इदानीं पश्य पितरमस्य देहसा रामवः ॥	34

the chief of the Raghus, who is far away for those engrossed in worldly pleasures but near to those who are contemplatives, who is the source of all consciousness and ioy, and whose forms give joy to Sita, the daughter of Videha. 28. O Lord! Thou shinest in combination with Thy Yogamaya in a human body assumed for sport. Those whose ears are always hearing accounts of Thy sportive manifestations are filled with spiritual joy in this world. 29. I did not know Thee in the proper light before, inebriated as I was with the pride of being the master of the worlds. Now. out of Thy grace, this pride in the lordship of all the worlds has been destroyed. 30. I adore Rama who is bedecked with gemstudded armlets and with pearl-necklaces, who is like a forest fire to the world's burden of Asuras, who has got the face resembling the autumnal moon, whose eyes are like the petals of a lotus bloom, and who is beyond the sea of Samsara which is difficult for Jivas to cross. 31. I adore Ramachandra who is blue in complexion like Indranecla gem (Lapis Lazuli) and the blue lotus, who brought peace to the world by the destruction of Viradha and others, who is bedecked with a diadem and other ornaments and who is the cause of joy to Siva. 32. I worship Ramachandra who is seated on a throne more brilliant than a crore of moons, who has got Sita seated in his lap—the golden-complexioned Sita who is brilliant like a flash of lightning-and who is free from all sorrow and weakness."

#### Events Preceding the Departure to Ayodhya (33-59)

33. After that, Siva in the company of Bhavani appeared in the sky in an aerial vehicle and said to the lotus-eyed Rama: 34.

ततोऽपश्यद्विमानस्थं रामो दशरथं पुरः। ननाम शिरसा पादौ ग्रुदा भक्त्या सहातुजः ॥ 35 आलिङ्गय मूध्न्यविद्याय रामं दशरथोऽत्रवीत्।

तारितोऽसि त्वया वत्स संसाराद्दुः खसागरात् । इत्युक्त्वा पुनरालिङ्गय ययौ रामेण पूजितः ॥ ३६ रामोऽपि देवराजं तं दृष्ट्वा प्राह कृताञ्जलिम् ।

मत्कृते निहतान्सङ्ख्ये वानरान्पतितान् भुवि । जीवयाशु सुधावृष्ट्या सहस्राक्ष ममाञ्चया ॥ 37 तथेत्यमृतवृष्टया तान् जीवयामास वानरान् ।

ये ये मृता मृधे पूर्व ते ते सुप्तोत्थिता इव।

पूर्ववद्धलिनो रामपार्थमुपाययुः । नोत्थिता राक्षसास्तव्र पीयुपस्पर्शनादपि॥ हुन्दा 38 विभीषणस्त प्रणिपत्यात्रवीह्यः। देव मामलुगुद्धीष्य मिय भक्तिर्यदा तव ॥ साष्टान्नं 30 सीतासमन्वितः । अलंकृत्य सह भ्रात्रा श्रो गमिष्यामहे वयम् ॥४० मन्नलस्नानमध विभीषणवचः श्रुत्वा प्रत्युवाच रघूत्तम। सुकुमारोऽतिभक्तो मे भरतो मामवेक्षते ॥ 41 **बटावल्कलधारी** स शब्द ब्रह्मसमाहितः। कथं तेन विना स्नानमलङ्कारादिकं मम।। 42

"I shall come to meet Thee when Thou art received with honour in Ayodhya. Now please look at him, who is the generator of this body of Thine." 35. Then Rama saw Dasaratha before him seated in an aerial vehicle. With great joy and devotion, Rama along with his brother Lakshmana, made prostrations to him. 36. Dasaratha embraced Rama, kissed him on the crown of his head, and said, "O my dear son! On account of you, I have been rescued from the travails of the ocean of Samsara." Saying so, he embraced Rama once again. Rama thereupon worshipped him and Dasaratha disappeared from sight.

37. Rama now said to Indra the king of the Devas, who was standing before him with joined palms, "O thousand eyed one! On my orders please spray a shower of Amrita over these monkeys who have fallen dead on my account, and revive them soon." 38.

Agreeing to do so, Indra sent a shower of Amrita over the dead bodies, whereupon, the monkeys who had died in battle revived as if from sleep. Strong as before, they approached Rama in great joy. But the Rakshasas there did not become alive even by contact with Amrita.

(39-40). Now Vibheeshna made a full prostration to Rama and said, "If Thou art pleased with me, deign to bless me. Be pleased to bathe and be adorned along with Sita, and prepare to start tomorrow along with your brother." (41-42). At these words of Vibheeshana, Rama replied, "My brother Bharata, handsome and devoted, is awaiting my arrival. Dressed in tree-bark clothes and matted locks, he is immersed in meditation on Pranava. Without him there is no bath or decoration for me. 43. Therefore, extend a reception to the monkeys headed by Sugreeva. If you host these mon-

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अतः सुग्रीवसुख्यांस्त्वं पूजयाशु विशेषतः। पूजितेषु कपीन्द्रेषु पूजितोऽहं न संशयः॥ 43 इत्युक्तो राधवेणाशु स्वर्णरत्नाम्बराणि च। ववर्ष राक्षसश्रेष्ठो यथाकामं यथारुचि॥ 44 ततस्तान्पूजितान्दृष्ट्वा रामो रत्नेश्च यथपान्। अभिनन्द्य यथान्यायं विससर्ज हरीश्वरान्॥ 45 विभीषणसमानीतं पुष्पकं सूर्यवर्चसम्। आरुरोह ततो रामस्तद्विमानमञ्ज्ञमम्॥ 46 अङ्को निधाय वेदेहीं लज्जमानां यशस्विनीम्। लक्ष्मणेन सह भ्रात्रा विकान्तेन धनुष्मता॥ 47 अन्नवीच्च विमानस्थः श्रीरामः सर्ववानरान्। सुग्रीवं हरिराजं च अङ्कदं च विभीषणम्॥ 48 मित्रकार्यं कृतं सर्वं भवद्भिः सह वानरैः। अनुज्ञाता मया सर्वे यथेष्टं गन्तुमर्ह्य॥ 49 सुग्रीव् प्रतियाह्याशु किष्किन्धां सर्वसैनिकैः। स्वराज्ये वस लङ्कायां मम भक्तो विभीषण ॥ 50 न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः। अयोध्यां गन्तुमिच्छामि राजधानीं पितुर्मम्॥ 51 एवसुक्तास्तु रामेण वानरास्ते महाबलाः। ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः॥ 52 अयोध्यां गन्तुमिच्छामस्त्वया सह रघूचम। दृष्ट्वा त्वामभिष्वन्तं तु कौराल्यामभिवाद्य च॥53 पश्चाद् वृणीमहे राज्यमनुज्ञां देहि नः प्रभो।

keys, it is as good as honouring me." to go to your respective places. 50. O reeva! Along with all your generals, you to Kishkindha soon, And O Vibheesh the monkeys according to their taste, an abundance of gold, gems and clothes. 45. On seeing these leading monkeys treated liberally in this way, Rama thanked them all and permitted them to go to their respective places.

46. After that in the company of Vibheeshana, Rama got into the unique aerial vehicle Pushpaka, which was shining like the sun. 47. The bashful Sita was seated in his lap, and his brother, the heroic Lakshmana, by his side. 48. Seated in the aerial vehicle, Rama said to all the monkey and to Sugreeva, Angada and Vibheeshana: 49. "Along with all these monkeys you have eminently fulfilled your duty towards a friend and ally. Now permitted by me, you are free

to go to your respective places. 50. O Sugreeva! Along with all your generals, you go to Kishkindha soon, And O Vibheeshana! You, who are my devotee, go and rule over your country Lanka. 51. None including the Devas headed by Indra can overcome you. Now I desire to go to my father's capital, Ayodhya." 52. All the monkey leaders and the Rakshasa Vibheeshana, who were thus thanked and commended by Rama, said to him with joined palms: (53-54) "O Rama, the greatest of the Raghus! We desire to go to Ayodhya and see your coronation and pay our respects to Kausalya. After that we shall go to our countries. O Lord! Be pleased to accord permission for this." 55. Agreeing to this request, Rama said, "O Sugreeva! You along with Vibheeshana, Hanuman and the monkeys, get ready to start immediately and ascend ततस्तु पुष्पकं दिव्यं सुग्रीवः सह सेनया। विभीषणश्च सामात्यः सर्वे चारुरुहुर्द्रुतम् ॥ 56 तेष्वारूढेषु सर्वेषु कौबेरं परमासनम् । राघवेणाभ्यनुज्ञातस्रुत्पपात विहायसा॥ 57 वभौ तेन विमानेन हंसयुक्तेन भास्वता। प्रहृष्टश्च तदा रामश्चतुर्मुख इवापरः ॥ 58 ततो वभौ भास्करविम्बतुल्यं कुबेरयानं तपंसानुज्ञ्छम्। रामेण शोभां नितरां प्रपेदे सीतासमेतेन सहानुजेन॥ 59 इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे

युद्धकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

the divine vehicle Pushpaka." 56. Thereupon Sugreeva and Vibheeshana along with his ministers and all the monkey army got into that divine vehicle. 57. When all of them had boarded it, that aerial vehicle of Kubera rose into the sky at Rama's order. 58. Seated in that vehicle with the emblem of

Hamsa, Rama, now filled with joy, looked like another Brahma himself. 59. With Rama seated along with Sita and Lakshmana in it, this vehicle of sunlike brilliance originally obtained by Kubera by his Tapas, now shone in the sky all the more.

## चतुर्दशः सर्गः भीमहादेष उवाच

## Chapter 14

## RAMA'S RETURN JOURNEY TO AYODHYA

# Description of Places as seen from above (1-14)

1. Now seated in the aerial vehicle, Rama looked all around and said to Sita of moon-like face. 2. "Look at the shining Lanka at the top of the Trikuta mountain and see the battlefield near by, which is miry with the flesh and blood of the dead. (3-4). Here took place the fierce battle between the Asuras and the monkeys. This is the place where Ravana fell at my hand. All the other Rakshasa heroes like Kumbhakarna and Indrajit fell in this place. (5-6). See in the ocean the Setu

अत्र मां शरणं प्राप्तो मन्त्रिभश्च विभीषणः। एषा सुप्रीवनगरी किष्किन्धा चित्रकानना।। 7 तत्र रामाञ्चया ताराप्रमुखा हरियोषितः। आनयामास सुप्रीवः सीतायाः प्रियकाम्यया॥ 8 ताभिः सहोत्थितं शीघं विमानं प्रेक्ष्य राघवः। प्राह चाद्रिमृष्यमूकं पश्य वाल्यत्र में हतः॥ 9 एषा पश्चवटी नाम राक्षसा यत्र में हताः। अगस्त्यस्य सुतीक्ष्णस्य पश्याश्रमपदे शुभे॥ 10 एते ते तापसाः सर्वे दृश्यन्ते वरवर्णिनि। असौ शैलवरी देवि चित्रकृटः प्रकाशते॥ 11 अत्र मां कैंकेयीपुत्रः प्रसाद्यितुमागतः। भरद्वाजाश्रमं पश्य दृश्यते यम्रुनातटे॥ 12 एषा भागीरथी गङ्गा दृश्यते लोकपावनी। एषा सा दृश्यते सीते सर्य्यूप्रमालिनी॥ 13 एषा सा दृश्यते शीमिनि।

एवं ऋमेण सम्प्राप्तो भरद्वाजाश्रमं हरिः। पूर्णे चतुर्दशे वर्षे पश्चम्यां रघुनन्दनः। 15 भरद्वाजं ग्रुनिं दृष्ट्वा ववन्दे सानुजः प्रभुः। पप्रच्छ ग्रुनिमासीनं विनयेन रघूत्तमः॥ 16 शृणोषि किच्चद्भरतः कुशल्यास्ते सहानुजः। सुभिक्षा वर्ततेऽयोध्या जीवन्ति च हि मातरः॥17

(dam) that I constructed. This in future will be famous as the Setubandha in all the worlds—a holy place for people to visit and bathe. By doing so, they will be absolved from their sins. Here I installed Rameswara, the divine image of Siva. 7. It is in this place that Vibheeshana with his ministers joined me. What you see there amidst beautiful forests is Sugreeva's city of Kishkindha."

8. As Sita was desirous of seeing the women folk of the monkeys, the aerial vehicle stopped there at Rama's behest, and Sugreeva soon brought Тага and other women for Sita to see. 9. With these women also on board, the Pushpaka aerial vehicle quickly rose into the sky once more. Rama now said again pointing to Rishyamuka mountain, "See, here Vali was killed by me. 10. Now see the famous place Panchavati where I destroyed a large Rakshasa force. Beyond that see the holy Ashramas of Agastya and Suteekshana. (11-14) O virtuous one! All those ascetics who then inhabited these places are still seen there. There you see the imposing mountain Chitrakuta. It was here that Bharata, the son of Kaikeyi, came to show his regard for me. You now see there Bharadwaja's Ashrama on the banks of Yamuna. And here is Ganga which purifies the whole world. O Sita! What you see there is river Sarayu with numerous sacrificial posts on its banks, and this that you see is Ayodhya. Make salutations to the city."

## Hymn of Bharadwaja (15-38)

15. Travelling in this way Rama gradually reached the Ashrama of Bharadwaja on the fifth lunar day after fourteen years of absence. 16. Rama along with Lakshmana saluted the sage Bharadwaja who was seated in the Ashrama and said to him in all humility: 17. "Do you know whether my brother Bharata is getting on well? Is Ayodhya in a prosperous condi-

श्रुत्वा रामस्य वचनं भरद्वाजः प्रहृष्टधीः। प्राह सर्वे कुशक्तिनो भरतस्त महामनाः। फलमूलकुताहारी जटावल्कलधारकः ॥ पादुके सकलं न्यस्य राज्यं त्वां सुप्रतीक्षते। यद्यत्कृतं त्वया कर्म दण्डके रघूनन्दन ॥ च सीताहरणपूर्वकम् । सर्वे ज्ञातं मया राम तपसा ते प्रसादतः ॥ विनाशं त्वं बहा परमं साक्षादादिमध्यान्तवर्जितः । त्वमग्रे सिललं खृष्ट्वा तत्र सुप्तोऽसि भूतकृत् ॥21 नारायणोऽसि विश्वात्मकराणामन्तरात्मकः त्वनाभिकमलोत्पन्नो ब्रह्मा लोकपितामहः ॥ 22 जगतामीशः त्वं विष्णुजीनकी लक्ष्मीःशेषोऽयं लक्ष्मणाभिधः॥ अतस्त्वं सर्वलोकनमस्कृतः । सुजसीदं त्वमात्मन्येवात्ममायया । न सज्जसे नभोवत्त्वं चिच्छक्त्या सर्वसाक्षिकः ॥ आत्मना बहिरन्तश्र पूर्णोऽपि मृदद्य्टीनां विच्छित्र इव लक्ष्यसे ॥ 25 भूतानां त्वमेव रघनन्दन । त्वमेव सर्वभूतानां भोक्ता भोज्यं जगत्पते ॥ 26 जगदाघारस्त्वमेव परिपालकः । त्वमेव सर्वमिखलं त्वद्विनान्यम किश्वन ॥ दृश्यते श्रूयते यद्यत्सर्यते वा रघूत्तम। माया सुजति लोकांश्व स्वगुणैरहमादिभिः॥ 28

त्वच्छक्ति प्रेरिता राम तसात्त्वय्युपचर्यते । यथा चुम्बकसाक्षिध्याच्चलन्त्येवाय आदयः ॥ 29

tion? Are all my mothers alive?" (18-20). Highly pleased to hear Rama's words, Bharadwaja replied, "All are doing well, and as for Bharata, he lives on fruits and roots and wears matted locks and tree-bark clothes. He rules the country dedicating his actions to Thy sandals and is awaiting Thy return. O Lord of the Raghus! By virtue of my Tapas and Thy grace, I have come to know about all Thy achievements in the Dandaka forest, consisting in the destruction of all the Rakshasas, putting forward Sita's abduction as the cause. 21. Thou art verily the Supreme Brahman manifested, so that one could see Thee with the eyes. Thou art without beginning and end. In the beginning, Thou didst bring Water into existence. Thou, the cause of all, didst remain in slumber in the Water. 22. Thou art Narayana because Thou art lying in Nara, water. Thou art Narayana also because Thou art the inner self of Naras or men. The grand-

sire of the world, Brahma, originated from Thy navel-lotus. 23. Therefore, Thou art the Lord of the worlds, worshipped by all. Thou art Mahavishnu and Sita the daughter of Janaka, is Lakshmi. This personage. who is known as Lakshmana, is Adisesha. 24. Thou createst this world out of Thyself. in Thyself, by Thy inherent power of Maya. Just like the sky, Thou art not attached or defiled by anything. With Thy power of knowledge, Thou art the witness of everything. 25. Thou art pervading everything within and without. Thou art the Whole. Out of ignorance people see Thee in separation. 26. Thou art the universe. Thou art also the support of the universe. Thou alone art the support of all beings. O Lord! Thou art both the enjoyer and the enjoyed. 27. Whatever is seen, heard or remembered, all that is Thou Thyself. There is nothing else besides Thee. (28-29). For want of true knowledge of Thee, all

जडास्तथा त्वया दृष्टा माया छुजति वै जगत् ॥ विप्रवं देहद्वयमदेहस्य तव सम्भवन्त्येते अवताराः सहस्रशः। विराजः देवकार्यमशेषेण कृतं कर्वन्टष्करकर्माणि लोक<u>द्</u>वयहिताय राघबोऽतिष्ठत्तसिकाश्रम तथेति ततो रामधिन्तयित्वा ग्रुहुर्तं प्राह मारुतिम् । इतो गच्छ इनुमंस्त्वमयोध्यां प्रति सत्वरः ॥ जानकीलक्ष्मणोपेतमागतं

this is seen in separation. With the dawn of Thy knowledge, nothing is seen in separation. Maya with its products like 'I-sense,' creates this world at Thy will. Therefore, this creation is Thine alone indirectly. 30. In the presence of a loadstone, iron and its products move. In the same way, by Thy look alone this insentient Maya is able to create. 31. In Thy creative and protective aspect, Thou art said to be endowed with two bodies, the Virat or the Cosmic Whole as Thy gross body, and the Sutratma or the subtle Pervading Self known as Hiranyagarbha. 32. Out of Virat Purusha, numerous Incarnations arise and after they fulfill their purpose, they dissolve into the Virat Purusha Himself. 33. O Rama! In this world, whoever recites with attention and devotion the accounts of these Incarnations, they attain to Moksha. 34. O Lord of the Raghus! Being requested by Brahma in days of old to relieve the burdens of the earth, Thou, who wert pleased with his

30 रिरक्षिषोः । विराट् स्थ्लं शारीरं ते सत्रं सक्ष्ममुदाहृतम् ॥ 31 कार्यान्ते प्रविशन्त्येव विराजं रघु नन्दन ॥ 32 लोके ये गायन्ति गुणन्ति च। अनन्यमनसो मुक्तिस्तेषामेव रघूचम ॥ 33 प्रा भूमेभीरहाराय राघव । प्रार्थितस्तपसा तुष्टस्त्वं जातोऽसि रेघोः कुले ॥ 34 ते राम दुष्करम् । बहुवर्षसहस्राणि मानुषं देहमाश्रितः ॥ 35 च । पापहारीणि भुवनं यशसा पूरियष्यसि ॥ 36 प्रार्थियामि जगनाथ पवित्रं कुरु मे गृहम् । खित्वाद्य भुक्त्वा सबलाखो गमिष्यसि पत्तनम् ॥ उत्तमे । ससैन्यः पूजितस्तेन सीतया रुक्ष्मणेन च ॥ 38 39 कुशाली कश्चिज्जनो नृपतिमन्दिरे । शृंगवेरपुरं गत्वा ब्रृहि मित्रं गुहं मम ॥ 40 मां 41

> austerities, incarnated Thyelf in the line of the Raghus. (35-36). O Rama! Thou hast achieved the purpose of the Devas in fullness. Incarnated as man, Thou hast performed actions impossible for any one to achieve. Famed all the world over for these achievements, the sin-destroying accounts about them will be the cause of the welfare of men both here and hereafter for thousands of years. 37. O Lord of the worlds! Deign to purify my home. Today Thou with Thy forces can take Thy food and stay here. Tomorrow Thou canst proceed to Thy city." 38. Rama agreed to this and stayed in that holy Ashrama for that night. He along with Sita, Lakshmana and the forces received the hospitality of the sage for the night.

#### Hanuman's Mission to Bharata (39-68)

(39-41). Thinking for a while, Rama called Hanuman, the son of the Wind-god, and said to him, "O Hanuman! You go

नान्दप्राम तता गत्वा भ्रातर भरत मम। दृष्ट्वा ब्राह्म सभायस्य सभातुः इ	इशालं मम
सीतापहरणादीनि रावणस्य वधादिकम् ॥	42
त्र हि क्रमेण मे भ्रातुः सर्वं तत्र विचेष्टितम् ॥	43
इत्वा शत्रुगणान्सर्वान्सभायः सहलक्ष्मणः। उपयाति समृद्धार्थः सह ऋक्षहरीय	ारैः ॥ 44
इत्युक्त्वा तत्र वृत्तान्तं भरतस्य विचेष्टितम् । सर्वे ज्ञात्वा पुनः शीघ्रमागच्छ मम सर्व	षेघिम् ॥ ४
तथेति हनुमांस्तत्र मानुषं वपुरास्थितः। नन्दिग्रामं ययौ तूर्णं वायुवेगेन	मारुतिः
गरूत्मानिव वेगेन जिघृक्षन् भुजगोत्तमम् ॥	46
शुक्रवेखरं प्राप्य गुहमासाद्य मारुतिः। उवाच मधुरं वाक्यं प्रहृष्टेनान्तरात्म	ता ॥ - 47
रामो दाशरियः श्रीमान्सखा ते सह सीतया। सलक्ष्मणस्त्वां धर्मात्मा क्षेमी कुशल	मन्त्रीत् ॥४८
अनुज्ञातोऽद्य मुनिना भरद्वाजेन राचवः। आगमिष्यति तं देवं द्रक्ष्यसि त्वं रघ	त्तमम् ॥ ४९
एवम्रुक्त्वा महातेजाः सम्प्रहृष्टतन्रूहम्। उत्पपात महावेगो वायुवेगेन मार	इतिः ॥
सोऽपत्रयद्रामतीर्थं च सरयं च महानदीम् । तामतिक्रम्य हनमानन्दियामं ययौ :	पदा ॥ ५१
क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम् । ददर्श भरतं दीनं कुशमाश्रमवासिनम्	[    52

quickly to Ayodhya and see whether every thing is going on well in the palace. Going to the city of Sringavera, inform my friend Guha that I have come along with Sita and Lakshmana. (42-43). After that you go to landigrama. See my brother Bharata and convey to him the news of my welfare as also of my wife and my brother. him also about all that has happened—of the abduction of Sita and the destruction of Ravana. (44-45). Inform him that after destroying all the enemies and the complete fulfilment of my purposes, I am arriving along with my wife, Lakshmana and the leaders of the bears and monkeys. Learn also all the news about Bharata and his doings, and return to me quickly."

46. Agreeing to do so, Hanuman assumed a human body. Then with the lightning speed of a Garuda attacking a serpent, he quickly proceeded to Nandigrama. 47.

Reaching Sringavera city on the way, Hanuman addressed Guha as follows with a joyous heart: 48. "Your friend, Rama the son of Dasaratha and an embodiment of Dharma, along with Sita and Lakshmana, is abiding in a happy condition. They convey their kind enquiries to you. 49. Permitted by the sage Bharadwaja, Rama will soon arrive at your place and he will meet you." 50. The resplendent Hanuman said so with great joy indicated by horripilations on his body. Then that mighty one leapt away at great speed.

51. Travelling with high velocity through the sky, Hanuman passed the lake of Parasurama and the river Sarayu and arrived at Nandigrama. (52-55). At Nandigrama, a Krosa (four miles) away from Ayodhya, he saw Bharata. He had put on a small piece of bark-cloth and a skin of black antelope. With his hair matted and dressed in tree-

मलपङ्कविदिग्धाङ्गं जटिलं वलकलाम्बरम्। फलमूलकृताहारं रामचिन्तायरायणम् ॥ 53 शासयन्तं वसुन्धराम् । मन्त्रिभिःपौरमुख्येश्चकाषायाम्बरधारिभिः ॥ 54 पादके ते पुरस्कृत्य वतदेहं सृतिमन्तं साक्षाद्धर्ममिव स्थितम्। उवाच प्राञ्जलिर्वाक्यं हन्मान्मारुतात्मजः ॥ 55 यं त्वं चिन्तयसे रामं तापसं दण्डके स्थितम् । अनुशोचसि काकुत्स्थः स त्वां कुशलमत्रवीत् ॥ 56 प्रियमाख्यामि ते देव शोकं त्यज सुदारुणम् । अस्मिन्महर्ते भात्रा त्वं रामेण सह सङ्गतः ॥ समरे रावणं हत्वा रामः सीतामवाप्य च । उपयाति समृद्धार्थः ससीतः सहलक्ष्मणः ॥ 58 हर्षमृर्चिष्ठतः । पपात भुवि चास्वस्थः कैकेयीप्रियनन्दनः ॥ एवमको महातेजा भरतो 50 आलिङ्गय भरतः शीघं मारुतिं प्रियवादिनम् । आनन्दजैरश्रुजलैः सिषेच भरतः कपिम् ॥ 60 देवो वा मानुषो वा त्वमनुक्रोशादिहागतः। प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम् ॥ ६१ गवां शतसहस्रं च ग्रामाणां च शतं वरम् । सर्वाभरणसम्पन्ना मुग्धाः कन्यास्तु षोडश ॥ एवग्रक्त्वा पुनः प्राह भरतो मारुतात्मजम् । बहुनीमानि वर्षाणि गतस्य सुमहद्रनम् ॥ 63 शृणोम्यहं प्रोतिकरं मम नाथस्य कीर्तनम् ॥ 64

bark cloth, he was subsisting on roots and fruits, and constantly thinking of Rama. With Rama's sandals kept in front as a token of his presence, he was governing the country on Rama's behalf. He was surrounded by ministers and chief citizens, who were all dressed in ochre clothes. Seeing him, who looked like the embodiment of Dharma, Hanuman said with palms joined in salutation: 56. "With a sorrowful heart vou are thinking of Rama as living in the Dandaka forest as an ascetic—that Rama is now making enquiries about you. 57. O noble one! I shall now tell you what is very dear to you. Abandon your intense sorrow. Soon would you be able to meet your brother Rama. 58. Having killed Ravana and rescued Sita and thus achieved his purpose, Rama has reached the neighbourhood, along with Sita and Lakshmana."

59. This happy news filled the mind of the mighty Bharata with such intense delight that he swooned and fell on the ground. 60. Reviving soon, Bharata embraced Hanuman who had brought him the joyful news, and literally drenched him with his tears of joy. 61. He said, "You who have come here out of mercy—are you a Deva or a man? I shall grant a boon to you who have brought this joyous news to me. I shall give you as a reward a hundred thousand cows, a hundred villages and sixteen beautiful girls decorated with every kind of ornament." (63-64). Bharata continued, "It's long since my lord Rama has gone to live in the deep regions of the forest. It is only now I am getting some happy news about him. 65. If a man lives for a hundred years, he will in the course of that have some joyous experiences—this common

कल्याणी वत गाथेयं लौकिकी प्रतिभाति मे । एति जीवन्तमानन्दो नरं वर्षशतादिप ॥ 65 राघवस्य हरीणां च कथमासीत्समागमः । तस्वमाख्याहि भद्रं ते विश्वसेयं वचस्तव ॥ ६६ एवसुक्तोऽथ इनुमान् भरतेन महात्मना । आचचक्षेऽथ रामस्य चरितं कुत्स्नशः क्रमात् ॥६७ श्रुत्वा तु परमानन्दं भरतो मारुतात्मजात्। आज्ञापयच्छत्र हुणं ग्रुदा युक्तं ग्रुदान्वितः ॥६८ दैवतानि च यावन्ति नगरे रघुनन्दन। नानोपहारबलिभिः पूजयन्तु महाधियः॥ 69 ख्ता वैतालिकाश्चेव वन्दिनः स्तुतिपाठकाः । वारमुख्याश्च शतशो निर्यान्स्वद्यैव सङ्घशः।

तोरणैश्च निर्यान्ति वृन्दशः सर्वे रामदर्शनलालसाः। हयानां शतसाहस्रं गजानामयुतं तथा॥ दशसाहस्र ततस्तु शिविकारुडा शत्र पादचारेण निर्ययौ॥

saying seems to have become true with regard to me. 66. How did Rama come to have an alliance with the monkeys? Tell me the truth about it. I shall believe your words." 67. On being thus questioned by high-minded Bharata, Hanuman narrated the incidents of Rama's story one after another. 68. With great joy he heard the narration of Hanuman and then jubilantly called Satrughna and said:

## Bharata goes to meet Rama (69-100)

69. "O scion of Raghu's line! Let worship and offerings of every kind be done in every temple in the city without an exception. 70. Let a large group consisting of panegyrists, bards, musicians and dancing girls proceed immediately. 71. Let the royal

राजदारास्त्रथामात्याः सेना हस्त्यश्वपत्तयः॥ 70 ब्राह्मणाश्च तथा पौरा राजानो ये समागताः। निर्यान्तु राघनस्याद्य द्रष्टुं शशिनिभाननम् ॥ 71 भरतस्य वचः श्रुत्वा शत्रु घ्नपरिचोदिताः। अलञ्जक्रुश्च नगरीं म्रुक्तारत्नमयोज्ज्वलैः॥ 72 पताकाभिर्विचत्राभिरनेकघा । अलङ्क विन्ति वेश्मानि नानावित्विचक्षणाः॥ 73 स्वर्णसूत्रविभूषितम् । पारमेष्ठीन्युपादाय द्रव्याण्युच्चावचानि च ॥ ७५ निर्ययु राजयोषितः । भरतः पादुके न्यस्य शिरस्येव कृताञ्जलिः ॥ ७६

> ladies, ministers, the Brahmanas, the leading citizens and the tributary princes proceed to see the moon-like face of Rama." Hearing Bharata's words, Satrughna ordered the city to be decorated with pearls and jewels, with buntings, flags and with all other kinds of decorations. Houses were decorated by people who were experts in that art. All who were eager to see Rama now started in a body. That group consisted of a hundred thousand horses, a thousand elephants and ten thousand chariots with golden decorations. The people following were all carrying objects fit for presentation to royalty. 76. Following this group were the royal ladies in palanquins. 77. Bharata walked on foot along with Satrughna, himself carrying the sandals of

द्राहिमानं चन्द्रसिभम्। पुष्पकं सूर्यसङ्काशं मनसा त्रक्षनिर्मितम् ॥ ७८ तदैव दृश्यते एतसिन् भ्रातरौ वीरौ वैदेशा रामलक्ष्मणौ।

सग्रीवश्च कपिश्रे प्ठो मन्त्रिभिश्च विभीषणः। दृश्यते पश्यत जना इत्याह पवनात्मजः॥ हर्षसमुद्भूतो निःस्वनो दिवमस्पृशत् । स्त्रीबालयुववृद्धानां रामोऽयमिति कीर्तनात् ॥ 80 रथकुञ्जरवाजिस्था गताः । ददृशुस्ते विमानस्थं जनाः सोममिवाम्बरे ॥ अवतीर्य महीं प्राञ्जिलभरतो भूत्वा प्रदृष्टो राघवोन्मुखः॥ 82 भरतो राघवं ग्रुदा। ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम् ॥ ८३ ततो विमानाग्रगतं

आरोपितो विमानं चिरादृदृष्टं सम्बत्याप्य ततो लक्ष्मणमासाद्य वैदेहीं नाम कीर्तयन्। अभ्यवादयत प्रीतो भरतः प्रेमविद्वलः॥ सबेणं च नत्तं चैव गवाक्षं गन्धमादनम्। शरभं पनसं चैव भरतः परिषस्वजे ॥

Rama on his head and with his hands joined in salutation.

78. At a distance he saw the aerial vehicle Pushpaka, built by Brahma by an act of will, shining like the sun and the moon. 79. Now Hanuman said, "In that Pushpaka vou will see the heroic Rama and Lakshmana along with Sita as also Sugreeva, the king of the monkeys and Vibheeshana with his ministers." 80. Then the sky was filled with the joyous exclamations of that concourse of men and women, young and old: "O here is our Rama! O here is our Rama!" (81-82). Those who were riding in chariots or on the backs of elephants and horses got down and walked. They saw Rama seated in the Pushpaka Vimana just like the moon in the sky. In great joy they all saluted him with joined palms. 83. Next the joyous A-23

ततो रामाभ्यत्रज्ञातं विमानमपतद्भवि। तद्भरतः सानुजलदा। राममासाद्य ग्रुदितः पुनरेवाभ्यवाद्यत्॥ 84 भरतं रघनन्दनः। भ्रातरं स्वाङ्कमारोप्य ग्रुदा तं परिषस्वजे ॥ 85 सग्रीवं जाम्बवन्तं च युवराजं तथाङ्गदम्। मैन्दद्विविदनीलांश्च ऋषभं चैव सस्वजे॥ सर्वे ते मानुषं रूपं कृत्वा भरतमाद्दताः। पत्रच्छः कुशलं सौम्याः प्रहृष्टाश्च प्लवन्नमाः। 📽

> Bharata made prostrations to Rama seated in the Vimana just like the sun on the mountain Meru. 84. Now, commanded by Rama, the aerial vehicle touched the earth. Bharata along with his brother Satrughna entered into it with great joy and made prostrations once again. 85. Rama who was meeting his brother Bharata after a long time, seated him in his lap and embraced him in great joy. 86. Next Bharata approached Lakshmana and Sita, and announcing his presence by name, saluted them. 87. Bharata then embraced Sugreeva, Jambavan, the heir apparent Angada, Mainda, Dvivida, Neela, Rishabha, Sushena; Nala, Gavaksha, Gandhamadana, Sarabha and Panasa. 88. All these monkeys, being capable of taking any form, assumed the appearance of men and received Bharata.

ततः सुप्रीवमालिक्नय भरतः प्राह भक्तितः । त्वत्सहायेन रामस्य जयोऽभूदावणो हतः ॥ 20 त्वमसाकं चतुर्णा तु भ्राता सुग्रीव पश्चमः। शत्रुघ्नश्च तदा राममभिनाद्य सलक्ष्मणम्।। 90 सीतायाश्वरणी पश्चाद्ववन्दे विनयान्त्रितः। रामी मातरमासाद्य विवर्णा शोकविह्वलाम् ॥ 91 जब्राह प्रणतः पादौ मनो मातुः प्रसादयन् ॥ 92 कैकेयीं च सुमित्रां च ननामेतरमातरी। भरतः पादुके ते तु राघवस्य सुपूजिते ॥ 93 रामस्य पादयोर्भक्तिसंयुतः । राज्यमेतन्न्यासभूतं मया निर्यातितं तव ॥ 94 अध में सफलं जन्म फिलतो में मनोरथः। यत्पश्यामि समायातमयोध्यां त्वामहं प्रभो ॥ 95 कोष्ठागारं बलं कोशं कुतं दशगुणं मया। त्वत्तेजसा जगनाथ पालयस्व पुरं स्वकम् ॥ १६ इति जुवाणं भरतं दृष्ट्वा सर्वे कपीश्वराः। मुमुचुर्नेत्रजं तीयं प्रशशंसुर्भुदान्विताः॥ 97 ततो रामः प्रह्प्टात्मा भरतं स्वाङ्कगं मुदा। ययौ तेन विमानेन भरतसाश्रमं तदा ॥ 98 अवरुख तदा रामो विमानाग्रयान्महीतलम् । अवनीत्पुष्पकं देवो गच्छ वैश्रवणं वह। अनुगच्छानुजानामि कुनेरं धनपालकम् ॥

Versed in good conduct, they made enquiries about Bharata's welfare in great joy. (89-92). Then Bharata said respectfully addressing Sugreeva, after embracing him, "With your help, Rama has been victorious and has destroyed Ravana. So, you, O Sugreeva, are a fifth brother to us four." in all humility, Satrughna made prostrations to Rama and Lakshmana and after that to Sita also Then Rama went to his mother who had become lean and pale on account of sorrow. Producing great joy in her mind, he saluted her, touching her feet. (93-95). Rama then saluted his other mothers Kaikeyi and Sumitra. Bharata now put on Rama's feet that pair of sandels of his, which he had been worshipping with great devotion till now. He said, "The kingdom that you entrusted to me, I am now restoring

to you herewith. O Lord! I have attained the highest fulfilment of my life in seeing you return to Ayodhya. My aspirations have been fulfilled. 96. The granary, the army. the treasury, and other limbs of the State that you had entrusted to me have, by your grace, now grown tenfold. Now, O Lord. govern your kingdom." 97. Hearing these words of Bharata, all the monkey leaders shed tears and in great joy praised Bharata. 98. Then Rama in a mood of great joy seated Bharata in his lap and proceeded to Bharata's Ashrama in that aerial vehicle. 99. Then Rama got down to the ground from that aerial vehicle and addressed it thus, "Now I give you permission to go. You can be at the service of Kubera. son of Visravas and the lord of the wealth."

# रामो वसिष्ठस्य गुरोः पदाम्बुजं नत्वा यथा देवगुरोः शतऋतुः । दत्त्वा महार्हासनग्रुत्तमं गुरो-रूपाविवेशाथ गुरोः समीपतः ॥ 100 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

100. Rama then saluted the Guru of his Guru of the Devas. He offered an honoured family, Vasishta, just as Indra salutes the seat to the Guru and sat by his side.

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ततस्तु कैकयीपुत्रो भरतो भक्तिसंयुतः। शिरस्थञ्जिलमाधाय ज्येष्ठं भ्रातरमत्रवीत्।। 1 माता मे सत्कृता राम दत्तं राज्यं त्वया मम। दद्दामि तत्ते च पुनर्यथा त्वमददा मम।। 2 इत्युक्त्वा पादयोर्भक्त्या साष्टाङ्गं प्रणिषत्य च। बहुधा प्रार्थयामास कैकेय्या गुरुणा सह।। 3 तथिति प्रतिजप्राह भरताद्राज्यमीश्वरः। मायामाश्रित्य सकलां नरचेष्टाम्रुपागतः॥ 4 स्वाराज्यानुभवो यस्य सुखज्ञानैकरूपिणः। निरस्तातिशयानन्दरूपिणः परमात्मनः॥ 5 मानुषेण तु राज्येन किं तस्य जगदीशितः। यस्य भ्रूभङ्गमात्रेण त्रिलोकी नश्यित क्षणात्॥ 6 यस्यानुग्रहमात्रेण भवन्त्याखण्डलश्चियः। लीलासृष्टमहासृष्टेः कियदेतद्रमापतेः॥ 7

#### Chapter 15

#### RAMA'S CORONATION

# Rama's entry into Ayodhya (1-29)

1. Next Bharata, the son of Kaikeyi, spoke to his brother with great devotion joining his palms in salutation. 2. He said, "O Rama! My mother Kaikeyi did a wrong to you. You bestowed the kingdom on me. In the same way I am giving it back to you." 3. With these words, Bharata made a full prostration to Rama and along with his mother Kaikeyi, requested Rama many times to accept the kingdom.

4. Rama, who was the Lord of all but

followed all the ways of man, agreed to the proposal and received back the kingdom. (5-7). To him, the Supreme Soul and the Lord of all, who is ever immersed in His inherent Bliss-consciousness, whose Bliss transcends every other forms of joy—to Him, the Lord of all, of what account is the attainment of the worldly kingdom? He, by the movement of whose brows, all the three worlds get destoyed, He by whose blessing all the glory and wealth up to that of Indra are obtained, He who out of sport creates this world—for that Lord of Ramā,

तयापि भजतां नित्यं कामपूरविधित्सया। लीखामानुषदेहेन सर्वमप्यनुवर्वते ॥	1
तकः शत्रु ध्नवचनानिपुणः प्रमश्रुकुन्तकः। सम्भाराष्ट्रचाभिषेकार्यमानीता राधवस्य हि ॥	9
पूर्व हु भरते स्नाते लक्ष्मणे च महात्मिन । सुन्नीवे वावरेन्द्रे च राक्षसेन्द्रे विभीषणे ॥	1(
विशोधितजटः स्नातिश्चित्रमाल्यानुलेपनः। महाईवसनोपेतस्तस्यौ तत्र श्रिया ज्वलन् ॥	11
प्रतिकर्म च रामख लक्ष्मणश्च महामतिः। कारयामास भरतः सीताया राजयोषितः॥	12
महाईवस्त्राभरणैरलञ्जकुः सुमध्यमाम् । ततो वानरपत्नीनां सर्वासामेव शोभना ॥	13
	14
वतः स्यन्दनमादाय शत्रुघ्नवचनात्सुघीः।	
सुमन्त्रः सूर्यसंकाशं योजयित्वाग्रतः स्थितः। आरुरोह रथं रामः सत्यधर्मपरायणः ॥	l5
सुप्रीवो युवराजप्रच हन्मांप्रच विभीषणः। स्नात्वा दिव्याम्बरधरा दिव्यामरणभूषिताः।	l6
राममन्वायुख च रथाश्वगजवाहनाः । सुग्रीवपत्न्यः सीता च यययन्तिः एवं सहस्र ॥ ।	-
वज्जमाणयथा देवहरिताश्वरथे स्थितः। प्रययौ रथमास्थाय तथा रामो महत्वरम् ॥ ।	Ŷ
सारध्यं भरतश्चक्रे रत्नदण्डं महादुयुतिः। प्रवेतातपत्रं शत्रहनो लक्ष्मणो वयजनं द्रधे ।	n

of what account is this worldly kingdom?

8. Still in order to fulfil the aspirations of all those who worship Him, he has assumed this human form and has been following all these human ways.

9. Next, at the order of Satrughna, skilled barbers came and attended on Rama. the ingredients for the coronation also gathered. (10-11). After the removal of their hairs, Bharata, the high-souled Lakshmana, Sugreeva the king of the monkeys, Rakshasa Vibheeshana the and had their baths. Next with his matted locks shaven off, Rama finished his bath, and decorated with beautiful garlands and anointed with fragrant unguents and dressed in costly robes, stood there resplendent. (12-13). The high-souled Bharata himself attended to the decoration of Rama and

Lakshmana. 14. The royal women dressed and adorned the beautiful Sita. The goodnatured and affectionate Kausalya attended in great joy to the decoration of the wives of the monkeys. 15. By this time according to the orders of Satrughna, Sumantra had got ready a chariot shining like the sun. (16-17). Rama devoted to Truth and Dharma now sat in that chariot. Sugreeva, Angada, Hanuman, Vibheeshana and others, after bath and decoration with ornaments and costly dress, preceded and followed Rama in chariots and on the backs of horses the wives and elephants. Sita and palanquins. of Sugreeva followed in his chariot 18. Just as Indra travels in green-coloured which are yoked horses, Rama now travelled to the great city in his chariot. 19. Then at a certain stage

चामरं	च समीपस्यो	न्यवीजयदरिन्द	(मः। शशिप्र	कारां त् <b>वपरं</b> जग्राहासु	रनायकः ॥	20
दिविजैः	सिद्धसङ्घे श्च	ऋषिभिर्दिञ्यदय	निः। स्तूयम	नस रामस शुश्रु वे	मञ्जूरध्वनिः ॥	21
मानुषं	रूपमाखाय	वानरा गजवाह	नाः। भेरीश	ङ्किनादैश्र मृद <b>ज्ञ</b> पण	शनकैः ॥	22
		प्रययौ राघवश्रे	ठस्तां पुरी	समलङ्कताम् ॥		23
		ददृशुस्ते समा	यान्तं राघव	i पुरवासिनः।		
	दूर्वाद	लश्यामतनुं	महाईकिरी	टरत्नाभरणाश्चिता <b>ङ्ग</b>	ξΙ	
	आरव	तिक <b>ञ्चायतलोचना</b>	न्तं दृष्ट्वा य	गयुर्मोदमतीव पुण्या	: 11	24
	विचि	त्ररत्नाश्चितसूत्रनद्ध	<b>गीताम्बरं</b>	पीनभुजान्तराल	{	
				रघुनन्दनं प्रज	•	25
	सुप्री	बद्धख्येहरिभिः प्र	शान्तैनिषेव्यय	राणं रवितुल्यभास	म् ।	
	कस्तु	रिकाचन्द्र न <b>लिप्तग</b>	ात्रं निर्व	ोत <b>कल्पद्रुमपुष्यमा</b> ल	म् ॥	26
	श्रुत्व	ा स्त्रियो रामप्रुपा	गतं मुदा प्रहर्ष	विगोत्कलिताननश्रि	7: I	
				वारुरुद्धः स्वलङ्कुत		27

procession, majestic Bharata the officiated as the charioteer. Satrughna royal umbrella with held the white golden handle and Lakshmana held the peacock-feathered fans. 20. Standing nearby, Sugreeva waved the white chauri fan while Vibheeshana held another in his hand. 21. In the sky was heard the sweet sound of praises the Devas, Siddhas and holy Rishis were singing in honour of Rama. (22-23). The monkeys in human form rode on elephants to the accompaniment of sounds of kettledrums, conchs, Mridanga. Panava and Anaka. Rama, the eldest of Raghu's line, now entered the beautifully decorated city of Ayodhya. 24. The citizens rejoiced to see the arrival of Rama, who was of blue-complexion like a blade of Durva grass, who was decorated with

an imposing diadem and jewels, and who had lotus-like eyes tinged slightly red. The citizens saw Rama, who wore a yellow cloth held in position by a golden belt studded with charming gems, and the interspace between whose powerful arms was adorned with priceless pearl necklaces. 26. The citizens saw Rama, who attended upon by famous and screne monkey leaders like Sugreeva, who was resplendent like the sun, on whose body was applied sandal paste mixed with Kasturi, and who was adorned with a garland made with the flowers of the Kalpaka tree. 27. On hearing about Rama's arrival, the womenfolk, with their faces bright with enthusiasm, abandoned all their household work and took their positions, having decorated themselves well, on the high terraces of houses.

	दृष्ट्वा	इरिं सर्वद्युत्सवाकृतिं पुष्पैः किरन्त्यः स्तितशोभिताननाः।	
	दृश्यिः	पुनर्नत्रमनोरसायनं स्वानन्दमृतिं मनसाभिरेभिरे ॥	28
	रामः वि	सर्तास्नग्धदशा प्रजास्तथा पश्यन्प्रजानाथ इवापरः प्रभुः।	
	शनैर्जर	गमाथ पितुः स्वलङ्कतं गृहं महेन्द्रालयसिक्षभं हरिः॥	29
	प्रविष्ट्य	वेश्मान्तरसंस्थितो मुदा रामो ववन्दे चरणी स्वमातुः।	
	क्रमेण	सर्वाः पितृयोषितः प्रभुर्ननाम भक्त्या रघुवंशकेतुः॥	30
ववो	भरतमाहेदं	रामः सत्यपराक्रमः। सर्वसम्पत्समायुक्तं मम मन्दिरग्रुत्तमम्।।	31
।भत्राय	वानरेन्द्राय	सुग्रीबाय प्रदीयताम् । सर्वेभ्यः सुखवासार्थं मन्दिराणि प्रकल्पय ॥	32
रामणव	समादिष्टो	भरतश्च तथाकरोत्। उवाच च महातेजाः सुग्रीवं राघवानुजः ॥	33
राधवस	याभिवकार्थ	चतुःसिन्धुजलं शुभम् । आनेतं प्रेषयस्वाण दतांस्त्वितिविक्तमात्र ॥	34
अषयार	गस सुप्रीवो	जाम्बवन्तं मरुत्सुतम्। अङ्गदं च सुषेणं च ते गत्वा वायुवेगतः ॥	35
		जलपणान पात्रस्थार नामं ।	36
આગાવ	वायसाललं	शत्रु ह्नो मन्त्रिभिः सह । राघवस्याभिषेकार्थं वसिष्ठाय न्यवेदयत्॥	37

28. Producing great delight in the mind, they drank, as it were, with their eyes the form of Hari, which was a delight for the eyes to see. With smiling and bright faces, they showered flowers on him. 29. Rama, who was none but the Supreme Hari, moved like another Brahma Himself, and with a smiling face cast his benevolent glances on his subjects. Moving forward with unhurried steps he entered the well-decorated palace of his father, which resembled the very abode of Indra.

# Coronation of Rama (30-45)

30. Moving into the inner apartments of the palace, the lordly Rama made prostrations at the feet of his mother with great delight. Then he made prostrations

also to the other wives of his father. (31-32). Then Rama, noted for his righteousness, addressing Bharata said, "Provide for the residence of my friend Sugreeva, the king of the monkeys, my great palace furnished with all luxuries. Next provide houses for the comfortable stay of all the others." 33. On being so instructed, Bharata did accordingly. Bharata of majestic countenance said to Sugreeva: 34. "For the ceremonial cornonation-bath of Rama, please despatch some fast messengers to fetch water from all the four oceans." Sugreeva thereupon despatched (35-36).Jambavan, Hanuman, Angada and Sushena on this errand. They travelled fast like wind and soon brought water from the oceans in golden pots.

37. Satrughna along with the ministers,

ततस्तु प्रयतो कृद्धो वसिष्ठो ब्राह्मणैः सह । रामं रत्नमये पीठे ससीतं संन्यवेशयत् ॥ 38 वसिष्ठो वामदेवश्च जावालिगौंतमस्तथा । वाल्मीकिश्च तथा चक्रुः सर्वे रामाभिषेचनम् ॥ 39 कृशाग्रतुलसीयुक्तपुण्यगन्वजलैर्मुद्रा ।

अभ्यिषश्चन् रघुश्रेष्ठं वासवं वसवो यथा। ऋत्विग्मिर्जाक्षणैः श्रेष्ठैः कन्याभिः सह मन्त्रिभिः॥ सवौषिधरसैश्चैव दैवतैर्नभिस स्थितैः । चतुर्भिर्लोकपालेश्च स्तुवद्भिः सगणैस्थया ॥ 41 छत्रं च तस्य जग्राह शत्रु घनः पाण्ड्रं शुभम् । सुग्रीवराक्षसेन्द्रौ तौ दधतुः श्वेतचामरे ॥ 42 मालां च काश्चनीं वायुर्ददौ वासवचोदितः । सर्वरत्नसमायुक्तं मणिकाश्चनभूषितम् ॥ 43 द्दौ हारं नरेन्द्राय स्वयं शक्रस्तु भिवततः । प्रजगुर्देवगन्धवा ननृतुश्चाप्सरोगणाः ॥ 44 देवदुन्दुभयो नेदुः पुष्पवृष्टिः पपात खात् ॥ 45 ववद्यदित्तप्रयामं प्रयप्त्रायनेक्षणम् ॥ विकोदिष्प्रायक्तित्रीरेन विग्नजितम् ॥ 46

नवदूर्वादलश्यामं पद्मपत्रायतेक्षणम् । रविकोटिप्रभायुक्तिकरीटेन विराजितम् ॥ 46

took the water thus brought to the royal priest Vasishtha. (38-39). Then the aged and devoted Vasishtha along with the other Brahmanas seated Rama on a golden pedestal studded with gems. The ceremonial bath was administered by a group of sages consisting of Vasishtha, Vamadeva, Jabali, Gautama and Valmiki. (40-41). They bathed Rama of Raghu's line, as the Vasus bathed Indra, with water fragrant with Tulasi, Kusa grass and flower essences and the juice of various kinds of herbs, while there stood in attendance Rishis, sacrificial priests, highminded Brahmanas, the ministers and virgins. From the sky above, the Devas and the Deities of the quarters and their attendants sang his praises and witnessed the ceremonial bath. 42. Satrughna held over him the white royal umbrella, while Sugreeva and Vibheeshana held the Chowri fans in hands. (43-45). Prompted by Indra, the Wind-god presented a necklace of gold, while Indra himself came in person and

presented to Rama, with great devotion, another necklace studded with all kinds of gems and golden embellishments. The Gandharvas sang and groups of Apsaras danced. The kettle-drums of Devas then sounded and showers of flowers poured down from the sky.

(46-50). There sat Rama, who was blue in complexion like fresh Durva grass, who had eyes large like lotus petals, who was adorned with a crown brilliant like a crore of suns, whose beauty excelled that of a crore of Cupids, who was dressed in yellow silk, decorated with divine ornaments and anointed with highly fragrant unguents, who was resplendent like a thousand suns, who was two-armed, and on whose left side was of seated Sita golden complexion and lotus-like arms and adorned with all ornaments. She was on his left lap, held by his left arm. Seeing this form of Rama more resplendent than anything else, Siva along with Uma and all कोटिकन्दर्पलावण्यं पीताम्बरसमावृतम् । दिच्याभरणसम्पन्नं दिच्यचन्दनलेपनम् ॥ 47 अयुतादित्यसङ्गाशं द्विभुजं रघुनन्दनम् । वामभागे समासीनां सीतां काश्चनसिक्षभाम् ॥ 48 सर्वाभरणसम्पन्नां वामाङ्के सम्रपस्थिताम् । रक्तोत्पलकराम्भोजां वामेनालिङ्ग्य संस्थितम् ॥ सर्वातिशयशोभादयं दृष्ट्वा भक्तिसमन्वतः ।

उमया सिहतो देवः शङ्करो रघुनन्दनम् । सर्वदेवगणैर्युक्तः स्तोतुं सम्रुपचक्रमे ॥ 50

#### श्रीमहादेव उवाच

नमोऽस्तु रामाय सशक्तिकाय नीलोत्पलश्यामलकोमलाय।	
किरीटहाराष्ट्रदभूषणाय सिंहासनस्थाय महाप्रभाय ॥	51
त्वमादिमध्यान्तविहीन एकः सृजस्वतस्यत्सि च लोकजातम्।	
खमायया तेन न लिप्यसे त्वं यत्स्वे सुखेऽजस्नरतोऽनवद्यः॥	52
लीलां विधत्से गुणसंवृतस्त्वं प्रपन्नभक्तानुविधानहेतोः।	
नानावतारैः सुरमानुषाद्यैः प्रतीयसे ज्ञानिभिरेव नित्यम्॥	53
स्वांशेन लोकं सकलं विधाय तं विभिषं च त्वं तदधः फणीश्वरः।	
उपर्यघो भान्वनिलोडुपौषधिप्रवर्षरूपोऽवसि नैकधा जगत्।।	54
त्विमह देहभृतां शिखिरूपः पचिस भुक्तमशेषमजस्म ॥	
पबनपञ्चकरूपसहायो जगदखण्डमनेन विभर्षि॥	55

the Devas came forward in great devotion and addressed a hymn of praise to him.

## Hymn of Siva (51-63)

51. Mahadeva said, "Salutation to Thee, the luminous Being in the company of Thy Sakti, who art handsome like a blue lotus, who art bedecked with a diadem, necklaces and armlets, and who art seated on a throne. 52. O Lord of the worlds! Thou art the one Unitary Being without a beginning, middle and end. With Thy Maya, Thou dost create, protect and destroy this universe. But being ever immersed

in Thy inherent Bliss, Thou art not affected by any of these actions. 53. Assuming the Gunas of Prakriti, Thou, for the blessing of devotees who have taken shelter in Thee, manifestest as many incarnations among Devas, men and the like, and thus sportest in this world. Only the knowing ones ever understand this. 54. Thou createst the whole of this universe through Brahma, who is only a part of Thyself. At the base of the universe, Thou bearest it in the form of Adisesha. Thou manifestest in this universe above and below in many forms as the sun, wind, moon, vegetation and clouds. 55.

चन्द्रसूर्यंशिखिमध्यगतं यत् तेज ईश चिदशेषतन्नाम्। प्राभवत्तनुभृतामिव धैर्य शौर्यमायुरिखलं तव सत्त्वम्॥	50
त्वं विरिश्चिशिवविष्णुविभेदात् कालकर्मशशिसूर्यविभागात्।	
वादिनां पृथगिवेश विभासि ब्रह्म निश्चितमनन्यदिहैकम्॥	57
मत्स्यादिरूपेण यथा त्वमेकः श्रुतो पुराणेषु च लोकसिद्धः।	
तथैव सर्वं सदसद्विभागस्त्वमेव नान्यद्भवतो विभाति॥	58
यद्यत्सम्रुत्पन्नमनन्तसृष्टानुत्पत्स्यते यञ्च भवञ्च यञ्च।	
न दृश्यते स्थावरजङ्गमादौ त्वया विनातः परतः परस्त्वम् ॥	59
तन्त्वं न जानन्ति परात्मनस्ते जनाः समस्तास्तव माययातः।	
त्वद्भक्तसेवामलमानसानां विभाति तत्त्वं परमेकमैशम्॥	60
ब्रह्मादयस्ते न विदुः स्वरूपं चिदात्मतत्त्वं बहिरर्थभावाः।	
ततो बुधस्त्वामिदमेव रूपं भक्त्या भजन्मुक्तिमुपैत्यदुःखः॥	61
अहं भवजाम गृणन्कुतार्थी वसामि काश्यामनिशं भवान्या।	
म्रुमूर्षमाणस्य विम्रुक्तयेऽहं दिशामि मन्त्रं तव राम नाम ॥	62

In the bodies of embodied beings, Thou art present as digestive fire, and manifesting in five forms, Thou digestest all things Thus dost Thou support this world. eaten. 56. O Lord! Out of Thy prowess alone have come out all energies-energies manifest in the moon, sun and fire, the vitality in all living beings, as also the strength, courage and longevity found in them. 57. Lord! The Logicians speak of Thee different ways as Brahma, Siva and Vishnu, and as Time, Karma, moon, sun But this diversity posed by Logicians etc. substance in it, as there is has no no existence other than Thee, the one Supreme Brahman. 58. In the Vedas and Puranas, Thou, the only Exisin the tence, art spoken of as incarnating as fish, etc .In the same way, all that is considered

cause and effect art Thyself. There is nothing separate from Thee. 59. In this infinitely diverse creation, whatever existed before, whatever would exist hereafter and whatever exists now - all these moving and unmoving beings have no existence apart Thee. Thou art from therefore transcendent Being. 60. Because of Thy Maya, people do not understand Thy real nature. Only those whose minds have been purified by the service of Thy devotees, understand the supreme truth about Thee as the unitary Existence. 61. As their minds are outwardgoing, all beings from Brahma down, do not understand Thy Supreme spiritual nature as the Truth of the Atman. So wise persons worship Thee in this form with devotion, and freed from all sorrow, attain to liberation. 62. O Rama! I

इमं स्तवं नित्यमनन्यभक्त्या श्रृण्वन्ति गायन्ति लिखन्ति ये वै।	
ते सर्वसौख्यं परमं च लब्ध्वा भवत्पदं यान्तु भवप्रसादात्।।	63
इन्द्र उवाच	1
रश्चोऽधिपेनाखिलदेवसौख्यं हतं च मे ब्रह्मवरेण देव।	
पुनम सर्वे भवतः प्रसादात् प्राप्तं हतो राक्षसदुष्ठशत्रः ।।	64
देवा ऊचुः	
ह्ता यज्ञभागा धरादेवदत्ता ग्रुरारे खलेनादिदैत्येन विष्णो।	
हतोऽच त्वया नो वितानेषु भागाः पुरावद्भविष्यन्ति युष्मत्त्रसादात् ॥	65
पितर ऊचुः	
हतोऽद्य त्वया दुष्टदेत्यो महात्मन् गयादौ नरेंद्रचिपण्डादिकाषाः।	
बलादित हत्वा गृहीत्वा समस्तानिदानीं पुनर्लब्धसत्त्वा भवामः ॥	66
यक्षा ऊचुः	
सदा विष्टिकर्मण्यनेनाभियुक्ता वहामो दशास्यं वलाद्दुःखयुक्ताः।	
दुरात्मा हतो रावणो राघवेश त्वया ते वयं दुःखजाताद्विष्ठकाः ॥	67

who have attained my objective by repeating Thy name, stay along with Bhavani always at Kasi, and in order to liberate the dying Jivas, impart to them the Mantra consisting of Thy name. 63. Whoever with deep devotion hears, chants or writes down this hymn every day—may they, by Thy grace, attain to all happiness in this world, and afterwards reach Thy Supreme Status."

# Hymns of Indra and Others (64-75)

64. Indra said, "On the strength of the boons given by Brahma, the Lord of the Rakshasas deprived me of all the glorious enjoyments of the realm of the Devas. O Lord! By Thy grace, all that has been restored to me after the destruction of that evil enemy of a Rakshasa."

65. The Devas said: "O Vishnu, the

destroyer of Mura! The evil-minded Ravana had deprived us of our share of sacrificial offerings made by twice-born ones. He has now been destroyed by Thee. By Thy grace, we shall have our share of sacrificial offerings as before."

66. The Pitris said: "O great one! By Thy grace, this cruel Rakshasa has been destroyed. He had, by his power, deprived us of the rice-offerings which men used to give us at Gaya and other places. Now we are in a position to get them again."

67. The Yakshas said: "This Rakshasa used by his power to engage us always in servile work, making us carry him. O Lord of the Raghus! By the destruction of this Ravana, thou hast liberated us from innumerable woes arising from servile work."

75

#### गन्धर्वा ऊचुः

वयं सङ्गीतनिषुणा गायन्तस्ते कथामृतम् । आनन्दामृतसन्दोहयुक्ताः पूर्णाः स्थिताः पुरा ॥ 69 पश्चाद्दुरात्मना राम रावणनाभिविद्रुताः । तमेव गायमानाश्च तदाराधनतत्पराः ॥ 69 स्थितास्त्वया परित्राता हतीऽयं दुष्टराक्षसः । एवं महोरगाः सिद्धाः किकारा मरुतस्तथा ॥ 70 वसवो ग्रुनयो गावो गुद्धकाश्च पतित्रणः । सप्रजापतयश्चेते तथा चाप्सरसां गणाः ॥ 71 सर्वे रामं समासाद्य दृष्ट्वा नेत्रमहोत्सवम् । स्तुत्वा पृथक् पृथक् सर्वे राघवेणाभिवन्दिताः ॥ 72 ययुः स्वं स्वं पदं सर्वे ब्रह्मरुद्रादयस्तथा । प्रशंसन्तो ग्रुदा रामं गायन्तस्तस्य चेष्टितम् ॥ 73 दृयायन्तस्त्वभिषेकार्द्रं सीतालक्ष्मणसंयुतम् । सिहासनस्यं राजेन्द्रं ययुः सर्वे हृदि स्थितम् ॥ 74

खे वाद्येषु ध्वनत्सु प्रमुदितहृद्यै र्देववृन्दैः स्तुवद्भि-र्वर्षद्भिः पुष्पवृष्टि दिवि मुनिनिकरैरीडचमानः समन्तात्। रामः श्यामः प्रसम्बक्षितरुचिरमुखः सूर्यकोटिप्रकाशः सीतासौमित्रिवातात्मजमुनिहरिभिः सेच्यमानो विभाति॥

इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे

युद्धकाण्डे पञ्चद्शः सर्गः ॥ १५ ॥

(68-69). Gandharvas said: "We who are versed in music, used to sing accounts of Thee and thereby get immersed in a sea of Bliss and live self-satisfied. Afterwards, this evil-minded Ravana deprived us of our status and making us his servants forced us to sing his praise. (70-72). We who were in that condition have been saved by Thee from the oppression of that evil-minded the great serpents, Rakshasa." Thus Siddhas, Kinnaras, Maruts, Vasus, Rishis, Gavas, Guhyakas, the celestial birds, Prajapatis, Apsaras and all other heavenly beings approached Rama, feasted their eyes on his form, praised him individually

and were in turn honoured by him. (73-74) All of them, including Brahma and Rudra, then returned to their respective stations, praising Rama in great joy, singing about his achievements, and meditating in their hearts on him seated on the throne with Sita and accompanied by Lakshmana.

75. Amidst the sounds of celestial musical instruments and showers of flowers from the sky and the chanting of hymns by the Devas and Munis, Rama, of blue complexion, with a smiling face, and accompanied by Sita, Lakshmana, Hanuman and the monkeys, shone with the brilliance of a crore of suns.

## षोडशः सर्गः

#### श्रीमहादेव उवाच

रामेऽभिषिकते राजेन्द्रे सर्वलोकसुखावहे । वसुधा सखसम्पन्ना फलवन्तो महीलहाः ॥ 1
गन्धहीनानि पुष्पाणि गन्धवन्ति चकाशिरे । सहस्रशतमश्वानां धेन्नां च गवां तथा ॥ 2
ददौ शातवृषान्पूर्वं द्विजेभ्यो रघुनन्दनः ।

त्रिंशात्कोटि सुवर्णस्य ब्राह्मणेभ्यो ददौ पुनः । वस्त्राभरणरत्नानि ब्राह्मणेभ्यो सुदा तथा ॥ 3
स्र्यंकान्तिसमप्रख्यां सर्वरत्नमयीं स्रजम् । सुग्रोवाय ददौ प्रीत्या राघवो भक्तवत्सलः ॥ 4
अन्नदाय ददौ दिच्ये छङ्गदे रघुनन्दनः । 5
चन्द्रकोटिप्रतीकाशं मणिरत्नविभूषितम् । सोतायं प्रददौ हारं प्रोत्या रघुकुलोत्तमः ॥ 6
अवस्रुच्यात्मनः कण्ठाहारं जनकनन्दिनी । अवैक्षत हरीन्सर्वान् भर्तारं च सुहुर्मुहुः ॥ 7
रामस्तामाह वैदेहीमिष्नितको विलोकयन् । वैदेहि यस्य तुष्टासि देहि तस्मै वरानने ॥ 8
हन्मते ददौ हारं पश्यतो राधवस्य च । तेन हारेण शुशुभे मारुतिगौरवेण च ॥ 9
रामोऽपि मारुति दृष्ट्वा कृताञ्जलिसुपस्थितम् । भक्त्या परमया तुष्ट इदं वचनमञ्जवीत् ॥ 10
हन्मूमंते प्रसन्नोऽस्मि वरं वरय काङक्षितम् । दास्मामि देवैरपि यद्दुर्लभं भुवनत्रये ॥ 11

### Chapter 16

#### CONCLUSION OF RAMAYANA

## Leave-taking of All Allies (1-23)

1. When Rama, the giver of joy to all the worlds, was crowned, the earth began to abound in vegetation and fruit-bearing trees. (2-3). At the time of Rama's coronation, flowers that are not generally fragrant began to emit sweet smell. Rama first presented innumerable bulls, horses and cows to holy men. Afterwards he also gave them huge quantities of gold, clothes and jewels. (4-5). He presented to the devoted Sugreeva a necklace of gems brilliant like the sun. To Angada he presented two armlets of superior make.

6. Then he presented Sita with a necklace of pearls and gems having the brilliance

of a crore of moons. 7. Sita took the necklace from her neck, and holding it in her hand, looked repeatedly at all the monkeys, and at her husband to know his mind. 8. Rama, understanding what was in Sita's mind, looked at her and said, "O Sita! You can present it to whomever you are pleased to give." 9. In the presence of all, she presented that necklace to Hanuman, who stood there resplendent with that necklace on his neck and with his imposing countenance.

10. Seeing Hanuman standing by with palms joined in great devotion, Rama said with great joy: 11. "O Hanuman! I am extremely pleased with you. You ask from

12

हन्मानिप तं प्राह नत्वा रामं प्रहृष्टधीः । त्वनाम सारतो राम न तृष्यति मनो मम । अतस्त्वकाम सततं सारन् स्थासामि यावत्स्थाखित ते नाम लोके तावत्कलेवरम् । मम तिष्ठतु राजेन्द्र वरोऽयं मेऽभिकाङ्क्षितः ॥ 13 रामस्तथेति तं प्राह ग्रुक्तस्तिष्ठ यथासुखम् । कल्पान्ते मम सायुज्यं प्राप्ससे नात्र संशयः॥ 14 तमाह जानकी प्रीता यत्र कुत्रापि मारुते। स्थितं त्वामनुयाखन्ति भोगाः सर्वे ममाञ्चया॥15 इत्युक्तो मारुतिस्ताभ्यामीश्वराभ्यां प्रहृष्टधीः। आनन्दाश्रृपरीताक्षो भूयो भूयः प्रणम्य तौ । कुच्छाद्ययौ तपस्तप्तुं हिमवन्तं महामतिः॥ ततो गुहं समासाद्य रामः प्राञ्जलिमत्रवीत्। सखे गच्छ पुरं रम्यं श्रृ**ङ्गवेरमनुत्तमम्**॥ 17 मामेव चिन्तयश्वित्यं भुङ्क्ष्व भोगान्तिजार्जितान्। अन्ते ममैव सारूप्यं प्राप्स्यसेत्वं न संशयः ॥18 इत्युक्त्वा प्रददौ तस्मै दिव्यान्याभरणानि च । राज्यं च विपुलं दत्त्वा विज्ञानं च ददौ विभुः॥ रामेणालिङ्गितो हृष्टो ययौ स्वभवनं गुहः॥ ये चान्ये वानराः श्रेष्ठा अयोध्यां सम्रुपागताः । अमृत्याभरणैर्वस्त्रैः पूजयामास राघवः ॥ 20 सुग्रीवप्रमुखाः सर्वे वानराः सविभीषणाः। सर्वे सुग्रीवप्रसुखाः सर्वे किष्किन्धां प्रययुर्मुदा ॥ 22 जग्प्रुरेव प्रहृष्टमन**सः** यथागतम् । me what you desire. I shall grant you that, be it something that is difficult even for Devas to obtain." (12-13). With a heart elated with joy, Hanuman saluted Rama and replied, "O Rama! I am never satisfied with repeating Thy name. Therefore,

I wish to remain always on this earth repeating Thy name. May this body of mine remain so long as Thy name is remembered in this world. O great King! This is the boon that I desire." 14. Rama replied, "Liberated you will remain in this world till the end of the Kalpa. At the time of the world's dissolution, you will attain to oneness with Me. There is no doubt about it." 15. Now Sita said to him, "By my

blessing all enjoyable things of life will follow you wherever you are." 16. Blessed in this way by those divine beings, Hanuman joyously saluted both of them again and again, and reluctantly left their presence

16 यथाईं पूजितास्तेन रामेण परमात्मना ॥ 21

भतले ।

for the region of the Himalayas for performing austerities.

17. Next Rama turned to Guha who was standing there saluting with joined palms and said, "O friend! You now go to the beautiful city of Sringavera. 18. Always think of me. Enjoy the fruits of the Karmas of your past. In the end, you will attain to the salvation of Sarupya (of being like me)." 19. With these words, Rama presented him with superior ornaments, extensive kingdom, and knowledge of the spiritual truth. Then, embraced by Rama, Guha went to his kingdom with a joyous mind.

20. Next Rama made presentations of rare ornaments and clothes to all the leading monkeys who had accompanied him to Ayodhya. (21-22). Now all the visitors, including Sugreeva and Vibheeshana, after being thus honoured by the Supreme Being

विभीषणस्तु सम्प्राप्य राज्यं निइतकण्टकम्। रामेण पूजितः प्रीत्या ययौ लङ्कामनिन्धि	(तः ॥23
राघवो राज्यमखिलं शशासाखिलवत्सलः। अनिच्छमपि रामेण यौवराज्येऽभिषेचित	<b>: I</b>
लक्ष्मणः परया भक्त्या रामसेवापरोऽभवत्।	24
रामस्तु परमात्मापि कर्माध्यक्षोऽपि निर्मलः। कर्तृत्वादिविहीनोऽपि निर्विकारोऽपि सर्व	दा ॥25
स्वानन्देनापि तुष्टः सन् लोकानाम्चपदेशकृत् । अश्वमेधादियज्ञैश्च सर्वैर्विपुलदक्षिणैः	ì
अयजत्परमानन्दो मानुषं वपुराश्रितः ।	26
न पर्यदेवन्विधवा न च व्यालकृतं भयम्। न व्याधिजं भयं चासीद्रामे राज्यं प्रशास	ाति ॥27
लोके दस्युभयं नासीदनर्थो नास्ति कश्रन । वृद्धेषु सत्सु बालानां नासीन्मृत्युभयं तः	वा ।
रामपूजापराः सर्वे सर्वे राघवचिन्तकाः।	28
वर्वर्षुर्जलदास्तोयं यथाकालं यथाक्चि। प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्वित	N:    29
औरसानिव रामोऽपि जुगोप पितृवत्प्रजाः। सर्वे लक्षणसंयुक्तः सर्वैधर्मपरायणः।	
दशवर्षसहस्राणि रामो राज्यग्रुपास्त सः॥	30
इदं रहस्यं धनधान्यऋद्भिमत्दीर्घायुरारोग्यकरं सुपुण्यदम् ।	
पवित्रमाध्यात्मिकसंब्रितं पुरा रामायणं भाषितमादिशम्भुना ॥	31

Rama, returned to their respective places in great joy. Sugreeva went to Kishkindha. 23. And as for Vibheeshana, after receiving all honours from Rama, he returned to rule over the kingdom of Lanka, which was now free from all enemies.

#### Rama's Rule (24-30)

24. Rama, who was the object of everyone's love, now ruled the kingdom, and Lakshmana, though he never desired it, was installed as the heir apparent. He continued to serve Rama devotedly. (25-26) Rama in reality is the Supreme Being, the witness of all activities, free from all blemishes, devoid of agency and similar limitations, ever unchanging, and always immersed in his inherent Bliss. Still having

taken up a human form and the role of a teacher, he performed innumerable Yagas including Aswamedha, in which he distributed an enormous quantity of wealth as Dakshina. 27. During Rama's rule, women were never widowed and had not to mourn for that reason. There was no fear from serpents nor from diseases. 28. The world never suffered from the depredations of thieves and no disaster overtook the people. There was never the unfortunate situation of old men surviving, while the young and the children died. All were devoted to the thought and worship of Rama. 29. The clouds rained in season and according to necessity. The subjects were all devoted to Dharma and to the rules and regulations of Varna and Ashrama. 30. Rama looked

श्रृणोति भक्त्या मनुजः समाहितो भक्त्या पठेद्वा परितुष्टमानसः ।	
सर्वाः समाप्नोति मनोगताशिषो विग्रुच्यते पातककोटिभिः श्रणात् ॥	32
रामाभिषेकं प्रयतः शृणोति यो धनाभिलाषी लभते महद्धनम् ।	
पुत्राभिलापी सुतमार्यसम्मतं प्राप्नोति रामायणमादितः पठन् ॥	33
शृणोति योऽध्यात्मिकरामसंहितां प्राप्नोति राजा भुनमृद्धसम्पदम्।	
शत्रुन्विजित्यारिभिरप्रधर्षितो व्यपेतदुःखो विजयी भवेन्नृपः॥	34
स्त्रियोऽपि शृष्वन्त्यधिरामसंहितां भवन्ति ता जीविस्ताव पूजिताः।	
वन्ध्यापि पुत्रं लमते सुरूपिणं कथामिमां भक्तियुवा त्रृणोति या ॥	35
श्रद्धान्वितो यः शृणुयात्पठेश्वरो विजित्य कोपं च तथा विमत्सरः।	
दुर्गाणि सर्वाणि विजित्य निर्भयो भवेत्सुखी राघवभक्तिसंयुतः॥	36
धुराः समस्ता अपि यान्ति तुष्टतां विघ्नाः सप्रस्ता अपयान्ति शृष्वताम् ।	
अध्यात्मरामायणमादितो नृणां भवन्ति सर्वा अपि सम्पदः पराः॥	37
रजस्वला वा यदि रामतत्परा शृणोति रामायणमेतदादितः।	<b>*</b> •
पुत्रं प्रसते ऋषभं चिरायुपं पविष्रवा लोकसुपूजिता भवेत् ॥	- 38

पूजियत्वा तु ये भक्त्या नमस्क्वरीन्त नित्यशः। सर्वैः पापैर्विनिर्मुक्ता विष्णोर्यान्ति परं पदम्॥ 39

upon his subjects as his own children and they considered him as their father. They were all devoted to Dharma. In this way Rama ruled over the country for ten thousand years.

#### Greatness of Ramayana (431-45)

31. It was Siva who gave out this holy and esoteric text, which is called Adhyatma Ramayana (spiritual version of Ramayana), the study of which bestows prosperity, long life and health. 32. Whoever studies or hears this with a mind steady, devoted and spiritually elevated, will attain to all objects that he has got in his mind and will be free from his numerous sins. 33. Whoever hears or studies this Ramayana from the beginning to the coronation of Rama, will attain to great wealth if he desires wealth, gain a virtuous son approved by noble-

minded persons if he be one seeking an issue. 34. If a king hears this Ramayana, he will attain great wealth, extensive land and kingdom, freedom from all sorrows and victory over all his enemies. 35. This Adhyatma Ramayana can be heard also by who want to have long-lived women sons and gain the respect of all. A woman considered barren will bear an excellent son, if she hears it with devotion. Whoever studies this with faith and is free from anger and jealousy, will overcome all difficulties. With devotion for Rama in his heart, he will be free from fears and blessed with all happiness. 37. All Devas will be pleased if a man hears this Adhyatma Ramayana from the beginning. He will overcome every obstruction in his way. He will attain to great prosperity. 38. A

अध्यात्मरामचिरतं कृत्स्नं शृण्वन्ति भक्तिः। पठन्ति वा स्वयं वक्त्रात् तेषां रामः प्रसीदिति॥ 40 राम एव परं ब्रह्म तस्मिस्तुष्टेऽखिलात्मिनि । धर्मार्थकाममोक्षाणां यद्यदिच्छति तद्भवेत् ॥ 41 श्रोतव्यं नियमेनैतद्रामायणमखण्डितम् । आयुष्यमारोग्यकरं कल्पकोटयघनाशनम् ॥ 42 देवाश्च सर्वे तुष्यन्ति प्रहाः सर्वे महर्षयः। रामायाणस्य श्रवणे तृप्यन्ति पितरस्तथा॥ 43 अध्यात्मरामायणमेदद्भुतं वैराग्यविज्ञानयुतं प्ररातनम् । पठन्ति शृण्वन्ति लिखन्ति ये नरास्तेषां भवेऽस्मिन् पुनर्भवो भवेत् ॥ 44 आलोडयाखिलवेदराशिमसकृद्यत्तारकं ब्रह्म त-द्रामो विष्णुरहस्तम्र्तिरिति यो विज्ञाय भृतेश्वरः । उद् धृत्याखिलसारसङ्ग्रहमिदं संक्षेपतः प्रस्फुटं श्रीरामस्य निग्दतन्त्वमिखलं प्राह प्रियाये भवः॥

इति श्रीमद्ध्यात्मरामायणे उमामहेश्वरसंवादे युद्धकाण्डे पोडशः सर्गः ॥ १६ ॥

> समाप्तमिदं युद्धकाण्डम् । श्रीरामचन्द्रार्पणमस्त् ॥

woman who after her period hears this Ramayana from the beginning with devotion, will give birth to a noble and longlived son, and she will gain the respect of all the world 39. Whoever worships the text of Adhyatma Ramayana (along with the study of it) and makes prostrations to it, will be free from all sins and will attain to the supreme Status of Vishnu. 40. Rama's gracious blessings will be on one, who either himself reads or hears read the whole of this Ramayana with a heart full of devotion. 41. When Rama, the Supreme Being, the soul of all, is pleased with a person, he attains to whatever he wishes of the four ends of life-Dharma, Artha, Kama and Moksha. 42. To hear this Ramayana regularly without break, practising austerities, will be conducive to longevity, health

and the destruction of the sins of innumerable lives. 43. By hearing Ramayana, all Devas, planets, Maharshis and Pitris become pleased. 44. Whoever studies, hears or writes down this ancient and wonderful Text called Adhyatma Ramayana, will obtain renunciation and spiritual enlightenment. They will have no more birth in this Samsara. 45. This Text was given out by the Supreme Siva to His Consort Parvati, in very clear and unambiguous language, including in it all the most profound truths about Rama, after He had repeatedly thought over the whole of the Veda, and discovered that the Saving Mantra (Taraka Brahma) disclosed in it is Rama, the most esoteric aspect of Vishnu. He has briefly and in clear language stated this discovery of His Text.



